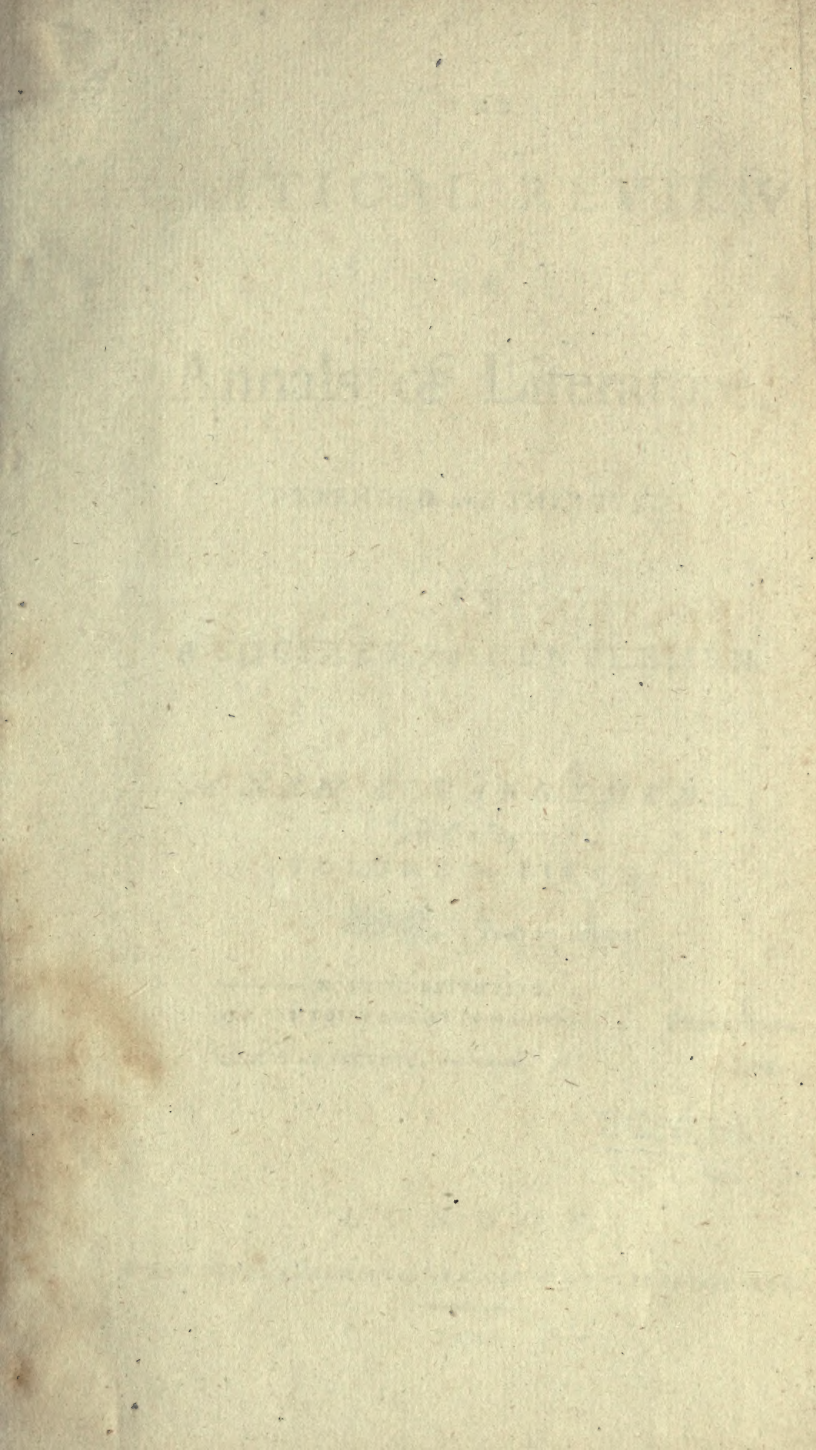





JOHN FINLAY,

Corps of R. Engineers.







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CRITICAL REVIEW;

OR

Annals of Literature,

EXTENDED AND IMPROVED.

BY

A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT.

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VOLUME the FIFTH.

1792, 24 - Aug

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## CRITICAL REVIEW.

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 For M A Y, 1792.
 

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*Six Letters on Intolerance: including ancient and modern Nations, and different Religions and Sects. 8vo. 6s. Boards. Dilly: 1791.*

**I**N the various revolutions of sentiments, manners, and governments, intolerance has proceeded from different views; and, though we can never call it a virtue, there has been periods when it can scarcely be considered as a fault. Those who will not allow that the human mind is ever capable of abusing its liberty, those who think judgment, knowledge, and reason are intuitive, neither requiring instruction nor guidance, will yet admit, that the fire-worshippers of Persia, and the sanguinary rites of the Druids of our own island, ought not to have been tolerated. They will pity a deluded people, blind to their own good, and endeavour to instruct or to guide them sometimes by means not the most gentle. It is not easy to draw the line, for the untaught herd are, in every country, the same; caprice or popular phrenzies are mistaken for conviction, and the grossest chicanery for divine illumination. Intolerance, in a milder degree, may be defended, we think, when it is set up as a barrier against the introduction of those to power, whose opinions are hostile to the institutions held by the majority as sacred, and, to come nearer to our author's particular object, the repeal of the test laws was with propriety refused.—The first of these Letters has already appeared, and we shall consequently pass on to the second; but on this we need not make many remarks, for it contains many of the hackneyed arguments in favour of the repeal of the test-act, arguments overbalanced by preponderating motives, or refuted in other publications. Toleration is not, our author tells us, an indulgence, but a right: it is not a favour requested, but a property demanded. Be it so: opinion should be

‘ Whole as the marble, founded as the rock;  
As broad and general as the casing air.’

Every person should be free to think and to speak his thoughts; but when sentiments are connected with actions, when opinions may influence conduct, it is then necessary to see whether

ther they militate against systems held sacred, and supposed inseparable, from the prosperity of the country or individual. Nor is it an argument, to say that the small number of the Dissenters can scarcely be supposed to preponderate against the larger body of churchmen: perseverance will effect much, and it must prevail, or subject the nation to constant civil contests.

The third Letter is a very entertaining one. The author endeavours to show, that rulers in every age and every country have been intolerant. But he only proves that they have in general considered one religion as connected with the state, and left the particular private opinions of every person free; and if any doctrine is to be established by the experience of ages, the *force* and *spirit* of all the examples adduced, speak decidedly against the author. The gradual introduction of numerous foreign deities shows that the intolerance of the pagans sometimes slept, or complaisantly yielded to particular circumstances. Even in Athens a democracy the most corrupt, capricious, inconsistent, and unjust, though considered by the author 'of the Rights of Man,' as the model of virtue, and the offspring of the purest integrity, never aimed to punish any man for his religion alone. Socrates and Aristotle might have lived there in safety, if other accusations had not added to the supposed guilt.

The fourth Letter contains the sentiments of different respectable authors on this subject, we mean the tolerance of ancient rulers. This letter is, in reality, a continuation of the subject of the third; and the author, whose fairness we must commend, and whose learning we highly respect, finds himself greatly perplexed between the opposing testimony of different facts. The subject in general, so far as respects Rome, is stated with sufficient accuracy in the following passage:

'Another reason, I conceive, why there were frequent instances\* of abolishing foreign rites in the early parts of the republic, may be this: the more ignorant and superstitious men were, the more prone they would be to ascribe every portentous appearance and every national calamity to the neglect of the worship of the Roman deities; and vigilant, patriotic, and bigoted magistrates would on such occasions be doubly active, not only to make proper sacrifices and supplications to their own gods, but to banish all such as were alien. This they would do in compliment to their tutelary deities; being persuaded, like Coriolanus, that the gods have an influence in every affair, and above all in war: but because the instances of restraint do not all stand on record; an universal toleration is inferred, except in a few cases, and then only when public danger was apprehended. The supposi-

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\* Yet these instances do not appear to be *very* frequent; the power and the exertion of that power are very different.'



tion, therefore, of its having been the general policy of Rome to supersede a positive law, in allowing the utmost toleration in religious matters, not only to individuals in their private chapels, but to public bodies in open temples, implies an eradication of superstitious notions, of which the Romans at that time were incapable; ignorance being ever the parent of devotion. Such an assumption consequently requires the united testimony of the most diligent and able historians, and if contradicted by any, it must fall to the ground.

‘ Why fewer instances occur in the latter parts of the Roman History, is easily accounted for. After the civil commotions which commenced with the Gracchi, occupied the minds of men with the events of the greatest magnitude and danger, historians were too much employed in reciting the various struggles for power, and the revolutions that followed each other in quick succession, to descend to such particulars as related to the mere internal police of a city, where all order was subverted. The nearer we approach to the dissolution of the republic, the less probability occurs of examples of an obstinate or firm adherence to established forms. At a time when the majority of the senate consisted either of sceptics or Epicureans, we must not expect to find those repeated instances of religious restraint which seem to have made part of the constitution under their bigoted ancestors. Finally, under the emperors, most of them wicked in the extreme, many of them bred in camps and in ignorance, when all power, civil and religious, was devolved on one person; no magistrate, the most scrupulous in point of religion, would presume to take such an important step as that of demolishing a temple, or of punishing the followers of a new religion, without previously consulting him who was seated on the imperial throne, and was invested, beside other prerogatives, with a supremacy in religion. After which, the lenity or cruelty of the prince would be the only measure of toleration, and not the conscience of the inferior magistrate, or the declaration of the laws. The emperors, for the most part, only considered what would secure their power. They would be less rigid than republican magistrates, in punishing small breaches of the law. Nevertheless, whenever their extreme suspicion and watchful jealousy were awakened, it was immaterial whether the cause was civil or religious: all opposition to their power was equally held dangerous, and trampled down.’

This only proves, what we know from the remaining laws of the twelve tables, that foreign religions were forbidden; and that, under bigotted magistrates and in ignorant ages, the laws were enforced. So far we agree with our author, that the *spirit* of the government was intolerant; but his object was to have shown that rulers were intolerant; for, if positive laws are eluded by the connivance of the magistrate, he cer-

tainly falls short of his proof. The holy wars of antiquity were undoubtedly, as the author alledges, wars really for the attainment of power or territory, disguised only under the name of religion.

The postscript relates to the Penates, a subject we think of importance in this enquiry; for, if it appears that the magistrates did not interfere with the respect paid to the household gods; if these, particularly in the more servile periods of the lower empire, became objects of national worship, toleration, or indifference (we fear these words have been and still are too often synonymous), marked the conduct of the Roman magistrate, whatever the spirit of the religion may have been. The frequent allusion to the Penates in the plays, in the orations of the orators, &c. plainly proves that the worship of these deities was not considered as a crime, nor is there an instance of censure or punishment inflicted for adoration paid privately to any deity. Many instances occur in the lower empire, where the Penates were raised to the honour of national deities, and indeed the few deities of ancient, compared with the crowded mythology of modern Rome, shows that from this, or other sources, many deities were adopted. The great question then is, what were the Penates? We have formerly glanced at this subject, and now, as well as at that time, have endeavoured to examine it with some care. Instead, however, of stating our author's account, or our own sentiments, we shall copy the opinion of one of the ablest critics of the present age; we mean professor Heyne of Göttingen. After some discussion on this subject, and quotations from numerous authors, he adds his own opinion.

What I collect from these authors, as the more simple and probable view of the subject is, that the religion of Rome underwent many changes. At first the deities were only Cælum and Terra; afterwards two others were added; and these four deities, distinguished by familiar names, were, by different interpretations, referred to the various gods of Greece; so that in these you would perceive Ceres and Proserpine, Hades and Mercury; by other interpretations they would be Bacchus and Jupiter; and both Vulcan and Cybele would be looked for under the same figures, nor is it improbable that the ceremonies of these deities would be added after some ages, which was the case with other religions, particularly those of a more mysterious nature. To these every one would annex what his fancies or his dreams suggested, as happens in our own times, particularly respecting nature and its plastic power. Because the forms of two young men, seemingly brothers, united according to the ancient custom, met the eye, they were confounded with the Dioscuri. It has occasioned



Still more difficulties, that the priests are called 'Cabari.'—Certain it is, that the Penates were of many different forms, and were supposed to possess different attributes; that these were worshipped without the interference of the civil magistrate, added to at pleasure, and considered as the most important objects of adoration. Can the age that admitted this promiscuous worship be therefore styled intolerant? Can it be styled intolerant when compared even with our own times? and can these times be censured which admits of religion of every species to be exercised publicly, and prohibits only those from engaging in political affairs, whose political sentiments are supposed adverse to the present constitution.

After detailing the intolerance of the pagan world, the author proceeds to a part of his subject which we cannot look at with satisfaction, and a part in which we do not differ from him, we mean the persecutions of Christianity and of Christians. What can we say on this subject, but that the professors of Christianity had not imbibed the spirit with the letter of the gospel, and had forgotten its most glorious tenets, peace, charity, and good-will towards men? The earlier Christians had learned, it is said, intolerance from the Jews, and these were repaid amply with every kind of persecution. Christ and the earlier Christians were crucified, massacred, and punished, undoubtedly from the malicious suggestions of the Jews; and it is obvious that the life of Jesus would have been preserved, if the unrelenting rancour of his accusers had not forced Pilate, after every evasion and subterfuge that he could safely practise, to issue the fatal sentence. The history of modern persecutions is pursued with no particular advantages of representation. It is a tale ten times told, and admits not, perhaps, of novelty; but our author's abilities might have enabled him to have graced the narrative or the reflections with something more interesting. Intolerance is indeed so displeasing to him, that the indifference or the contempt of some of the Arabian conquerors for Christianity gives them, in his opinion, a merit which they by no means possess; and he opposes Dr. White's parallel, formed on an extended view of their general conduct, from that of a few of these conquerors.

On the whole, however, these Letters are interesting and pleasing: numerous facts are collected from the best sources, detailed advantageously and fairly. On the political points we may differ from our author: on those of humanity and benevolence, we can have but one opinion.

*A complete Treatise of the Origin, Theory, and Cure of the Lues Venerea, and Obstructions in the Urethra, illustrated by a great Variety of Cases. Being a Course of Twenty-three Lectures, read in Dean-street, Soho, in the Years 1790 and 1791. By J. Foot, Surgeon. 4to. 1l. 10s. boards. Becket. 1792.*

THE numerous treatises, already published on this subject, have not terrified our very enterprising author from adding his thoughts to the number of doctrines already in our hands; nor can we ever object to the publication of real or pretended novelties, for from the collision of opinions truth sometimes unexpectedly starts, and even errors may suggest new views, or important improvements to others, of which the author was not himself aware.

The origin of the disease is the first object of Mr. Foot's enquiry; and, though we find the language vaguely pompous, the metaphors sometimes inapplicable and incorrect, and some of the ideas not strictly accurate, we shall not detain our readers with any very particular observations on the subject. The origin of the disease, which our author considers at some length, will detain us a little longer. We have glanced at it in our review of Dr. Swediaur's treatise, in the LXVth volume of this Journal, and our attention is recalled to it by the translation of Sanchez' Dissertation on the subject, which has lately appeared, and which has not yet occurred in our usual progress. These considerations may, perhaps, be considered as a sufficient excuse for engaging us somewhat longer than usual in an enquiry of some curiosity, and, in a medical view, not without utility.

Mr. Foot commences this investigation with transcribing the papers of Mr. Becket, in the 30th and 31st volumes of the Philosophical Transactions. The arguments of this author have been replied to very satisfactorily by Dr. Astruc. We shall content ourselves with two observations. 1. The local complaints, mentioned by Mr. Becket, were very certainly not venereal, for the earliest accounts of the real disease do not mention the ulceration of the urethra till more than 50 years after its first appearance, and there is no evidence that these local complaints ever degenerated into the general one. 2. The general disease of that æra was the leprosy, a filthy, disgusting, infectious disorder, capable of producing a local as well as a general complaint; but certainly different from the venereal disease, for the physicians of that æra, who must be supposed well acquainted with leprosy, speak of syphilis as wholly a new disorder, one whose nature they were totally ignorant of, and which the usual remedies had no effect on. We have had occasion to see an instance of the true ancient leprosy in its worst form, answering perfectly the description of the old authors: the nose was affected, the eye-lids invert-

out



ed, the eye-brows falling off; pustules and eruptions in the face. The whole appearance was shocking; but the disease was very different from the venereal. The reply of Dr. Astruc is added by our author. He next proceeds to adduce medical and historical testimonies on this subject, and concludes; that the venereal was a new disease, brought home by Columbus in his second voyage from Hispaniola, and, by his crew, communicated to the different nations in Europe, appearing most conspicuous in the camp of Charles VIII. then in Italy, in 1495 or 1496. This is now the point at issue, for there is not an argument, we say it with confidence, as we have traced each particular of the mass of evidence adduced by different authors—there is not a single argument of the least importance, which will support for a moment its existence previous to 1493, the period which we affixed, with some caution, in our review of Dr. Swediaur's work, for its origin.

If we examine Mr. Foot's conclusion we shall see a little confusion, which is, even from the first, suspicious. Some of the authorities mention the æra to be 1495 and 1496. This confusion is of more consequence, as Columbus did not return from his second voyage till 1496: if then his own testimonies, or at least any decisive testimony, fixes the period in 1495, America must be acquitted of having sent us this dreadful scourge. Several of the cotemporary medical authors, who wrote in 1496, call it a new disease *then raging*: one or two of these date it from the year before. Hock de Brakenaw, only eight years afterwards; a professor of medicine at Bologna, fixes its æra in 1494. Cataneus, who wrote in 1505, at Genoa, and De Vigo, physician to the pope, who wrote about 1512, both fix its appearance at the same time. These are professional men, capable of judging, who lived almost on the spot, and so near the æra of the appearance of the disease, that it is impossible not to admit their testimony in its fullest extent. Those who fix the æra of its appearance in 1495 and 1496, do not contradict the others; they do not say that it did not appear before; but mention these dates vaguely, with little apparent precision. Among the historical testimonies we need only adduce Coccius, who dates its æra in 1495, in a work published at Venice in 1502, and Jean de Bourdigne, a French historian, who tells us, that it began to *rage in France* in 1495. These are facts and quotations adduced by our author: we have not gone beyond him, because these prove it almost impossible that the disease could have been introduced from America. The positive arguments are short and decisive. Columbus returned from his first voyage in March 13, 1493, at a time when the date began to change only at Lady-day, in reality in March 1494, the year in which the disease com-

menced in Italy. He landed in Portugal, and stayed there some time; and it was not likely that the seamen, after so long a voyage, were remarkably continent; but in Portugal it appeared only after the interval of two or three years. If it be alledged that a single European woman, who by chance might have gone to Italy was sufficient to disseminate the poison, it is enough to decide the controversy at once, by saying; that there is not the slightest evidence to support the idea, that the disease was really brought from America in the *first* voyage. The *first* accounts of America do not mention the existence of the disease; the *first* narratives of the voyage are wholly silent on this subject; in the Life of Columbus, written by his son Ferdinand, which is in every respect minute and particular, not a single word occurs respecting the ill health of the seamen, or any disease brought from Hispaniola. These are facts which cannot be contradicted: let us next attend to the evidence adduced, in order to fix this stigma on the American Islands. We quote from Mr. Foot's treatise now before us.

‘ Francis Lopez, of Gomara, a Sevilian clergyman, and chaplain to Ferdinand Cortez, who reduced the empire of Mexico into a Spanish province, in his General History of the Indies, written originally in Spanish, and published at Medino del Campo in the year 1553, gives us the following account: “ All the natives of the island of Hispaniola are infected with the venereal disease, and therefore the Spaniards who had to do with the Indian women, very soon were seized with this complaint, than which there is none more infectious, or more painful. Wherefore, finding themselves very much tormented, and in no way of getting better, they returned into Spain, most part of them on account of their health, and some on account of business. The disease still lurking in those who returned, was communicated by them to a great many common women, and by these to several of the soldiers who marched into Italy, to fight under king Ferdinand the Second against the French.’

‘ Father John Baptist du Tertre, of the order of preaching friars, in his General History of the Islands of St. Christopher, Guadaloupe, Martinico, and others, says, that “ That foul distemper which they call epian, and is really the venereal disease, is, in a manner, hereditary to the natives of those islands, who not only contract it by venery, but it likewise breaks out spontaneously upon them, owing to their bad manner of living, and the unwholesome food which they eat.” He then adds, that “ to his certain knowledge there were Spanish soldiers who, upon their return to Spain, the first voyage with Christopher Columbus, contracted this disease from the natives, and carried it with them to  
Naples,



Naples, where the infection was communicated to the French, and hence it was spread over Europe."

Gonsalvo Fernandez de Oviedo, who was sent into Hispaniola by king Ferdinand, in 1513, to inspect the melting of metals, and made a long stay in that country, about the year 1535 wrote the Natural and General History of the Indies. In this history he relates, "1st, That this disease, which is called *de las buas*, is common to all those countries, and therefore it has pleased the Divine Providence to communicate assistance to them all, and to furnish them every where with a proper remedy for curing it. But although," continues he, "that disease is frequent elsewhere; yet it is chiefly known among the Christians, and cured by means of a tree called *guaicum* in this island of Hispaniola. Amongst the Indians it is not so severe, nor so dangerous, as it is in Spain and the colder climates, for the natives are cured by means of this tree. In these Indian countries there are very few Christians who lie with the female natives, that escape this terrible disease: because it is really the produce of this soil, and as common to these Indians, as other distempers are in other countries." In the Summary of the Natural and General History of the West Indies, which, upon his returning to Europe from Hispaniola, where he had lived twelve years, the same author wrote in Spanish at Toledo, in 1525, he thus addressed himself to Charles the Fifth, king of Spain, by whose direction he compiled:—"I can assure your imperial majesty, that this disease, which is new in Europe, is very well known in the Antille Islands, lately discovered, and so very common there, that almost every one of the Spaniards who lay with the Indian women contracted it from them. Thus it was imported from thence into Spain, by those who returned with Columbus after his first and second voyage. And afterwards, in the year 1495, when Gonsalvo Fernandez of Corduba, at that time a famous general, marched the Spanish forces into "Italy, by order of their catholic majesties, Ferdinand and Isabella, to the assistance of Ferdinand the Second king of Naples, against Charles king of France, there were several of the Spanish soldiers infected with the same disease, and thus it was quickly communicated with the Neapolitans and the French, by means of their lying promiscuously with the same women."

In another passage, Oviedo is quoted to prove that, on the return of Columbus from Hispaniola, Moses Peter Margarita, and above 200 Spanish soldiers, were landed after this second voyage, with every mark of the venereal disease.

Oviedo has undoubtedly given a pretty positive testimony that the venereal disease appeared in Spain in 1496; and, if we believe this, we cannot suppose that it was carried from Spain to Italy eighteen months before, without appearing in  
the

the former kingdom. It may seem strange, however, that we should believe Oviedo, when he agrees with us, and disbelieve him when he differs. Let us look at this author, as he now lies before us. In the fourteenth chapter of the second book he says, that Columbus certainly returned in 1496, because he conversed with some who returned with him, particularly the governor, Moses Peter Margarita.—‘This gentleman, he adds, (we shall translate almost literally) had so many pains and complaints, *that I also believe* he had the same pains which are common with those who had the distemper, though I saw no buboes upon him.’ On Margarita therefore, and the 225 seamen who returned from this second voyage, he fixes the stigma of infecting all Europe with this loathsome complaint. We have seen the foundation of the first accusation: on the second we shall say nothing, but that there is not the slightest reason to suppose that the weakness of the seamen was owing to this cause. They had been shut up in their fortress, besieged by the Indians, and driven by famine to the utmost distress, obliged to eat serpents, reptiles, and lizards; and, in this state, they were compelled to cross the Atlantic, with the provisions only brought from England. They are described, not as full of blotches, disfigured by buboes, and other marks of the disease; but as of the colour of saffron. The other testimonies, that we have cited, are so distant from the æra, that the comparison of dates alone, compared with the testimonies of the cotemporary physicians, is sufficient to refute them.

This is nearly the view of the question on the grounds adduced by Mr. Jesse Foot, for except his work, we have only taken up Oviedo's account. If we turn to the dissertation of Sanchez, to Dr. Hensler's work, and to an anonymous tract on this subject, we shall find the conclusion still more clear and certain, if it can be more so. It may, perhaps, be objected, that *very early* navigators, and indeed some of the first, speak of a contagious disease in the West-India islands, which shows its powers by tumours on the skin, is infectious, and cured by guaiacum. This is undoubtedly true; and, if the accounts are accurately examined, the disease is found to be the yaws. After the third voyage, indeed, the venereal disease was very obvious; but, at this time, its source must be very equivocal, and it is more likely that it was carried to America, than brought from thence.

As the discussion of the authorities in the book before us has extended to a greater length than we expected, we shall not add various other facts and quotations, which occur in the anonymous work translated from the French, which support very clearly and explicitly the same facts, and show with-



out a doubt, if it be admitted that Columbus in his second voyage had brought the venereal disease from America, that it could not be the origin of what was styled the French disease at Naples, for that most probably appeared in the beginning of 1494, some months *previous* to the arrival of Charles VIII. in Italy. The works of Dr. Hensler and Sanchez are, however, now in this country, and we shall have no better opportunity of noticing them more particularly.

Dr. Hensler seems willing to show that the disease was not a new one; but he succeeds only in tracing its origin to Italy, about the period we have mentioned. Schellig (he should have styled him Schelling), is first mentioned, who speaks of the disease as well known. In reality his tract was published at Hiedelberg in 1500\*, and probable written about the year before; for mercury was then known to be most successful remedy; but mercury was not generally used before 1498, in a quantity likely to be successful. The language of Schelling is indeed doubtful; but he probably speaks only of the external use; for, we believe, Vigo first used it internally, about the time of the publication of Schelling's work. Salicetus, whom Dr. Hensler next quotes, published his tract, we perceive, at Tubinga, 1497; but he evidently confounds the disease with the leprosy, nor is he the first that ordered slight mercurial applications: they are mentioned by Gylinus, who published his work in the earlier part of the same year. In what relates to the earlier appearance of the same disease, he seems to have read Becker's papers with attention, and to have transcribed what appeared to him to rest on the best foundation.

Sanchez' work is of much more importance, and will require a longer examination. To trace the origin of specific infections in general, would conduct us too far into the regions of conjecture. From what we have had occasion to see, in the rise and progress of the garotillo (the putrid sore throat), and some other new disorders, within the reach of medical records, we can easily perceive that a putrid fomes, joined with the peculiar cause of an inflammatory disease, will give a new colour and appearance to what was usually inflammatory, and form, for a time, a source of infection which, in a body otherwise healthy, will produce a disorder exactly similar. New diseases may therefore certainly arise from this accidental change of a fomes well known; and, in consequence of peculiar states of the body, may be directed to particular organs. The venereal disease is only singular, inasmuch as this new fomes is of

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\* What could be the reason of Dr. Hensler's supposing this work to be printed in 1494? There is indeed no date annexed, but we have very positive testimony, that the disease did not reach Germany till 1496, and probably Holland and Flanders still later.

an assimilatory nature, and the combination is unusually permanent. The disease, we have said, appeared in Italy about 1404, and we have the additional testimony of Pintor, a Spanish physician, who attended pope Alexander the VI. in that capacity, and resided at Rome from 1492 to 1502, now almost for the first time brought forward, in the English translation of Sanchez. Pintor called the disease the third species of small-pox (*aluhumata*); but, as some extracts have been published from this work by Cotunnio, in his *Treatise De Sibus Variolarum*, we shall confine ourselves to those now first printed, particularly as the work from whence they are taken is singularly curious; one copy only being known to exist. The following passage is extracted from the fourth chapter.

“ Sicque etiam in medecina contingit, quod per admirationem alicujus ægritudinis nobis ignotè devenire possumus ad cognitionem ipsius, sicut evenit hoc tempore scilicet, ab anno 1494, usque ad præsentem annum 1499, adhuc affligens quidam morbus qui à vulgo in civitate Romana appellatur Morbus Gallicus, hac ratione quia multi galli ad hanc pervenientes urbem à sua regione Gallica hoc morbo infectionem hujus morbi portaverunt. Et multitudinem gentium istius morbi per contagium cruciaverunt; etiamque post dies notitiam habuimus, quod iste morbus gentes multorum climatum invasit, sicque diversa nomina de eo imposita fuerunt; idcirco dicendum est quod hic morbus non pervenit solum à contagio, sed vera causa ejus magis appropriata fuit aliqua influenza stellarum erraticarum, quæ nobis visum et certificatum stetit, fuisse causam diversitatis conjunctionum planetarum et eclipses solis etiamque luna.”—Again:

“ In civitate Romana, in pestilentia, anni 1493,” (nam hoc anno, in principio mensis Augusti, pestis manifestè apparuit, et invasit multitudinem hominum per sex menses et per ampliùs tempus) “ sed tamen in primis tribus mensibus fuit fortis pestilentia, et post diminuendo valdè processit in aliis tribus mensibus, et nunquam radix inferior fuit conjuncta radici superiori, sed semper illis mensibus dictis à radice superiori cælesti, pestis in hominibus urbis Romanæ influxura et duratura stetit, et lentè processit, et non ex toto desinit effectum facere suum usque ad mensem Junii 1494, in quo mense pestis invasit multum gentes hujus civitatis \*. Post radix inferior cum radice superiori conjuncta fuit, quia totum

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\* In his ninth chapter, and almost throughout the work from which these extracts are taken, Pinto assigns two causes for the plague and pestilential epidemics. When the one cause acts without the other, the plague is then neither so universal, nor so destructive. The first of these causes is the influence of the stars on our earth; this he calls the radix superior, radix cælestis. The second consists of the changes in the four elements, such as great drought, severe cold, inundations, and change of season: these induced calamities, which afflicted all Italy, from the year 1491 to 1495.



menſem Maii pluviz magnæ effectû fuerunt in ſuperficie terræ, etiam in viſceribus ejus putrefactio, et corruptio cauſata eſt—ex qua multarum febrium putridarum continuarum diverſarum ſpecierum—generatio ſtetit et accidentium terribilium, in dictis febribus innumerabilium invaſio.”

Perhaps the aſtrological weakneſs of Pintor may leſſen the force of his authority, and his calling the complaint the French diſeaſe, becauſe it was ſuppoſed to be brought by Frenchmen, may be conſidered as a mark of no very minute enquiry. It is enough, in this place, to have fixed the origin of the diſeaſe in a manner totally inconfiſtent with the idea of its being imported by Columbus in his firſt voyage. We ſhall add but one extract farther, viz. from Helius Capreoli, an Italian annaliſt, in his account of the events of the year 1492.

• Sed inter cætera hæc univerſalis fuit et monſtroſa perniciēs : puſtulæ purulentæ, magnitudine lupini craſſioris, in orbem extenſæ ægrotationis prænuntia ; in artubus pruritur et dolaſ triftis : febris vehementiſſima ; cutis ſœdis exaſperata cruſtulis, horrorem afferebat intumeſcentibus, undique tuberculis, quibus rubor, primo lividus, mox nigricans color apparebat ; poſt dies aliquot, ab ortu admiſto, ſanguine humor exprimebatur capitula, ſpongiolas dices, exhauſto liquore. Quadriennium aliquibus exceſſit, obduſtâ cute cicatricibus, illius ſedem indicantibus. Ab inguine mulieribus, à glande viris ſæpius incepit ; mox per univerſum corpus vagabatur : ſenſere id malum præſertim incontinentes : contactu tamen inſiciebat quoque vicinos : audivimus omnem ſerè terræ orbem invaſiſſe genus id contagionis morbum Gallicum nuncupatum, quem hæc tenus, ut elephantiaſin ante Pompeium magnum et ante Tiberium, Claudium Mentagram Italia neſtquam creditur eſſe paſſa.”

The ſummary of the whole may be very ſhort. In Italy, from the year 1491 to 1495, from the great inundations and ſevere droughts ſucceeding each other, peſtilential fevers of the moſt fatal kind prevailed. The diſeaſe was ſtyled the plague ; but it appears to have been only a fever, attended with the moſt violently putrid ſymptoms, among which were glandular abſceſſes, ſores, and blotches ; which diſcharged a malignant ſanies. Thoſe who recovered did not ſoon return to perfect health : the abſceſſes remained, in a chronic form, and the whole maſs of blood was infected. In this ſtate, the diſeaſe ſeems to have been communicated by infection, at firſt from the moſt general contact, and it continued in this highly infectious ſtate many years, when it was attended with fever, often of the putrid kind. In better ſituations, it ſooner aſſumed a chronic appearance, and by degrees fixed itſelf in thoſe parts,

parts, so as to be communicated only by personal connection. It is particularly observable, in a minute examination of the authors, that venereal symptoms mixed themselves with those of fever, or in other words, the peculiar symptoms of that epidemic were such as have since discriminated syphilis. These symptoms continued subsequent to that fever; and were, at last, communicated by infection to those who never had the fever. In this way, we have little doubt but the disease arose: in our situation we have given but the outline of the argument, for to have filled it up, by every particular quotation, would have led us to a disproportioned extent. We must resume Mr. Foot's work on another occasion.

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*An Historical Investigation into the first Appearance of the Venereal Disease in Europe. With Remarks on its particular Nature. By M. Sanchez, Doctor of the Faculty of Medicine of Paris. Translated from the French, by J. Skinner, Surgeon. 8vo. 3s. Johnson. 1792.*

THE work of Dr. Sanchez has been considered, on the continent as a very able reply to those who have attributed the origin of the venereal disease to America; but, the decisions of Van Swieten, in the last volume of his commentaries on Boerhaave, have lessened the fame of our author abroad; the opinion of Dr. Robertson, who finds many defects in his reasoning, and objects to his conclusions, has perhaps sullied his credit in this country. Having examined the subject at some length in the preceding article, we need not again repeat what this author has particularly observed. Considered alone, his proofs are undoubtedly defective; but he forms one link in a chain of evidence, that is, we think, irresistible, a chain of which we have endeavoured to trace the principal connecting parts. Where he treats of the disease as well known to former practitioners; he certainly fails, like other reasoners, by taking obscure allusions for accurate descriptions, and, not discriminating with sufficient clearness, the symptoms of diseases apparently similar. The extracts from the works of the earliest navigators, designed to show that the venereal disease was not known in America, till the period when it may have been supposed to be imported from Europe, deserve attention.

One chapter of this work relates to the establishment of quarantines, which Dr. S. thinks injurious to commerce, without benefitting the community, since the infection of the plague is so violent and rapid, that, if the men had received the disease, they must long before their arrival, have either died, or recovered from it. The observation is by no means new, that quarantines are too long, if we regard the men; and



not long enough to ascertain the purity of goods. The whole of his reasoning on this subject is delusive, particularly, since he considers airing the goods as no part of the quarantine. The following remarks are more accurate, and fail only in one essential respect, that he conceives no constitution in a situation to favour the reception of the infection, except the person has lived in that country.

‘ It is certain that in all cases the vital action of the human body, and the free circulation of the blood through the heart and the arterial system, are the most powerful agents to preserve the living body from a state of putrefaction: but no sooner are these movements impeded by exterior causes, and spasms of the vital and sensible parts produced, than the putrid fermentation commences. It terminates either by the destruction of the whole animal economy, or, at the least, by a considerable derangement.

These considerations nicely weighed, can we believe that the merchandize received on board a vessel, although brought from store-houses exposed to a pestilential atmosphere, can occasion the plague in any living body, if this body be not disposed to receive it, as were the inhabitants of the places whence the merchandize was taken? The contagion, or those particles which are regarded as pestilential, being spread in the atmosphere, are not destructive to the living body, till they have entered into a putrid fermentation: and this fermentation takes place only when the living body is disposed to receive the impression of the contagious particles.

‘ From these facts and reflections, it follows, that all contagious diseases are local, and extend their progress gradually. They are only contagious because several infected persons have a communication with each other, in the same house, the same city, and the same kingdom.—By these communications, living bodies in health are disposed to receive the infection from those already attacked by the pestilential symptoms, which become more and more fatal, in proportion as the number of the persons infected, and the putrid fermentation of each individual, increase.’

From the general history of epidemics, two things are certain, 1st. that an infectious fomes, confined from the air, acquires increased virulence: 2dly, that any debilitating cause, whatever, when the infection is once received, facilitates its action. The evidence of M. Bertrand is by no means conclusive, and it is peculiarly dangerous, as it leads to the neglect of salutary precautions.

The translation is executed with care and apparent fidelity. The most interesting part of the translator's Introduction, relates to the enquiry; whether the Europeans carried the venereal

real disease to the Sandwich Islands. We have followed Mr. Samwell in this enquiry, and shall add what additional evidence occurs: but our judgment must continue still suspended.

• Mr. Samwell having it much at heart to place his discovery beyond the reach of cavil or contradiction, has availed himself of the opportunity, which subsequent voyages to these islands have afforded him, of directing further enquiries to the subject.

• He has conversed with a native of one of the Sandwich islands lately arrived in England; and, more particularly, with captain Dixon, and other officers of the ships which lately visited the South Seas. Amongst other proofs, they mention that an Indian, a man of great intelligence, embarked on board one of the ships with a view of coming to England, but died in China.

• This Indian had been with them about two years, and in that time had acquired a sufficient knowledge of the English language to make himself readily understood. He recollected very well the discovery of the Sandwich Islands by captain Cook, and not only acknowledged, that the venereal disease was then known amongst them, but declared that he had himself been twice infected by it before that event took place.

• This fact fully confirms the truth of Mr. Samwell's observations; and he is of opinion that future enquiries will prove, that the disease existed in all the South Sea Islands, before they were discovered by Europeans, notwithstanding what has been asserted to the contrary, by those who were misled by a want of a sufficient knowledge of the language of the natives \*.

We suspect that they did not know the disease, previous to the arrival of the Europeans, but it appears among them in a form so mild, as scarcely to be an evil. They have certainly confounded it with some indigenous diseases, in their own ideas, and luckily the same plan of cure seem to have succeeded—these suspicions, however, will stand or fall from the result of future enquiries.

\* The following incident will show how difficult it was, in captain Cook's time, to procure any information which could be depended on, from the natives of the Sandwich Islands.

• The Resolution and Discovery separated for about a fortnight off Owhyhee. Towards the close of this period, the Discovery was visited by an Indian, with whom Mr. Samwell, and others, were in the habit of conversing, and picking up as much of the language as they could. On approaching the land, the first enquiry made, was, very naturally, after the Resolution; but neither the natives who flocked on board, nor the above Indian (who was along side when the ships parted) could be made to comprehend the question. The Resolution, notwithstanding, had been on the same spot the day before, purchasing provisions, &c. of the very people to whom the enquiry was directed, and appears at the time to have been scarcely out of sight, since she was joined by the Discovery before sun-set.



*Casus Principis; or, an Essay towards a History of the Principality of Scotland, with some Account of the Appanage and Honours annexed to the second Prince of Scotland. By Hugh Macleod, S. S. T. P. 4to. 10s. 6d. Boards. Nicol. 1791.*

SOME disputes, which lately arose upon occasion of the general election, concerning the title which the prince of Wales has to vote, appear to have given origin to the present work. The point at issue is, whether the prince be born duke of Rothsay, &c. or whether a creation be indispensably necessary to the legal enjoyment of his Scottish titles. In this work, which is inscribed to the prince, Mr. Macleod has defended the former opinion.

In his Introduction our author informs us, that a man may read all the writers on the history and law of Scotland, and yet receive little information upon this subject. The historians indeed tell us, and repeat it one after another, that a certain prince was created duke of Rothsay: then they add, that this was the first time the title of duke was introduced into Scotland; and so they dismiss the prince and his titles. The writers on Scottish law present only general ideas, or casuistical questions. Perhaps, says Mr. Macleod, the very attention and frequent acts of the parliament, relating to this favourite point, and the publicity and notoriety thence arising, may be one cause why we have no history of the principality, nor even a journal, essay, or memoir, or general state of a *case* concerning it.—The author then gives some remarks on the title and dignity of steward, and the meaning of the term he derives from *sanis-scale* in German, which implies senior or chief servant. It is a pity that Du Cange should have been ignorant of this derivation, which we believe a mere assertion of Mr. Macleod, for the real etymon of the first division of this word has puzzled the ablest antiquaries.

The first section of the work treats of the prince of Scotland till the death of Robert I.—Among other *uncommon* ideas in this section, we find our author gravely informing us, p. 9, 10, that two men were never placed in situations more similar than were those of Robert earl of Carrick, afterwards Robert I. of Scotland, and William prince of Orange, in his exertions for his native country. For our part we see not the resemblance. William was supported by the power of his country against a foreign invasion; the country of Robert was not invaded, but had remained many years subject to a foreign power; and he commenced his career, accompanied only by two hundred men, not only against all England, but against all Scotland. Mr. Macleod seems not to distinguish

between an able general and a hero. Speaking of Holland at the time of William III. he says that, 'though frightened and dejected, it was far from being exhausted, *as in the progressive improvement, and political discernment of the other states of Europe at that period.*' In the next page we find 'a general assembly of *all that was respectable* in the kingdom, *emulously convening*, every man for himself, &c.'—In p. 17, Mr. Macleod makes another singular discovery, that the statute 47 of the parliament 1455 is rather curious, 'as it distinguishes and explains the *four orders, or estates*, which constituted the parliament of Scotland, from the time that it *ceased* to be a convention of lords and barons, *to the exclusion of the people.* These orders or estates were the prelates of the church; the earls, including all of that or any higher rank of nobility; the lords of parliament, comprehending all nobility *and noblesse* below the rank of earl; and the burgesses or commissioners of cities and boroughs. As to the clergy they appeared in the full dress of their sacred order: the parliament regulated the habit of ceremony of the other three estates, &c.' A very superficial acquaintance with Scottish history or ancient statutes might have informed Mr. Macleod that the Scottish parliament, like that of other countries, only acknowledged *three estates*; 'the king and the three estates,' 'with the consent of the three estates, &c.' being frequent phrases in the Scottish statutes. If he divide the orders in parliament by dresses, he must divide the clergy into two, the bishops and the abbots. Is he ignorant that in modern parliaments the dresses of the ranks of nobility are varied? Can a student at the university of Glasgow be uninformed that the three estates of all kingdoms were the clergy, nobles of all ranks, and burgesses? If Mr. Macleod had looked attentively into the Scottish statutes, he might have found even the latter positively classed as lords of parliament, because they sat in parliament; as a commoner, if appointed ambassador, became my lord ambassador, and as gentlemen now become lords of session.

In Section II. our author treats of the prince of Scotland, from the death of Robert I. to the eighth year of Robert III. As he descends to more modern times he becomes more accurate; and we shall extract the following account of the first appearance of the title, 'duke of Rothsay.'

'In the congress held in the month of March, 1398, for settling national differences, between the prince of Scotland and John of Gaunt, assisted by other commissioners, on both sides, the latter is styled John, duke of Aquitaine and Lancaster, uncle to the king of England, and the former, David, earl of Carrick, eldest son of the king of Scotland. In a subsequent congress, held in the month



of October, the same year, by commissioners appointed on both sides, for explaining and carrying into effect what had been agreed on between the two princes, and for appointing another interview between them, in order finally to settle the borders, and terminate all matters in dispute, the duke of Lancaster is designed as before, but the prince of Scotland is styled, not earl of Carrick, as before, but duke of Rothesay. So that it must have been during the interval of time between the 16th of March, and the 26th of October, 1398, and in the eighth year of Robert III. that the title of duke was first introduced into Scotland, and conferred on David, prince royal and regent of the kingdom, formerly earl of Carrick, &c.

‘ This innovation, probably, proceeded on an idea, to which the interview of the two princes might naturally give rise, that it was unsuitable, and unworthy of the Scottish national dignity, that the princes of England should enjoy a title of nobility, which was esteemed to be of higher rank than that possessed by the hereditary prince of Scotland. Prince David’s ambitious and designing uncle, Robert, took care to get himself, at the same time, decorated with the new honours, by the style of duke of Albany; a title well according with his aspiring views, as implying, if we regard the etymology of the word, no less than duke of Scotland; a circumstance, probably, not adverted to at that time. These titles were conferred, according to bishop Lesley, from Fordun, in a parliament assembled at Perth; that is, by an act of parliament in form of a charter, or a charter granted with the approbation of the estates assembled in parliament; a mode of making important grants very usual in former times. It would seem, however, as if the newly imported honours, first introduced into Britain by Edward III. when he erected the earldom of Cornwall into a duchy, in favour of his infant son, and lavishly diffused by his successor, Richard II. were not much coveted or relished by the generality of the Scots; since, for more than two centuries after, we read of no higher title of nobility in Scotland, out of the royal family, than the ancient British and Saxon honours of earl, lord, and baron, together with the much desired and respected military honour of knighthood, so well according with the highly attuned martial strain of those heroic ages.

‘ See Camden’s Brit. p. 425, 426. Crawford’s History of the Stewarts, p. 14, 15, 17. Hailes’s Annals, vol. i. p. 139—vol. ii. p. 55, 65, 83, 96, 114, 116, 251. Abercromby, vol. ii. p. 148, 149, 157, 165, 205, 226. Mackenzie’s Lives, vol. ii. p. 103. Anderson’s Diplomata, No. 51. Introduction to Hawthornden’s Works, edit. 1711. Fordun, vol. ii. p. 391, and 422.’

Such is Mr. Macleod’s new mode of reference, by which it is difficult to verify a single paragraph.

Section III. regards the erection of the principality of Scotland.

land. That a considerable territory was, at some former and remote period, erected into a principality, or perpetual appanage for supporting the dignity of the prince-royal of Scotland, is, as Mr. Macleod observes, a fact universally known and acknowledged. But the time of the creation is dubious. Sir George Mackenzie thinks that the stewartry was formed into a principality upon the accession of Robert II. A. D. 1371. Others suppose that this creation took place on the creation of the title of Rothsay, A. D. 1398. Mr. Macleod, with great profundity of learning, and superstition of accuracy, observes on the latter opinion, ‘ This appears to be the account of the matter, that was communicated to the learned and excellent Mr. Camden by the Scottish antiquarians of his day, and particularly by sir Robert Sibbald, by much the most eminent of them, and on whom Camden chiefly relied in his account of Scotland, &c.’ — Where did professor Macleod find that Sibbald, who died in the commencement of this century, furnished materials to Camden, who departed this mortal life in the beginning of the last !

To proceed : others date the commencement of the principality in 1404 ; and those who require peculiar proofs only found it upon the act of parliament 1469. In the defect of authorities, Mr. Macleod has recourse to collateral evidence ; and in sections IV. and V. gives an account of the appanage of Cornwall in England, and of Dauphine in France. The prince of England is clearly born duke of Cornwall ; as he of France is born Dauphin ; and no creation is in either case required. But our author grants that these instances are not convincing as to the similar practice in Scotland.

Section VI. is on the principality of Wales : the claim to which seems to rest upon creation, and not upon birth only.

Section VII. treats of the charter by Robert III. to prince James. Some of Mr. Macleod’s observations on this charter we shall transcribe.

‘ The part of the charter of Robert III. which has the greatest appearance of implying “ a perpetual destination, made for the entertainment of the princes of Scotland, in all succeeding ages,” is the clause which empowers the prince “ to have, hold, and possess, for the whole term of his life,” lands which, immediately after, are acknowledged and declared to have been *his own* property before ; and lands too, which are, by the same deed, erected into the highest possible honour, of a *free regality or royalty*. This grant, so unlike all other modes of tenure, must appear very singular and inconsistent, except upon the supposition that the great inheritance and *free royalty*, in which the prince was invested, had been formerly destined as a perpetual appanage,

for



for him and succeeding princes. All other grants of lands from the crown, whether free or for a stipulated return, and whether of an earldom, lordship, barony, or other inferior parcel of land without any honour annexed, are, almost universally, to the grantee and his heirs, who become lords or proprietors of what has been granted to them, and may dispose of it at their pleasure; whereas, here is a great and *free* state, granted in royalty, to a prince, an only son, and heir apparent, and only for his life, though acknowledged to be *his own*, by antecedent right. The only reasonable and consistent construction that can be put upon such a grant, is, that the right was acknowledged to be in prince James, by the charter, and the investiture or possession of the *free royalty* given to him only as prince royal; and that his royalty or principality must, by its constitution, revert to the crown, on his death or accession, and so remain in the king's hands till another prince should be born, who would have the like right to be invested in it. It is true, the charter expresses no obligation on the king to divest himself of the principality, in favour of the next prince royal. But, to say nothing of the studied brevity of all deeds, and even of acts of parliament, in that age, which contained no verbose explanations, and narrated nothing that was plain, notorious, or indisputable; it has been already observed, that the charter of Robert III. is purely declaratory, and refers to some antecedent grant, and probably a parliamentary destination, of all that is now seemingly granted, or rather confirmed, to prince James, by him. And it will hereafter appear, from the judgment of the most eminent lawyers, from the decisions of the supreme tribunal, from the acts of the parliament, and from the charters of the sovereigns of Scotland, that the principality has been considered and declared, ever since the days of the third Robert, to be a perpetual appanage, or provision, destined and appropriated for the support of the prince royal.'

Section VIII. treats of the act of annexation and confirmation, A. D. 1469.

These two sections are far superior to the preceding parts of the work. Mr. Macleod proceeds upon good grounds, and reasons not inaccurately. In the next section he proceeds to shew that the principality was not a part of the estate of the crown.

'That the principality was kept separate from, and not understood to make part of, or to be comprehended in, the estate of the crown, in any sense, is abundantly evident from the royal acts of revocation alone, if there were no other proof. The first of these acts, in which particular mention is made of the principality, as it was the first in which such mention was indispensibly neces-

fary to be made, is the act of revocation of James IV. numbered, in the printed acts, the 51st of his fourth parliament, which was held A. D. 1493. By that act, king James, authorised by the acts of parliament already mentioned; and farther encouraged by the preceding act of the present parliament, which secures and annuls the profuse and ill-advised grants of his fathers; and by the preamble to this act, which narrates the right of every heir to revoke and reduce whatever has been done to his prejudice, during his minority; "Revokes, reducis, cassis, & annullis all infeftments, donationes, alienationes, & dispositiones, be ony maner of way," &c. made either by his father, or by himself while under age, out of the estate of the crown, of which the several parts, heads, and sources of revenue, are particularly enumerated. But, as the principality could not be comprehended under any head or description of crown estate, there is a particular clause of revocation for itself, in these words; Alswa, we revoke, in likewise, all alienationes maid of ony heritage annexed to the prince, second person of the realme." Note.—There was then no prince in being, as the king was not married to Margaret of England till about ten years after; and yet, he could not revoke for the principality, as king, but must do it in his capacity of prince, by a special clause.

The revocations of James V. and of Mary, run in almost the same words. That of James VI. differs only in being more particular, and taking a greater retrospect. "Item, we revoke all alienationes and dispositiones whatsumever of onie rentes, lands, or heritages, annexed to the principality, or to the prince, quha is alwayes second person of this realme, maid by us, or onie our predecessoures, to the prejudice and hurt of the prince, second person foresaid." The act of Charles I. is to the same effect, and differs only in being more particular and circumstantial in its clauses. The declaration of revocation sent by Charles II. from Hampton-Court, takes no notice of the prince, or his interests; but, the parliament of Scotland, when they recorded and passed that piece into a law, were very careful to supply the defect, and to extend the provisions of the act to the principality, in the usual form. From that time, these acts of general revocation have been discontinued. See act 70, parl. 6, Jam. V.; act 28, parl. 6, Mary; act 31, parl. 11, Jam. VI.; act 9, Char. I.; act 8, parl. 1, Char. II.

In section X. our author endeavours to shew that the principality of Scotland was a palatinate. He is, however, mistaken when he asserts that it was the only palatinate known in Scotland; for Walter, earl of Athol and Strathern, brother of Robert III. was *comes palatinus*, as appears from several charters granted by him.



Section XI. contains the opinions of lawyers, and decisions of judges, relative to the subject discussed. We shall not follow our author minutely in this and the succeeding sections; but we cannot refrain from extracting the following censure, as a specimen of Mr. Macleod's candour to a writer of high reputation, whose works he certainly has not perused with proper attention.

‘ The attempts alluded to above, to derogate from, or render doubtful, the appanage and birth-right honours of the prince of Scotland, so expressly secured and carefully preserved to him by law. was made, not by the king, the parliament, or the people of Scotland, but, by the licentious pen of George Buchannan, George was a poet, and a justly celebrated one; and when he applied the dregs of his age to the writing of history and politics, he allowed himself the same liberties of creation, exaggeration, and substitution of one thing for another, to which he had been so long accustomed in his poetical compositions. Too indolent to examine, or too profligate to regard authorities, he allowed his fancy to guide his pen; and wrote whatever best suited the views of those by whom he was employed, and largely paid for so doing. In his poetical history, amidst a thousand other assertions of equal authenticity, Buchannan assures us, that queen Mary, previous to her marriage with lord Darnley, bestowed on him the dignity of duke of Rothsay. Whether he said so in prosecution of his open design to rob the royal family of their legitimacy, of their honour, and of their legal hereditary right; or, whether he meant it merely as a reproach to his bountiful benefactress, the queen, as if she had done what no king or queen had a right to do; or, whether it is only an instance of that carelessness and inaccuracy which appear every where; even when no purpose can be served, cannot be certainly determined. What is very certain is, that from Buchannan, the story was copied by Richard Banantyne, servant to John Knox, and chief compiler and publisher of the history which goes under that reformer's name; and that from both it was received, without examination, by the honest, but uncritical, archbishop Spottiswood; and that it has been since repeated and propagated, by men of the principles of the two former.’

In the remainder of the work, though the errors are not so considerable, nor the language so objectionable, there are nevertheless many mistakes unworthy of an accurate writer. To give one instance, in p. 168, we find that James IV. the 29th of Jan. 1487, created four lords at once; while it is certain that he did not ascend the throne till the middle of the following year.

In p. 186 *et seq.* the author treats of the revenue of the principality of Scotland; and the result is that it is not confi-

derable enough for any part of it to have ever entered his present royal highness the prince's coffers. To some who prefer wealth to honours this may appear a singular conclusion of the work: they will be ready to exclaim,

Parturiunt montes, nascetur ridiculus mus.

But passing this 'lame and impotent conclusion,' and the Appendix, in which there is little worth notice, we shall close this article with some general remarks, which might have been spared had the author given a concluding summary of the points which he has established.

From the most ancient charter concerning the principality, that of Robert III. in 1404, it appears that James was only denominated steward of Scotland: the lands granted are expressly said to have belonged before to the stewardship, and seem to include the whole estates belonging to the Stewards before they ascended the throne: it seems evident from this, and other authorities mentioned by Mr. Macleod, that, when Robert II. assumed the sceptre in 1371, the title and lands of the steward were assigned to the prince, his eldest son and heir apparent, and these lands constituted the principality. Though, in far more ancient and intermediate times, certain possessions were assigned to the prince of Scotland, yet the mode of creation, and privileges annexed, must remain for ever dubious, and cannot have any connection with the present principality. The chief title afterwards added to the old possessions of the stewards, is that of lord of the isles, which by a strange perversion is put between the lordships of Cunningham and Renfrew, whereas it ought to stand first of all the titles, as being anciently a regal style, and in some old charters the prince is designed *princeps Scotiæ et insularum*. It is almost unnecessary to add, that the title of Carrick, which belonged to Bruce, may be regarded as passing to the Stewards, even if they had not ascended the throne, by the marriage of Walter Stuart and Marjory Bruce, and the failure of Bruce's male line. So that the titles of the prince, if we except that of the isles, are neither more nor less than those of the stewards of Scotland, or derived, as that of Rothsay, from possessions of the Stewards. Thus it is clear that the principality was virtually, if not expressly, founded in 1371.

As to the question, whether the prince is born or created duke of Rothsay, &c. the erection of the principality, in an age when titles were always territorial, implies that as the principality was set apart, as the sacred appanage of the heirs apparent, so the titles of course passed with the lands; and any grant of the lands, or of the titles was, and is, an essential ceremony. Though the lands have been alienated, the  
titles



titles were unalienable, except by the prince's consent; and every succeeding prince is clearly *born* to those retained by his predecessor.

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*The Secret History of the Court and Reign of Charles the Second, by a Member of his Privy Council: to which are added Introductory Sketches of the preceding Period from the Accession of James I. With Notes, and a Supplement continuing the Narrative in a summary Manner to the Revolution: by the Editor. 2 Vols. 8vo. 13s. Boards. Bew. 1792.*

A Work under the title of that new before us must necessarily excite great expectation, especially when announced to be the production of a member of the privy-council, during the reign of which it treats. This history, however, is introduced to the world with circumstances which derogate not a little from the advantages annexed to its ostensible origin. Besides being a posthumous work, it is written by an anonymous author, and published by an anonymous editor; without the most distant hint that can satisfy any enquirer respecting the authenticity of the manuscript. The following advertisement contains all the information with which we are presented on this subject:

‘ As any reader, who will take the trouble of comparing the first part of the following work with the continuation of the earl of Clarendon’s life, printed at Oxford, must be struck with the exact sameness of some passages, and the great similarity of others, it may be proper to explain the cause of so remarkable a circumstance.

‘ Some letters to the people of England, published about forty years ago by the late doctor Shebbeare, seemed to breathe such a spirit of liberty, and afforded so many proofs of wit, genius, and political information, as recommended him to the esteem of Mr. Pitt, afterwards earl of Chatham. Shebbeare’s name was at first concealed, for very obvious reasons; and Mr. Pitt did not contradict an insinuation thrown out in the house of commons of his being the author of those letters himself, in order to divert from Shebbeare the storm of ministerial vengeance. He gave the doctor a farther proof of his friendship and confidence by putting into his hands the manuscript of the following work, to prepare it for publication. But Shebbeare was in his heart a Tory; and having had another manuscript nearly on the same subject, and more agreeable to his own sentiments, given him a little time after, he resolved to print the latter, and to prevent, if possible, the appearance of the former. The favourite manuscript had been long preserved in the old earl of Dorset’s family,  
and

and was supposed to be written by the earl of Clarendon. It contained remarks on several occurrences during the earl's administration from the year 1660 till his disgrace in 1667. But Shebbeare, finding it in many parts very defective, made bold, before he returned the other work to Mr. Pitt, to select from it whatever he thought would easily coalesce with his Tory performance; and filled up other chasms by the efforts of his own ingenuity. It was advertised with the earl of Clarendon's name, and being unexpectedly claimed by one of his descendants, the doctor chose rather to give up the eventual profits of the sale, than to discover his own artifice. The Oxford editors took Shebbeare's copy; and without any other proof of its genuineness than his silence, they printed it as a continuation of the earl of Clarendon's life. Hence the sameness and similarity of many passages in two productions so very different in every other respect.'

Amidst this defect of collateral testimony, the work is not without internal evidence of its own authenticity. The writer, whoever he was, seems to have had a concern, or, at least, an intimate knowledge, with regard to the events which he relates. But though the history might have been *secret* at that time, it has long since been laid before the public, and that by different authorities. In fact, we do not find that much new information is communicated in these volumes: and had the author foreseen, that the transactions which he related would come to the knowledge of future historians, he needed not have been so anxious for preserving the manuscript within the pale of his own family. 'The sole end of this faithful relation, says he, is to serve as a private memorial in my own family; and, by my consent, shall never come into any hands but theirs, who, for their own sakes, will take care to preserve it from the sight or perusal of the public.'

The subsequent extract comprises an apology for Charles the Second's supposed ingratitude to those who had faithfully served him.

'The family of the Stewarts have often been censured for the want of gratitude, of generosity and of steadiness in their attachments. How far James I. and his unfortunate successor may have justly incurred so disgraceful a reproach does not belong to our present purpose to examine. But with respect to Charles II. we can safely affirm, that his disregard and seeming abandonment of his friends did not arise from any natural, or hereditary baseness, but from a variety of foibles in his temper and conduct, joined to some unfavourable impressions made upon his mind immediately after his return from exile, all which his enemies and even many of the disappointed royalists were too apt to ascribe to a rotten-



ness of heart and depravity of principle. The levity of his character and his love of dissipation often betrayed him into a forgetfulness of the wants and well-founded pretensions of those, who had suffered by their adherence to his cause. His profusion, which was boundless in the pursuit of pleasure, and in gratifying the dissolute favourite or the fascinating mistress, put it out of his power to reward persons of much greater desert; and when the claims of merit and of long-deferred hope were urged with natural force and importunity, though he felt the justice of his sting, he never could endure, nor ever pardon the severity of the remonstrance.

‘ The king was also too much governed in the distribution of his favours by a sort of pride, or selfishness, which, if we were not well acquainted with his many princely virtues, and his dignity of sentiment in other respects, we might look upon as the sure mark of a little mind. He always wished that his generosity should appear spontaneous, neither wrought upon by entreaties, nor excited by recommendations. Though the same indolence, which made him averse to the active duties of government, naturally prevented his seeking out proper objects of munificence, yet he could not bear to have them obtruded upon his notice. He would not be thought to view things but with his own eyes; and so far did he carry this jealousy of any evident acquiescence in the advice of others, that he often knowingly did wrong, rather than seem to be directed to what was right by their suggestions. This undoubtedly was a very great weakness, and led him into a thousand inconsistencies. But the best characters are not exempt from blemish and imperfection. Error and passion are, as it were, the alloy blended with the purest virtue to reduce it to the standard of human infirmity.

‘ It may be farther urged in extenuation of the king’s supposed ingratitude, that he took a surfeit of importunate claimants almost in the very first moments of his restoration. Upon his arrival at Canterbury, within three hours after his landing at Dover, he found many, who, from their own sufferings, or those of their fathers, and their constant adherence to the same principles, were justly looked upon as his most faithful friends; and who now waited with joy to kiss his hand. They were received by him with open arms, and with such flowing expressions of grace, that they easily assured themselves of the accomplishment of all their desires from so affable and generous a prince. Some of them, that they might not lose the first opportunity, forced him to give them an immediate audience, in which they reckoned up the insupportable losses undergone by themselves, or their fathers, and some services of their own; and thereupon demanded the present grant or promise of particular offices, with such confidence, and such

such tedious discourses, that the king was extremely nauseated with their suits, though he knew not how to break from them. In this irksome situation he was detained for some hours; and did, in truth, from that time contract so great an antipathy to the persons of some of those troublesome applicants, though men of the first distinction, that he never afterwards received their addresses with his usual grace or patience; and rarely granted any thing they desired, though the matter was more reasonable, and the manner of asking much more modest.

It appears from this history, that the exceptions which were made to the act of indemnity originated in the privy-council, where a division took place; and were not the spontaneous effects of loyalty in the two houses of parliament.

The following minute recital of particulars, relative to the appointment of lord Robarts to the office of deputy in Ireland, affords proof of the author's information.

‘ Upon the view of those of all sorts, who were thought of for the office of deputy, the king most inclined to the lord Robarts, who was a man of more than ordinary parts, well versed in the knowledge of the laws, and esteemed of integrity not to be corrupted by money. But then he was a sullen morose man, intolerably proud, and had some humours as inconvenient as small vices, which made him hard to live with, and which were afterwards more spoken of than at that time foreseen. He had been in the beginning of the late troubles a leading man in the councils of the king's opponents, and a great officer in their armies, wherein he expressed no want of courage; but after the defeat of the earl of Essex's army in Cornwall, which was imputed to his positiveness and his pledging himself that all the people of that county would declare for the parliament, the friendship between him and that earl was broken. From that time he did not only quit his command in the army, but declined all intercourse with the party, and remained for the most part in the country, where he censured their proceedings, and had his conversation most with those who were known to wish well to the king, and who gave him a great testimony, as if he would be glad to serve his majesty upon the first opportunity. The greatest exception the king had to the lord Robarts, who was already of the privy council by the recommendation and instance of general Monk, was, that he was commonly esteemed a presbyterian, which would render him very unfit for the proposed trust on many accounts, besides that he would not chearfully act the king's part in restoring and advancing the government of the church, which his majesty was resolved to settle with all the advantages which he could contribute towards it.



\* Before the king would make any public declaration of his purpose, he sent the treasurer and the chancellor, who were most acquainted with Robarts, to confer freely with him, and to let him know the good esteem his majesty had of him and of his talents. They were then to observe, that the government of Ireland would require a very steady and a prudent man; that the general did not intend to go into that kingdom, and yet would remain lieutenant thereof, from which office his majesty knew not how, nor thought it seasonable to remove him; and therefore that the place must be supplied by a deputy, for which post the king thought him the most fit, if it were not for one objection, which his majesty had given them leave to inform him of particularly, there being but one person more privy to his majesty's purpose, who was the marquis of Ormond. After this preface, and farther remarking to him, that he might conclude that the king was desirous to receive satisfaction to his objection, by the way he took to communicate it to him; they said, that he had the reputation of being a presbyterian, and that his majesty should take his own word, whether he was; or was not one. He answered without any kind of ceremony, or so much as acknowledging the king's favour in this inquiry, "that no presbyterian thought him to be a presbyterian, or that he loved their party; that there could be no reason to suspect him to be such, but that which might rather induce men to believe him to be a good protestant; that he went constantly to church as well in the afternoons as the forenoons on Sundays, and on those days forebore to use those exercises and recreations, which he used to do all the week beside." He desired them to assure the king, "that he believed episcopacy to be the best government, which the church could be subject to." They asked him, whether he would be willing to receive that government of deputy of Ireland, if the king were willing to confer it upon him? Thence he let himself fall to an acknowledgment of the king's goodness, that he thought him worthy of so great an honour; but he could not conceal the disdain he had of the general's person; nor how unwilling he was to receive orders from him, or to be an officer under his command. They told him that there would be a necessity of a good correspondence between them both, whilst they staid together in England, and when the general should be in Ireland; but beyond that there would be no obligation upon him, for that he was to receive his commission immediately from the king, containing as ample powers as were in the lord lieutenant's own commission; that he was not the lieutenant's deputy, but the king's, only that his commission ceased, when the lieutenant should be upon the place of duty, which he was never likely to be. On the whole, though it appeared that the superiority was a mortification to him, he said that he referred himself wholly

wholly to the king to be disposed of, as he thought best for his service; and that he would behave himself with all possible fidelity to him.'

The conduct of the Spanish ambassador in endeavouring to break off the intended marriage between Charles and a princess of Portugal, appears, from the author's account, to have been very extraordinary.

' Now it was that the violence of the Spaniard's passion defeated the effect of all his past intrigues, and once more turned the scale in favour of Portugal. Irritated at the king's reserve towards him, and also inflamed with jealousy at the other ambassador's returning from Lisbon with the title of marquis de Sande, (an evidence of approved services, according to the custom of that court) he came to the king with warm expostulations, and presented a memorial, in which he said, " that he had orders from his master, in case his majesty should proceed towards a marriage with a daughter of the duke of Braganza, his master's rebel, to take his leave presently, and to declare war against him." To such insolence the king returned a sharp answer, and told him, " he might be gone as soon as he would; and that the catholic king was not to give him orders how to dispose of himself in marriage."

' Next day, the ambassador, beginning to think that he had gone too far, desired another audience, wherein he said, " he had received new orders; and that his master had so great an affection for his majesty and the good of his affairs, that, having understood that nothing could be more mischievous to him at the present than to marry a catholic, he would give a portion, as with a daughter of Spain, to any protestant lady his majesty should approve of, by which every inconvenience might be avoided, and his majesty's affairs and occasions supplied." He named at the same time the daughter of the princess dowager of Orange, against whom the king was particularly prejudiced. But his majesty was also struck with the strange inconsistency of the ambassador's conduct; and saw clearly that he had no grounds for what he said or did, but his own fancy. His majesty therefore desired to be no more troubled by him on the subject.

' Full of resentment, mortification, and despair, the Spaniard proceeded at length to an act of the highest extravagance that hath been done in Europe by the minister of any state in this age. He caused to be printed in English the copies of the memorials which he had presented to the king, and of the speeches he had made against the match with Portugal, with the offers made by the king of Spain to prevent so great a mischief to the kingdom, and other seditious papers to the same purpose, and took pains to have those  
papers



papers spread abroad ; and even some of them were thrown out of his own windows amongst the soldiers, as they passed to and from guard. Upon this unparalleled misdemeanor the king was so much incensed, that he sent the secretary of state to require him forthwith to depart the kingdom, without seeing his majesty's face ; and to let him know, that a complaint of his misbehaviour would be sent to the king his master, from whom his majesty would expect that justice should be done upon him. The ambassador, alarmed at this message, desired to be admitted to his majesty's presence, and to beg pardon, which being positively denied, he departed the kingdom in a few days, carrying with him the character of a very bold, rash man.'

The author describes great abuses as subsisting in the house of commons soon after the restoration.

' In the course of almost three years, says he, since this parliament was first assembled, many members of the house of commons had died ; and great pains were taken to have some of the king's menial servants chosen in their places. Hence it happened that there was a very great number of men in all stations in the court, as well below stairs as above, who were become members of parliament ; and there were very few of them, who did not think themselves qualified to reform whatsoever was amiss in church or state, and to procure whatsoever supply the king would require. They, who from the lowness of their former rank in his service, never before had presumed to speak to him, now, by the privilege of parliament, resorted to him every day, and had as much conference with him as they desired. They even took the liberty to give their opinions and advice on the conduct of his affairs ; and represented such and such men, whom they liked, as well affected to his service, and others of much greater merit, but who paid them less respect, as ill affected, and as wanting duty to his majesty. Availing themselves of the king's weakness in too easily believing such insinuations, they brought the persons, of whom they had spoken favourably, and whose great recommendation consisted in a professed readiness to do any thing his majesty pleased to prescribe, to receive his thanks, as well as immediate directions from himself how to behave in the house, though many of them were in reality capable of no other instruction than to follow the example of some discreet man in whatsoever he should vote.'

One of the king's favourites is described as exercising great influence in the house of commons, without the smallest portion of eloquence.

' Sir Harry Bennet, says the author, never spoke, nor ever

was likely to speak in the house of commons; except in the ear of whosoever sat next to him; and yet that whisper often produced more effect than the eloquent harangues of others.'

This author appears to have greatly disapproved of encouraging privateers; but while he mentions the inconveniences of that practice, he says nothing of its effects in distressing the commerce of the enemy.

' This spirit of injustice and rapacity was greatly promoted by a resolution taken almost as soon as the war was thought of, *that all possible encouragement should be given to privateers*; that is, to as many as would take commissions from the admiral, to set out vessels of war, as they call them, to take prizes from the enemy. Now the persons, who solicit such a license, are always a people whom no articles or obligations can restrain from all the villainy they can act; and who never fail to bring great scandal, and, it is to be feared, a great curse upon the justest war. *A sail, a sail* is the word with them: friend, or foe is the same: they seize all they can master, and run with it to any obscure place where they can sell it, and never wait for the ceremony of an adjudication. But besides the reproach and disgrace brought by this class of men upon the whole government for defect of justice, the prejudice, which resulted thence to the public, and to the carrying on the service, is unspeakable. All seamen ran to them; for though such as belonged to the king's ships were allowed prize-money, over and above their wages, yet there was great difference between the condition of the one and the other. In the king's fleet they might gain well; but they were sure of blows: nothing could be got there without fighting: with the privateers there was rarely fighting: they took all who could make little resistance, and fled from all who were too strong for them. The privateers were of course always well manned, when the king's ships were compelled to stay many days for want of men, who were raised by pressing, and with great difficulty. But notwithstanding so many obvious injuries and mischiefs occasioned by those privateers, whoever ventured to speak against them, upon any case whatsoever, was thought to have no regard for the duke's profit, nor any desire to weaken the enemy.'

The following extract contains, we believe, an indisputably just picture of the levity of Charles's court:

' Another mischief resulted also from this unhappy debate, which was the prejudice and dislike his majesty took to the bishops, on account of their objections to the bill. He never after treated any of them with the respect he had done formerly, and often spoke of them too slightly; which easily encouraged others not  
only



only to mention their persons very negligently, but their function, and religion itself, as an invention to impose upon the free judgments and understandings of men. What was preached in the pulpit was commented upon and derided in the chamber; preachers were acted with curious mimicry; and their sermons vilified, as laboured discourses, made only to display their parts, and to gain praise and preferment: Such were the common subjects of the mirth and wit of the court; and all serious persons who saw, or heard of such prophaneness, could not help regarding it as an ill presage, that, whilst all warlike preparations were making in abundance suitable to the occasion, there should be so little preparation of spirit for a war against an enemy, who might be without some of our virtues, but assuredly were without any of our vices.

The specimens we have given of this history are sufficient to evince the authenticity of the writer's communications; and though we are left entirely in the dark with respect to his person or family, we may safely pronounce him to have been a man of candour, in religion a protestant, and in politics an enemy to every exertion of arbitrary power. The work has, in many points, been anticipated by other productions of the kind: but it adds, nevertheless, to the fund of historical information. The introductory sketches, as well as the supplement, by the editor, are calculated to give a general idea of the public transactions, during half a century antecedent, and for some years subsequent, to the period comprised in the Secret History; but the writer of them betrays, on some occasions, a degree of acrimony, which never fails, in historical compositions, to excite a suspicion of prejudice.

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*Free Masonry. Unparalleled Sufferings of John Coustos, who nine Times underwent the most cruel Tortures ever invented by Man, and sentenced to the Galley four Years, by command of the Inquisitors at Lisbon, in order to extort from him the Secrets of Free Masonry; from whence he was released by the gracious Interposition of his late Majesty King George II. 8vo. 5s. sewed. Stalker. 1790.*

**T**HIS whimsical farrago is adapted to the initiated. The sufferings of Coustos, we believe, were first published about the year 1750, though we find no hint of a former edition in this compilation. This half-martyr of masonry was a native of Berne in Switzerland, and a lapidary by profession. In 1716 his father came to London, where he settled with his family. In 1738 Coustos went to Paris; and in 1743 to Lisbon, always following his profession of a lapidary. In this fanatic capital, our author and a Mr. Mouton were apprehended.

C. R. N. A. R. (V.) May, 1792. D ed,

ed, by command of the Inquisition, upon the accusation of being free-masons; and both were put to cruel tortures in order to discover their secret. Coustos thus describes his feelings on being immersed in the prison of the holy office:

‘ They then forced me to the prison of the Inquisition, where I was delivered up to one of the officers of this pretended holy place. This officer presently calling four subalterns, or guards, these took me to an apartment, till such time as notice should be given to the president of my being caught in their snare.

‘ A little after, the above-mentioned officer coming again, bid the guards search me, and take away all the gold, silver, paper, knives, scissars, buckles, &c. I might have about me. They then led me to a lonely dungeon, expressly forbidding me to speak loud, or knock at the walls; but that, in case I wanted any thing, to beat against the door, with a padlock that hung on the outward door; and which I could reach by thrusting my arm through the iron grates. It was then that, struck with all the horrors of a place of which I had heard and read such baleful descriptions, I plunged at once into the blackest melancholy; especially when I reflected on the dire consequences with which my confinement might very possibly be attended.

‘ I passed a whole day and two nights in these terrors, which are the more difficult to describe, as they were heightened at every little interval by the complaints, the dismal cries, and hollow groans (echoing through this dreadful mansion) of several other prisoners, my neighbours; and which the solemn silence of the night made infinitely more shocking. It was now that time seemed to have lost all motion, and these three score hours appeared to me like so many years.’

The tortures he underwent are, by the *feeling* editor, illustrated with plates; but we shall not shock our readers with any description. Coustos was at length claimed as a British subject, and delivered.

Our author then proceeds to detail the origin of the Inquisition in the various countries subject to the cruelty of that infamous tribunal. This account is not ill drawn up. Spain, when the Inquisition is most potent, was not influenced by its power till the year 1484, when Juan de Torquemada, a Dominican friar, the confessor of queen Isabella, persuaded that princess to permit the institution of this scourge of mankind. Our author’s account of its introduction into Portugal is not incurious, and shall be laid before the reader.

‘ The account of the manner in which the Inquisition was brought into Portugal, seems a little fabulous: however, we shall give it in few words. This tribunal is said to have been introduced



duced by the artifice of John Peres de Saavedra, a native of Corduba, or Jaen, in Spain. We are told that he, having found the secret to counterfeit apostolical letters, amassed by that means about thirty thousand ducats, which were employed by him in order to bring the Inquisition into Portugal, and that in manner following. He assumed the character of cardinal legate from the see of Rome; when forming his household, of one hundred and fifty domestics, he was received in the above-mentioned quality at Seville, and very honourably lodged in the archiepiscopal palace. Advancing after this towards the frontiers of Portugal, he dispatched one of his secretaries to the king to acquaint him with his arrival; and to present him with fictitious letters from the emperor, the king of Spain, the pope, and several other princes both ecclesiastical and secular, who all intreated his majesty to favour the legate's pious designs. The king, overjoyed at this legation, sent a lord of his court to compliment him, and attend him to the royal palace, where he resided about three months. The mock legate having succeeded in his designs, by laying the foundation of the Inquisition, took leave of his majesty, and departed greatly satisfied with his achievement; but, unluckily for himself, he was discovered on the confines of Castile, and known to have been formerly a domestic of a Portuguese nobleman. He was then seized, and sentenced ten years to the galleys, where he continued a very long time, till at last he was released from thence, anno 1556, by a brief from pope Paul IV. This pontiff, who used to call the Inquisition the grand spring of the papacy, wanted to see him.

‘ We are told that the Inquisition of Portugal was copied from that of Spain, and introduced into the former, anno 1535. But Mr. de la Neuville, in his History of Portugal, tom. I. page 59, declares, that the Inquisition was introduced there, anno 1557, under John III. and settled in the cities of Lisbon, Coimbra, and Evora.’

Coustos afterwards exults in the deliverance of England from popery and slavery; and repeats, with honest detestation, the following words, spoken by sir John Howel, recorder of London, at the trial of the celebrated quakers William Penn and William Mead. ‘ Till now I never understood the reason of the policy and prudence of the Spaniards, in suffering the Inquisition among them. And certainly it will never be well with us till something like the Spanish Inquisition be in England.’ After perusing this sentence, the reader will not wonder if, when the Spanish Inquisition is destroyed, some future writer shall arise to defend it, in the style of Cardan's eulogium of Nero.

At the end of this publication are given some extravagant

discourses on the deaths of free-masons, and dedications of new halls.

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*Letters to the Right Honourable Henry Dundas, on his Inconsistency as the Minister of India. 8vo. 3s. sewed. Debrett. 1792.*

THESE Letters are subscribed Asiaticus, a signature, we believe, used by major Scott. The conduct of the India minister is reprobated in the strongest terms, and some of the instances of his inconsistencies it will be difficult to vindicate. But who expects consistency in that camelion, a modern statesman?

On the present war in India the author observes, that he does not impute the part which Mr. Pitt and Mr. Dundas have taken in it to avarice, rapacity, or a desire of extending the patronage of office.

‘ But I affirm it as a fact, capable of clear and incontrovertible proof, and from which, when Mr. Fox brings the subject forward, there can be no defence in argument, whatever there may be in numbers, that in the origin of the war, in its continuance, and in the professed object to be attained by it, if complete success should be the result of it, you have departed from every principle that you yourself laid down, as the true and only principles by which India ought to be governed, either when you were lord advocate of Scotland in the administration of lord North, and chairman of the India committee, as treasurer of the navy under lord Shelburne, or as the uncontroled minister of India, for the last seven years under Mr. Pitt’s bill.’

In many parts of this pamphlet detached defences of Mr. Hastings appear; and the author boldly asserts that there is not a principle, which Mr. Dundas voted to impeach Mr. Hastings for acting upon, during his administration, that Mr. Dundas has not carried to a far greater extent since the commencement of the present war.

Concerning the resolutions respecting Indian affairs, moved by Mr. Dundas in 1782, Asiaticus remarks :

‘ I am not of rank enough to say what the lord chancellor did in the last session, “ that they will remain an eternal monument of parliamentary folly and absurdity ;” but this I will say, that they will remain an eternal monument of the inconsistency of Mr. Dundas, since, with complete power delegated to you by the law, you have, in no one instance, adhered to those resolutions; but, on the contrary, you have persisted in every system which those resolutions condemn, and have neglected to redress a single grievance, affirmed by those resolutions to exist.’



Speaking of the misrepresentations which have been repeatedly given concerning the state of our Indian possessions, the author informs us that he has crossed the kingdom of Bengal in almost every direction, during the course of fifteen years; and has gone through the province of Benares, and the vizier's dominions, without seeing any of those marks of misery and wretchedness which made so conspicuous a figure in the committee reports. He then observes, that Mr. Dundas has not surrendered a single advantage that Mr. Hastings had procured.

‘ You have continued the salt monopoly, the opium monopoly, the mode of letting lands to farmers, when Zemindars refuse to give the rent that government demands. You have continued to receive the additional revenue from Benares, and the increased subsidy from Oude; and the result is, that my prediction was much more than verified in three years, and the surplus is now above two millions sterling a year.’

The inconsistency of Mr. Dundas concerning Cheyt Sing is exhibited in striking colours. In the impeachment of Mr. Hastings it was voted that, ‘ that prince was wickedly, arbitrarily, and tyrannically expelled from his dominions.’

‘ But the farther I advance, the more does my astonishment increase; for you had scarcely sent Mr. Burke to the lords with this your solemn opinion, than you presented to the house a complete statement of the resources of the Bengal government, in which you took credit for two hundred thousand pounds a year additional resource, obtained by the expulsion of Cheyt Sing, and which it was downright robbery to continue to receive upon the principle of the impeachment. As a proof that you entertained no idea of his restoration, you gave the house reason to believe that this would be a permanent revenue; it has never failed us, and is applied to the service of the Bombay army at this moment.’

The motives of the present war in India are thus discussed. We repeat the author's opinion as apparently founded on good information, but without avouching its accuracy.

‘ Lord Cornwallis conceived that Tippoo's antipathy to the English would never be lessened, that he would seize the first favourable moment of attack, and therefore, as Tippoo had given us a justifiable ground for war, it was right to take advantage of the troubles in France, and to crush him, or at least very much to reduce his power. To effect this purpose, his lordship concluded one treaty with the Marattas, and another with the Nizam; the professed object of both being conquest, and extent of dominion, for ourselves and our allies.

‘ Two campaigns have already been made, and the war still rages.

Of success, and of complete and speedy success I do not doubt : but the expence has been enormously great : the Carnatic has been drained ; Bengal has afforded above three millions since the war commenced ; and more than a million in specie of public and private property has been remitted from England ; and there may be very good grounds after all for doubting as to the *cui bono* of the war.'

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' The arguments used by Mr. Francis in 1774, and by the company the next year, were very plausible, though, as it has turned out, ill-founded : much more plausible objections have been applied against your present war : the " Marattas and Tippoo were a just balance to each other, if we destroy the one, the other will never be at peace with us. The Maratta cavalry is more numerous than Tippoo's. If they possess, upon the peace, the Table Land of Mysore, they will be ready at all times to pour down upon the Carnatic as Hyder was, and no force of infantry can secure the Carnatic from the incursions of horse." These, and very many other powerful arguments have been urged against this war ; I hope and believe that experience will prove them to be as ill-founded as those were which you have urged, and unhappily for this country with so much effect against Mr. Hastings.'

The author proceeds to observe, p. 68, that lord Cornwallis has, in a letter to general Meadows, stated his motives for preferring war to negociation, after Tippoo's wanton attack of the Travancore lines : namely, that the present opportunity should be embraced, to reduce the power of a prince who avows, upon every occasion, so rancorous an enmity to the English nation ; and that at present we have every prospect of aid from the country powers, while Tippoo can expect no assistance from France.

' The next point in which you have erred is, as to the expence of the war ; according to your declared opinion, no future war could be more expensive than the last. But beyond all doubt the present war exceeds that of the last in expence, to a degree that cannot be calculated at present, because there is no account, that I know of, of the quantity of bills that have been drawn upon Bengal in the year 1791, nor will many of the contingent expences of the war be liquidated till after the restoration of peace. Some persons with whom I have conversed, have carried their ideas of the expences of the war far beyond any that I entertain ; but I can speak to some points from tolerable information. From the month of April, 1790, to the month of January, 1791, a period of nine months, Bengal supplied Fort St. George and Bombay with more than two hundred and twenty lacks of rupees in money,

accepted



accepted bills, provisions and stores; five hundred thousand pounds were remitted to Madras last year of public money, and as much more, the property of individuals; sixty or seventy thousand pounds were taken from the China ships of 1790; and money was borrowed at Madras, nearly, I believe, to the amount of one hundred thousand pounds. Bills also have been drawn from India, but to what amount I cannot say. General Meadows began his operations in the month of June, 1790. We have no later intelligence from the grand army than the 8th of July, 1791, little more than thirteen months from the commencement of the war. Lord Cornwallis, as we learn from the Gazette, wanted a very large supply of provisions, stores of every kind, twenty-six thousand bullocks, with half that number of drivers, or his bullocks, he said, would be useless. These supplies could not possibly be obtained from a country so exhausted as the Carnatic, without involving individuals in considerable distress, and without a material deduction from the public revenue.

‘ I do not pretend to guess at the amount of the first year’s expence, and of so many months of the second year as may be required to bring the war to a successful termination; but every gentleman who considers the materials of which we are all in possession, must agree with me, that it would be an act of the grossest folly and absurdity to compare the heavy expences of this war, carried on against a single power, with the inconsiderable disbursements of the last war, when all Europe, and all India, were united for our destruction.’

In the next letter it is observed that this excess of expence is owing to a total change of system at home: and Mr. Dundas’s favourite scheme, of defending Bengal by enormous military establishments at Fort St. George, and Bombay, is warmly reprobated.

Our limits will not permit us further to enlarge on this pamphlet; we shall therefore refer our readers to the summary of Mr. Dundas’s inconsistencies, as stated by Asiaticus, page 138—144.

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*The Literary Museum; or, Ancient and Modern Repository. Comprising scarce and curious Tracts, Poetry, Biography, and Criticism. 8vo. 4s. Boards. Lowndes. 1792.*

**T**HIS compilation was originally published in Numbers, 1789, now collected into one volume. The editor, Mr. Waldron, of one of the theatres, in an advertisement, objects to the opinion of some, that a book or tract can only be scarce because it is useless; and indeed no opinion can be more futile.

Many books are extremely scarce, and eagerly sought after by a few readers, who study a particular department, which would not bear the expence of reprinting, and yet are of the greatest value. We shall not speak of scarce and valuable editions, which no republication can ever supply, but shall refer to the *Bibliographie* of De Bure, in which many works of the highest merit are arranged among the scarcest articles. Nor can we here enter into an investigation of the causes why many valuable works are scarce, such as suppression, the expence of engraving plates, the few copies originally issued, the smallness of the size, obscurity and want of trade in the place where the impression was made, destruction of many copies at once by fire or other accidents, &c. &c. but shall content ourselves with observing that, in general, works of genius are seldom scarce except when bad; but those of science, of historical materials, for example, or natural philosophy, or history, may be extremely rare, and yet invaluable.

*Habent sua fata libelli,*

The pieces in this collection are not incurious, though of little importance. The first is a Dedication to Henry VIII. of lord Morley's translation of Boccace's book, *De Preclaris Mulieribus*, never printed; and omitted in Mr. Walpole's list of this noble author's works.

Next occurs an uncommonly rare, and very dull and useless tract of George Gascoigne, against drunkenness; followed by some small poems of Spenser, not in any edition of his works. Mr. W. with sufficient absurdity expresses such veneration for Spenser, that 'he would rescue the smallest fragment of his writing from oblivion.' This mode of reasoning has become too common, though nothing can be more opposite to good sense. An excellent author may write many pieces, which he would himself wish to see condemned to the flames, and which are mere temporary effusions. To compile such pieces is the very reverse of veneration; and a weak friend is ever worse than an enemy. Mr. Waldron's criticisms and reasonings on these insipid rhymes, which he has raked together, are not a little ludicrous.

Peacham's *Period of Mourning*, on the death of Henry prince of Wales; and his *Nuptial Hymns* on the marriage of the princess Elizabeth to the Elector Palatine, first printed in 1613, 4to. well deserved republication. There is no vulgar vein of poetry in the text, and some learning in the notes. The following vision we shall transcribe as a specimen:

‘*VISION III,*



• VISION III.

- A wood there was along the Stygian lake,  
Where *night*, and euerlasting *horror dwell*,  
Herein a caue, two hollow rockes did make.  
From whence a brooke as blacke as Lethe fell;  
A common roade led thither, with descent  
So steepe, that none return'd that ever went,
- It was an vncouth Dungeon, darke and wide,  
Where liuing man nere was, or light had shone,  
Saue that a little glimmering I espi'de  
From rotten stickes, that all about were throwne:  
The boxe and banefull eugh-tree grew without,  
All which a stinking ditch did moate about.
- Within, there hung upon the ragged wals  
Sculs, shirtes of maile, whose owners had been slaine  
Escotcheons, epitaphes of funerals;  
In bottles teares of friends, and louers vaine:  
Spades, mattocks, models, boltes and barres for strength,  
With bones of giants of a wondrous length.
- Beneath, all formes of monuments were seene,  
Whose superscriptions were through age defac'd,  
And owners long agoe consumed cleane  
But now as coffers were in order plac'd,  
Wherein inditements lay, charmes, dead-mens wills,  
Popes pardons, pleas, and pothecaries bills,
- In mid't there sat a meagre wretch alone,  
That had in sorrow both his ei'n outwept,  
And was with pine become a sceleton;  
I ask'd him why that loathsome caue he kept,  
And what he was; my name (quoth he) is *Death*  
Perplexed here, for *Henries* losse of breath.
- Henrie the good, the great, vnware I hit  
With deadly dart before the timely day.  
For at one neere him while I leuel'd it,  
That sent more soules then I my selfe away,  
Or feare, or fate the arrow did misguide,  
That he escap'd, and noblest *Henry* di'd.
- With that he bade me to retire in hast,  
For neuer any came so neere his dore,  
And liu'd: here with mine eyes aside I cast,  
Where stood a glue-pot, canes and quiuers store,  
And on a shelfe, lay many stinking weedes,  
Wherewith, I ghesse, he poison'd arrow heads.

‘ By doubtfull tracks away through brake and breere,  
 I left the wood, and light at last did view,  
 When *Death* I heard accused euery where,  
 As theife and traytor, of the vulgar crew,  
 For this misdeed, he sware against his will;  
 For who knew *Henry* could not meane him ill.’

The next piece is a specimen of a new edition of Ben Jonson's works, immerfed up to the ears in a deluge of notes; but Ben is now so deservedly unpopular, that it will be as well to leave him in his dull sleep.

The ceremonies of healing the king's evil, as used in the time of Henry VII. are next reprinted from an edition published in 1686: and the office of consecrating cramp-rings is given from a MS. Both are singular monuments of superstition. Then follows a poem, in Chatterton's manner, supposed to have been written about 1430; but quite unlike either the language or orthography of that period: if the author imagines that ‘pyrinnecipalle’ for principal, and the like uncouth words, represent the spelling of the fifteenth century, he is strangely mistaken. The original papers of that time are often better spelled than those of the sixteenth.

The New Arcadia, a modern ode, is the strangest rant which we remember to have seen: ‘full of fire and fury, signifying nothing.’

After this we find *The King in the Country*, a dramatic piece in two acts, taken from Heywood's Edward IV. It represents the story of the king and the tanner of Tamworth. Mr. Waldron has inserted some verses of his own, on the king's convalescence, here, and in other parts of this volume; but even this art will not save their dulness from total oblivion.

Downes's *Roscus Anglicanus*, first printed in the year 1708, forms the most amusing part of this volume. The style is illiterate, and broken into abrupt sentences, but the anecdotes are curious and the notes useful. Here is a specimen:

‘ Some time after, a difference happening between the united patentees and the chief actors, as Mr. Betterton, Mrs. Barry, and Mrs. Bracegirdle; the latter complaining of oppression from the former; they for redress appeal'd to my lord of Dorset, then lord chamberlain, for justice; who espousing the cause of the actors, with the assistance of sir Robert Howard, finding their complaints just, procur'd from king William a separate license for Mr. Congreve, Mr. Betterton, Mrs. Bracegirdle, Mrs. Barry, and others, to set up a new company, calling it *The New Theatre* in *Lincoln's-Inn Fields*; and the house being fitted up from a tennis-court, they open'd it the last day of April, 1695, with a new comedy, call'd,

‘ Love



• Love for Love, wrote by Mr. Congreve; this play was superior in success to most of the precedent plays: Valentine, acted by Mr. Betterton; Scandal, Mr. Smith\*; Foresight, Mr. Sandford; (Sir) Sampson, Mr. Underhill; Ben, the Saylor, Mr. Dogget; Jeremy, Mr. Bowen; Mrs. Frail, by Madam Barry; Tattle, Mr. Bowman; Angelica, Mrs. Bracegirdle: this comedy being extraordinary well acted, chiefly the part of Ben, the Saylor, it took 13 days successively.

• The principal new plays that succeeded this from April, 1695, to the year 1704, were

• Lovers Luck, wrote by capt. Dilks, which fill'd the house 6 days together, and above 50l. the 8th, the day it was left off.

• The Grand Cyrus, wrote by Mr. Banks; it was a good play; but Mr. Smith having a long part in it, fell sick upon the fourth day and died †; upon that it lay by, and ne'er has bin acted since ‡.

• The Mourning Bride, a tragedy, wrote by Mr. Congreve; had such success, that it continued acting uninterrupted 13 days together.

• Boadicia, the British Queen, wrote by Mr. Hopkins; 'twas a well writ play, in an Ovidean stile in verse; it was lik'd and got the company money §.

• Heroic Love, wrote by Mr. George Greenvil; superlatively writ; a very good tragedy, well acted, and mightily pleas'd the court and city ||.

• Love's a Jest, a comedy, done by Mr. Motteux; succeeded well, being well acted, and got the company reputation and money.

The defence of Milton, in the notes to this piece, against the charges of Dr. Farmer, Mr. Warton, and Mr. Davies,

\* \* This was the first part Smith acted after having left the stage for some years. Neither Downes or Cibber give any character of Smith as an actor; but Booth, in a very elegant Latin epitaph, praises him highly: he styles him a man of much humanity, and one greatly beloved by the players, and the people in general. As an actor he says Smith was almost equal to Betterton. D.

† He was seized with the cramp in the night time, and to relieve himself from the violence of the pain, he jumped out of bed; but remained so long in the cold, that it occasioned his death. D.

‡ Cyrus the Great. Whose was that? Banks's, which the players damn'd and wou'd not act of a great while; but at length it was acted, and damn'd then in manner and form."

"A Comparison between the Two Stages." 1702. p. 24.

§ Here's Pyrrhus king of Epire. Whose is that? Charles Hopkins's, an Irish gentleman of good sense, and an excellent Ovidian. What was its fate? Damn'd." Ibid.

"Boadicia. This is Cha. Hopkins's, and did very well." Ibid. p. 31. W."

|| Heroic Love. That I think is Mr. Granvill's. 'Tis so, and the language is very correct: but with submission to him, his fable is not well chosen; there's too little business in it for so long a representation: but if Mr. G. had taken the story at a greater length, and contriv'd the incidents to surprise, he had made it an admirable tragedy." "A Comparison, &c." p. 31. W."

who

who all accuse him of blaming Charles I. for reading Shakspeare, is curious and entertaining; as it shews, by adducing the original passage, that these authors had never perused the grounds of their charge, no such accusation being made or inferred by Milton. In another passage, Mr. Waldron gives a few various readings, in a prose-work of Milton's, from a corrected copy. For the sake of reference we beg leave to mention that the defence occurs in p. 7. of the 'Roscius;' and the various readings are in the Appendix to that piece, p. 2. Baron's edition of the Eiconoclastes, 1770, 8vo. is, as Mr. Waldron informs us, the only one which contains the entire tract, except the original second edition of 1650, 4to.

What are we to make of the wife of count Paris, in p. 30, 31. of the Roscius? We recollect not the expression, p. 31, in Romeo and Juliet. Yet Mr. W. gives no note.

Upon the whole, this Miscellany has considerable merit in the class of literary amusement.

*Marcus Flaminius; or, a View of the Military, Political, and Social Life of the Romans: in a Series of Letters from a Patrician to his Friend. By E. Cornelia Knight. 2 Vols. 8vo. 10s. 6d. Boards. Dilly.*

THE period which this lady has chosen for her view of the Romans, though not itself the most splendid, is the next in gradation from such an epoch, and presents to every classical reader an interesting subject of enquiry. The prudent and successful administration of Augustus had reconciled the minds of the people to the new form of government, imperceptibly introduced with internal tranquillity, and rendered flattering to their ambition by the charms of external renown. The Roman empire had now attained to the summit of power; and it was not as yet foreseen, that the prince who had been nominated to the throne by his popular predecessor, and ascended it with the general assent and affection of the nation, would at last degenerate into a tyrant, not only odious to his country, but disgraceful even to human nature. Literature and the fine arts, the natural concomitants of prosperity, were brought to perfection; and, what gave additional lustre to the age, it was either still adorned with some of the conspicuous characters that had graced the court of Augustus, or with persons who had imbibed the refinements of that celebrated period.

Such was the interval during which this production is supposed to be written. Marcus Flaminius is one of the Romans who were employed in the expedition into Germany under Varus;



Varus; and was present at the battle, or rather the surprize, at Teutoburgium, when that general and his three legions were destroyed by Arminius. He fell in the midst of the slaughter, and was long insensible of his situation; but at length recovered, through the care of a party of Cheruskans, who were returning that way to their native country.

Most of the letters in the first volume are written from Germany: they are chiefly descriptive of the manners of the inhabitants; various fanciful incidents, beautifully imagined; with some agreeable anecdotes of Germanicus, the darling of the Roman people; and many tender effusions of love and friendship; among which are scattered a few occasional military ceremonies of the Romans and Germans.

Flaminius, on his arrival at Rome, gives his friend the following account of the state of the Roman court, which seems conformable to the evidence of history.

‘ The face of Rome appears to me totally changed since Tiberius has been master of the empire; though he will not suffer himself to be addressed with servile adulation, or affected humility, he expects that not only his commands, but even his desires should be obeyed with the most punctual compliance. By a refinement of tyranny, he would have slavish obsequiousness appear the dictate of inclination. The severity of his manners spreads a gloom over all the inhabitants of this city, particularly over those who are obliged more nearly to approach him. How courteous and popular was Augustus! his tenderness to his friends and connexions made his private character infinitely amiable, and the share he took in all public amusements endeared him to the people. Such a prince was born to cast a veil over the loss of liberty, and over the scenes that preceded his exaltation. But Tiberius is naturally of a haughty and sullen temper, ever dissatisfied with himself and others; while he was a subject, still complaining of neglect, and, since he has been a prince, always suspicious of treason. It cannot be denied that he has behaved with intrepidity on many occasions, which must have been owing to the force of example and discipline, for he is now addicted to the emptiest and most absurd terrors. Poison and sorcery continually haunt his imagination, and whenever he perceives a distant cloud that foretells a tempest, he binds round his temples a crown of laurel, in the supposition that it will protect him from the lightning, taking a poetical allusion in the literal sense. Perpetually in dread of imaginary beings, and placing little confidence in a Superior Power, he is perhaps the most wretched inhabitant of his empire; and the splendor and virtues of his family are the torment of his life. The dignity of his mother, and the honours conferred on her by the senate; the youth and distinctions of even his own son Drusus;

but, above all, the far superior and heroic qualities of Germanicus, incessantly torture him with envy, distrust, and apprehension. Sejanus alone approaches him with ease and familiarity, though probably there is between them neither affection nor confidence. Tiberius fears death; and his minister recommends continual precautions against open or secret attempts, always on the watch to discover or invent them. As præfect of the prætorian cohorts, he affects to maintain the ancient discipline and severity of manners, by forming a regular camp, where they are to be united in a body, instead of being dispersed, as at present, throughout Rome. Under pretence of removing them from the dissipations and allurements of the city, he seems to have conceived the design of converting them into a standing army for the support of the emperor, or more probably for his own ambitious views: he is the enemy of all the Cæsarian family, and has the art of sowing dissention among them: to sum up all, he is a bold, skilful, and willing agent of despotism.

The court is divided into parties: female jealousies foment the discord, and the most trifling circumstances produce implacable enmities. Germanicus and Drusus, alone unshaken in their friendship, beyond the reach of calumny and insinuation, afford the most shining example of union and concord. The irreproachable conduct of Agrippina, her numerous and blooming offspring, and her immediate descent from Augustus, give her many advantages in the eyes of the Roman people over Livia, who has in her favour the influence of Sejanus and his party. This is particularly disgusting to Drusus: he often, though in vain, exhorts her to break off all intercourse with them, while domestic happiness flies far from his mansion: he deserves a better fate, for the youthful irregularities of his conduct are greatly to be attributed to the dissention and disquietude he experiences at home.'

He soon after, in company with Germanicus, makes an excursion to the country-house of Livy the historian, who, as well as Ovid, died in the subsequent year. The apartment in which they found this venerable writer, is described with elegance of conception; and the conversation said to have ensued is consistent with the respective characters.

In the course of visiting the most distinguished objects about Rome, the nominal author, Flaminius, went to one of Cicero's villas, which is still shewn at Pozzuolo, near the entrance of the town. The speech, put in the mouth of Manlius Torquatus on this occasion, discovers a generous partiality for Cæsar; but however Cicero may have flattered that emperor, whose abilities and magnanimous disposition he in reality admired, historical testimony will not justify the imputation of having actually betrayed him.



Towards evening, says the writer, we went to Puteoli, where a temple is raising to the memory of Augustus, in the most elevated part of the city: the architecture is of the Corinthian order, and will be very beautiful. We visited the buildings and groves, which Cicero used to call his academy, yet I believe that Manlius would not have shewn them to me, but at my particular request: he does not love the mention of Cicero, and is greatly displeased if any one speaks of his death. I was so inadvertent as to begin the conversation, and immediately perceived the pain it gave him.

"The death of Cicero," said he, "does not justify his Philippics; but it has drawn a veil over many of the illiberal and unjust aspersions with which they abound. There seems to have been a fatality in the persecution which Marc Anthony never ceased to experience from this attractive orator: an ill construction was put on all his words and actions: his friends were seduced; his enemies exasperated; his follies exaggerated, and his virtues forgotten. The law of self-preservation appears to have authorised his resentment; but this resentment has cast a greater odium on his name, than if he had proscribed a thousand honest men unendowed with the dangerous gift of eloquence.

He must surely have been misled: had he merely consulted his own generosity and magnanimity, he would have pardoned his implacable enemy, and have risen superior to him; but now the victory remains with Cicero: his writings, not his arm, were formidable to the Triumvir, and they will probably exist as long as literature has any votaries. They will deceive posterity as they did the contemporaries of the orator: the sentiments and diction will be admired without any investigation of the motives from which they sprung, and few will be impartial enough to form a just estimate of the character of Cicero from a comparison of his oration for Marcellus with the first he pronounced after that parricide, to which he instigated men, not less ungrateful, but more daring than himself. He deserved to be sacrificed to the manes of Julius Cæsar: he had flattered and betrayed him; but Anthony was too much the object of his hatred to become his punisher—yet, alas! which of us can say with certainty how far clemency should be extended, or how far we can command our resentment; I do not attribute the horrors of the proscription to the unfortunatè Triumvir with whom I served, nor even to Augustus or his colleague. Brutus, Cassius, and their adherents, were in reality the authors, because they taught men by a fearful example to distrust the professions of gratitude, and the ties of obligation. Cæsar set no bounds to his forgiveness of injuries—he was therefore murdered and deified."

Though we entirely dissent from the author with respect to  
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the above assertion, we are disposed to join in the opinion mentioned in a subsequent Letter, that Cæsar was necessitated to act as he did: for had he submitted to the demands of his opponents, and dismissed his army, he must have been the passive assistant in establishing the sovereignty of Pompey. Cæsar might probably be of this opinion; and though Pompey was considered by the friends of the republic as the guardian of its liberty, yet his exorbitant influence in the state, and the natural haughtiness of his temper, leave it doubtful, whether, had he crushed his rival, he would not really have himself become the absolute lord of his country.

Before we take our leave of this pleasing production, we shall give our readers a prospect of the classic ground on the banks of the Anio.

\* The variety of trees, says the descriptive author, the magnificent edifices that raise their lofty heads amidst the rural beauties of the scene, the murmur of the cascades, the fragrance diffused by an inexhaustible variety of flowers and aromatic plants, the coolness communicated by the zephyrs from the light vapour that rises out of the falling waters and extends over all the valley; the awful dignity of the mountains, that defend it from the noxious winds, and leave to the west an extensive view of the Roman plains; every thing contributes to the pleasures of this most delightful retreat of our poets, and the favourite scene of their contemplations. I revisited the sumptuous villa where Mæcenas was surrounded by the happiest votaries of the Muses; where Augustus received, in friendship, an alleviation of the cares of empire; and in immortal verse, the reward of his actions, with the consecration of his fame to remotest posterity; and yet Mæcenas was not the friend, for whom, were I a sovereign, I should most envy Augustus. Agrippa is he whose character does the greatest honour to that prince, and to himself. How little might we expect to see a man preserve the confidence of a friend, who had been raised by him to the highest summit of human greatness, when that friend stood no longer in need of his assistance? And how little might we expect that man to be content with the honours bestowed on him, and think his services sufficiently rewarded? Yet, such was Agrippa; who never gave advice that did not tend to the good of his country, nor sought any other recompence than the consciousness of his own virtues. Mæcenas was a less active, and less determined character; but his mildness and clemency of disposition, the humanity he displayed in his influence over Augustus, the distinguished protection which he granted to men of learning, or rather the familiar intercourse in which he lived with them, the taste and discernment with which he selected the most deserving, and the constancy of his attachments,



attachments, are qualities that must for ever render his name dear and valuable. None will repine at the splendor of a villa, on less the seat of instruction and benevolence, than of elegance and pomp.

‘ We afterwards walked round to the other side of the valley : I shewed my friend the simple dwelling where Horace put in practice those maxims of content, and neglect, of riches which he inculcates in such harmonious numbers, and with a sincerity unusual not only to the poet, but to the philosopher. With the same truth he sung that he could not survive Mæcenas, and the event proved that he felt the friendship he described.’

These Letters, we must acknowledge, afford a very slight view of the objects which they have been intended to illustrate. Of the military life of the Romans, the situation of Flaminius, is seldom well calculated for a description ; in what regards politics, we meet with little else than the jealousy manifested by Tiberius in government ; and with respect to the social life of the Romans, the representation is equally deficient. The last of these is a department which the ingenuity of this fair author might have rendered highly interesting to her readers. But so much has she avoided the attempt, that, though the history of Flaminius terminates in a marriage, she neither gives an account of that ceremonial, nor of the festivity which may be supposed to have attended it. The description of inanimate objects chiefly engages her attention ; and it seems to have been a principal part of her design, to afford an agreeable vehicle to a narrative of Roman antiquities. On every subject, however, she discovers a strong and philosophical understanding, joined to a susceptible heart ; and the Letters are written with a justness of remark, an ingenuity of sentiment, and an elegance of composition, that do honour to her literary talents. She embellishes whatever she describes with the decorations of a delicate fancy ; and, through the whole of her progress amidst the remains of Roman grandeur, she entertains the imagination not more with the beauty of the pictures, than she pleases, as in the other parts of the work, with the good sense and moral tendency of her reflections.

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*A Sketch of some late Arrangements, and a View of the rising Resources, in Bengal. By T. Law, Esq. 8vo. 5s. boards. Stockdale. 1792.*

THE valuable information contained in this work is much disguised by an abrupt and confused phraseology, and by a surprising deficiency in arrangement. The Preface and Introduction chiefly relate to the increasing cultivation of the

C. R. N. AR. (V.) May, 1792. E sugar-

sugar-cane in India. Mr. Law informs us that he has seen, in the course of his travels, about 50,000 acres planted with that reed. The Introduction is loaded with long notes, which had far better have been thrown into an Appendix. Our author deservedly praises the investigations of lord Cornwallis, and his Foudjerry regulations, by which judges of circuit are nominated, and a criminal code is formed. This equitable, humane, and wise system, he says, totally originated with lord Cornwallis, and is one of the best acts of his administration. The answers of Mr. Law to the questions of Mr. White, concerning the police of Bengal, do him honour; yet, long as they are, they are thrown into a note. Their tendency may be judged of from the following extract:

*'It were a direliction of dispensed duty, it were a deviation from all policy, for a state merely to defend its subjects from invasions, and to withhold the blessings of internal protection. This appears the natural basis upon which uniformity and permanency can only be constructed.*

*'After this first great measure shall be adopted, the British government will reform every mal-administration, as it can no longer be attributed to incongruous imperfection. Thus, whilst every act against the peace of society incurs an established correction, reason will gradually dispel prejudice, and imperceptibly assimilate religious persuasions to the promotion of reciprocal good fellowship.'*

In p. xxv. of the Introduction, Mr. Law inserts a letter, from a valuable correspondent of his, which contains much interesting matter concerning the management of our Indian possessions.

*'The policy by which these provinces have been governed since they yielded to our controul, appears to be of all others the least advantageous to Great Britain, and the most injurious to this country; with the short-sighted avidity of monopolists, we exclude the influx of wealth from exterior sources by prohibitory regulations, whilst we yearly carry away the surplus of internal industry.*

*'The consequences are now forcing themselves into notice with a serious aspect, and must soon come to a ruinous issue, notwithstanding every palliative of a humane administration, and benevolent system of interior government; unless the natural wealth of the country is allowed to flow freely into the most productive channels. The same monopolizing spirit, restrains likewise the commercial advantages which offer themselves to Great Britain, as connected with Bengal.'*

The writer of this letter proceeds to remarks on the tonnage  
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to India, compared with that to America; and the advantages of an open trade. He proves that the freight from India to Europe might be reduced to 4l. a ton, and from Europe to India 2l.: and proceeds to observe that difference of freight alone between 4l. a ton, if the trade were open, and 28l. the price which the company charges to individuals, would be a profit almost beyond the hopes of any British merchant. He then shews that sugar, grain, cotton, hemp, hides, &c. might be exported from India to Europe with great advantage. The whole letter deserves attention; and we hope that government will at length think of availing itself of the utmost advantages of an India trade, and cease to fetter our commerce with the ruinous chains of monopoly, a system now deservedly exploded by the best political writers.

The work now under view commences with Mr. Law's letters on the revenue plan adopted by lord Cornwallis. In p. 49. we find a comparison between the two modes of granting land, that in farm, and that in mocrerry, or hereditary, with fixt rents. Mr. Law deservedly prefers the latter; and thus concludes his estimate.

' 19. Lastly, the farming system occasions future inconveniences, anarchy, and desolation of millions of native subjects, and precariousness of possession to our government.'

' 19. The Mocrerry system founds on a permanent basis the future security, prosperity, and happiness of the natives and insures stability.'

It is impossible, from the loose and immethodical manner of Mr. Law's book, to follow him even in his general system of improvement, much less to particularise minute parts: and his language is often so mingled with Indian terms that our readers might find some difficulty in developing its meaning. We shall, therefore, content ourselves with a few extracts, which may be generally intelligible.

The questions from the revenue-board at Calcutta, and Mr. Law's answers, thus commence.

' 1st. Is there any regular known system of revenue at present existing in the provinces of Bahar for ascertaining the amount of the yearly demand of the sovereign, the gross resources from which it should be forth-coming, and the mode to be observed in collecting it?

' I know of none; the History of Indostan, in every page, records the despotism of emperors, and rebellion of feudatory lords. The vassals must have been taxed unlimitedly from wars, &c. all the anarchy of feudal governments prevailed, and the numerous forts evince the many authorities, &c. When

power depends upon the longest sword, revolutions, on so great a continent, must have been frequent, and subversive of all *regular system of revenue*. When the Mussulmans subdued the country, they found a maharajah, inferior rajahs and ryots. And to this day the rajahs in the hills have continued tributary landholders.'

From p. 201. we learn that the limitation of the land-tax, and other regulations, and abolitions, have effected a great change in the system of India, as well in respect to revenue as to police. The zemindars have no longer the influence of petty feudal lords, in exercising jurisdiction over the ryots, in levying fines and forfeitures, &c. but are now reduced to simple landholders.

This work, which, from its local language and contents, is chiefly adapted for the use of those who are intimately conversant in Indian affairs, is thus concluded.

'The natives will benefit by the introduction of our excellent arts and sciences, as well as of our superior legislation; and thus our rule over them will become a blessing destined by the inscrutable direction of an all-benevolent Providence. It were superfluous to expatiate further on the progressive effects of the late vivifying measures in Oude, Benares, Bahar, and Bengal, which every comprehensive mind must admit. I cannot conceive any person so inhuman, or unwise, as to recommend an embargo upon exports, or, in other words, a prohibition of the natives industry. More and more foreign ships will repair to Bengal, to their benefit and our injury, unless a competition is permitted.

'Bengal is remote from European attack, and secure, except to the southward, from native invasion; the western borders being almost irrecoverably depopulated by barbarous anarchy on the subversion of the Mogul empire. Our Asiatic possessions are more fertile and more extensive than Great Britain and Ireland; if, however, too much wealth flows into them from friendly interchange with Great Britain, it can always be withdrawn as hitherto. The ministry may hold the balance, and prevent any scale from preponderating. Sums expended in the West Indies, go part to Africa for the purchase of slaves, and part to America for provision, lumber, &c.

'I cautiously avoid comparisons; the enhanced price of sugar has occasioned a respectable meeting of consumers, who will, no doubt



doubt, enter largely into the policy of a disparity of import duties, and that of bounties on exportation.

‘ I have, I trust, fulfilled my intention of displaying the causes of the increasing resources of Bengal, and of the exportation of sugars \*, and to superior judgments I submit thee rest; concluding in a just hope of seeing their introduction into my native country.’

The Appendix, which vies with the work in a want of lucid order, is nevertheless not deficient in valuable information. From p. 243, we learn that the government in India has wisely and humanely set aside the mediation of the zemindar, and has resolved to receive the land-tax from the proprietor of each talook, or small estate.

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*The Tales of an Evening, followed by the Honest Breton. Translated from the French of M. Marmontel.*

*Tales translated from the French of M. Marmontel. Consisting of the Village Breakfast, the Lesson of Misfortune, the Error of a Good Father, Palæmon, a Pastoral, and the Solitary Fugitives of Murcia. 2 Vols. 12mo. 6s. sewed. Bew. 1792.*

THOUGH these Tales are not equal to the former volumes of Marmontel, and are sometimes prolix with the garrulity of old age, yet they have great merit; and, under the flower of amusement, present the fruit of morality. From the Preface of the translator, which appears in the second volume, we learn that these Tales were originally published in the French *Mercure*, a weekly production issued at Paris, of which M. Marmontel is one of the avowed editors. He furnishes a tale, or part of one, according to the length, for the first Number of every month. This plan commenced in January 1790; and this collection contains those published till November 1791. —The Tales of an Evening thus open :

‘ One evening during the disturbances at Paris, a small circle of friends who had retired to the country, were at a loss, after exhausting their reflections, and speculations into futurity, to find some means of diversion, when madame de Verval, the mistress of the house, who was fond of stories, and who herself possessed the talent of story-telling in a great degree of excellence, proposed that every one of the company should take it in turn to relate

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\* The Bengal sugars sold, at the last sales, for more than 7l. per cwt. upon an average, which evinces the general opinion of their quality. It is a curious fact, that coarse sugar is introduced in India, by the natives, as an ingredient in the composition of mortar; but our practice of using merely lime, has, of late, been much adopted.’

the happiest event of his life, or one of the happiest, excepting those that do not admit of being disclosed.

‘ The proposal was well received, and it was determined that the youngest should begin. “ For heaven’s sake, mama,” said Juliet, “ let it be any body but me, I shall never have courage enough to begin.”—“ Well, then,” said her mother; “ Dervis, your cousin, will teach you to overcome that timidity, which is not always the effect of modesty.”—“ An attorney-general, indeed,” said Juliet, in a whisper, “ speaks when he pleases, and as he pleases. But I never plead, and am not accustomed to tell stories. And besides, M. Dervis is turned of three and twenty, and I am not eighteen, and that makes a great difference.”

‘ Dervis, who was recollecting himself in the mean time, at length broke silence.’

These happiest events of the lives of the narrators all consist in acts of beneficence, a circumstance which of itself presents a grand moral; further enforced by the particular incidents of each tale. We must confess that we have perused few of them, without feeling those tears start from our eyes, which are sweeter than those of joy.

In the second Tale D’Ormesan thus addresses his son, whose sentence, as judge upon a law-suit between an opulent lady and a poor widow, had given him supreme pleasure.

‘ The first part of your speech made me tremble; you set forth the cause of madame de V— with such an appearance of right, you dwelt so much upon her arguments, and rendered them so specious, that I said every moment to myself, I am undone; my son is no longer worthy of my esteem! At length I began to take hope, when opposing to these arguments the widow’s titles, you suffered a few rays of truth and justice to break forth. By degrees the clouds were dispelled, the good cause appeared, and you placed it in so brilliant a light, you made the intention of the testator so evident, you shewed so clearly how much litigious sophisms, grounded on a trifling want of form, are contrary to the spirit of the law, which never admits of stratagem, nor fraud, and of which the essence is simplicity, uprightness, and good faith; you rendered the situation of the widow and children of a young and brave officer, who fell in the service of the state, so interesting; and opposing to their helpless circumstances, the opulence and prosperity of the V—— family; you rendered the rights of misfortune and weakness so sacred, that the unanimous voice of the audience dictated the sentence of the judges. For my part, I did not hear that sentence. I fainted away, through the excess of my joy, in the midst of the people. Some person present knew me, for, while falling, I heard a voice say, *it is his father!*



*father!* I was carried into a neighbouring room, and when I recovered my recollection, I found myself in your arms. I do not know whether it is possible to be happier than I was at that moment; but I know that a single degree of emotion more would have cost me my life; and, indeed, if I had my choice, it is of such a death that I should chuse to die."

The fifth story, concerning the Old Man and his Dog, is natural and pathetic; but an unhappy idea towards the conclusion injures its tenor. When the old man requests his benefactor to kiss his dog, an emotion arises between disgust and laughter. The translator would have done well if he had omitted this heterogeneous circumstance.

The conclusion of the tenth Tale, the last of the Tales of an Evening, we shall extract: it is founded upon the attempt of a young widow to seduce the husband of an amiable woman; who thus closes her story, after observing that the widow praised her beauty, and flattered her with the hopes of compensating for her husband's neglect by the attentions of other lovers.

"I then arose—"I am but little sensible," said I, to the consolation you give me. I persist, as you say, in being the wife of Norlis, because I am a mother, and the mother of his children. These two relations in which I stand, I consider as most sacred; they shall both be equally indelible; they shall both be inscribed upon my tomb."

"I perceived she was moved at these words; and she suddenly caught hold of my hands, and pressed them between hers, she kissed them with a transport, which, as you may well imagine, astonished me exceedingly. "Ah, madam," cried she, "how irresistible is the ascendancy of virtue, and how weak are all the vanities of life, when compared to it!"

"She went to Norlis. "Return, sir," said she, "to the arms of an incomparable woman. Love her, or at least live for her alone. I at length know her; and, in truth, although I am not wanting in self-esteem, yet I am compelled to acknowledge that I am greatly her inferior."

"Norlis returned confused, and under great depression of mind. He shut himself up in his closet for some hours; and, after much reflection, he came into my room, where he found me alone. "Madam," said he, "listen to me. My heart is full, it is oppressed, it suffers extremely, and I must unburthen it." Then making a confession of all the injuries I had suffered, and which I have related to you, "Such are my faults, said he, "and as I have confessed, I will expiate them. I restore you a heart sensible and ashamed of its errors, and overflowing with tenderness and

esteem. I dare not add more. You would not believe me; but for the rest of my life I swear ——”

“ Ah! my dear friend,” said I, throwing myself into his arms, “ hear me. I will call some witnesses, who will answer for your vows.” I rang the bell and called for my children. “ It is by them,” said I, taking them both in my arms, that we ought mutually to vow to forget the past, and to afford them examples of goodness, of tenderness, and faithfulness. He made the vow with great emotion, and seemed to feel inexpressible relief of heart.—You may judge whether in this moment I felt myself happy.

“ After this every thing was changed. My faithful Paulette was recalled, my house became more peaceful and agreeable than ever, and I thought I perceived daily that love revived in the heart of Norris; and if this was an illusion, at least it continued to the latest moment of his life.”

“ And your Englishman, what became of him?” said Juliet. “ He was happy likewise. The widow availed herself of my prediction. She soon inspired him with a great deal of love, and a great deal of jealousy, made him feel great impatience at her caprices, and a great desire to possess her charms. And, after having cured him of his melancholy, she gave him her hand, went to England with him, and was almost as happy as myself.”

“ Thus ended this interesting conversation.

“ Do you not observe,” said madame de Verval, “ that, among all the happy incidents of our lives which we have been relating, there is not one that was not the reward of a virtuous sentiment, or the recompence of a good action. So true it is that the surest way to become happy is to be good.”

In the *Honest Breton*, a Tale of considerable length, which closes the first volume, there is the same glow of beneficence; the same solid foundation of morality. M. Marmontel sometimes introduces illustrious men, as Voltaire, Vanloo, &c. as actors in his tales; a liberty anciently assumed, but which somewhat injures that rigid discrimination of truth and fable, to which we moderns are accustomed. In the *Honest Breton* M. D'Alembert is thus introduced, giving his advice to a worthy young man, whom he had recommended as governor of the children of a great family.

“ In tracing out a plan for the education of my pupils, D'Alembert had the goodness to give me also some precepts for my own conduct. In the house you are going to live in, familiarity with any person will not become you; avoid it therefore with the greatest care. If others are forgetful of the dignity of your station, do not be forgetful of it yourself, and make them feel it with a becoming



coming pride. Reserve, politeness, and an air of respect bestowed where you are conscious it is due from you; such are the decorums of your situation. Remember you will have to do with pride that you must neither mortify nor flatter. Speak little, and hearken with attention. Precision, justness, and a natural turn of expression, as of thought, are the characteristics of a sound mind; and a man with such recommendations is well received every where. A man of wit is differently circumstanced; he is liable to be punished for his very successes.

‘Let truth from your lips be the language of a free but modest man. There is a manner of being sincere without giving offence. Avoid jesting, and even never answer the jests of others but by a reserved silence. It is a game that ought to be played upon equal terms, and it will not be so in regard to you. Do not aim at wit, for it is a mark that people too often miss; and of all disappointed pretensions this perhaps is the most ridiculous. In fine, until the knowledge of the world shall have taught you how to converse with grace upon the common or frivolous subjects, indulge those who speak well in the pleasure for which they will most thank you, that of hearing them.’

But Montalde, the young governor, is soon discharged, because he was too honest, and becomes secretary to the marquis de Fervac, who was going on an embassy.

‘The marquis was a young man, who possessed all that natural and brilliant wit, which meets with such success in the world, but to which neither study nor reflection had scarcely ever added any thing. He could not bear serious reading, nor even go on with a romance if a little too long: he would turn over quickly to the *deuouement*, impatient to discover whether the lover had drowned himself in despair, whether he had softened the heart of his cruel fair one, or had cured himself of his passion.’

“M. Montalde,” said he, “when I was settled in his house, we set off in three months, and I must learn by that time to talk learnedly about the contents of these volumes and papers before us. Now, I declare to you, that I have neither leisure nor resolution to read this heap of correspondencies and negotiations. Yet either you or I must get through it.”—“It will be my task, sir,” said I; “the consequence is evident.”—“In making your extracts,” added he, “remember the story of the cook, who reduced the essence of six dozen hams into the compass of a small phial. The diplomatic style is compressible like air; and I wish in this small pocket-book to carry all these folio volumes about me. You will apply yourself to this in the day-time,” said he, “in the evening we will frequent the play-houses, and you shall make one of my party at supper.”

Montalde loses this place also; but at last is happy with the Honest Breton, M. Plemmer, a merchant of Nantes.

In the title of the second volume the arrangement is wrong, for the Lesson of Misfortune should follow Palæmon, as in the book; instead of being placed before the Error of a Good Father.

The Village Breakfasts present only one tale, little corresponding to the title. It is a pretty story, but the only moral is that 'love which comes in by the door, is much less dangerous than that which finds its way through the window.' The tedious prolixity of the Tales becomes more apparent in this volume. An English reader, in particular, will wish for shorter tales, more incidents, and fewer sermons.

In the Error of a Good Father Voltaire is introduced, and his character is well preserved.

Palæmon, a Pastoral Tale, is founded on the celebrated picture of Poussin, *Et in Arcadia ego*. It is full of melancholy elegance, and the *costume* are well maintained. The tomb is supposed to have been erected for Myrtis, who was about to be married to Lycoris, but on his wedding-day was killed by a serpent.

'A dreadful cry suddenly arose. My company and myself heard it from afar; and, seized with terror, we began to listen. The cries redoubled, and we perceived a crowd of shepherds nearer the borders of the lakes, lifting up their hands to Heaven, and by their gestures expressing horror and affright. It was Myrtis, whom they beheld encircled in the long folds of the serpent that was strangling him. Alas! my daughter and her companions had not yet heard the cries; and while the wretched shepherd was spending his strength in vain efforts to extricate himself from the windings in which he was involved, my daughter gave a loose to happiness and joy, and with her brows bound with flowers, was dancing at the bottom of the meadow, and animating by her example a circle of youthful lovers. O, treacherous prosperity, who can rely on thy caresses? who can lull himself to repose upon thy faithless lap?

'I flew to the spot, and with the iron of my crook soon crushed the head of the snake, as he stretched himself out to make his escape. Tardy and superfluous aid! The unfortunate youth was breathing his last; he recognised my voice, and lifting up his dying eyes, he gave me his hand. He endeavoured to speak, but the name of Lycoris died away upon his lips. I took him to my arms. Alas! he expired.

'The deepest affliction succeeded to the most unbounded joy. Nelé sorrowfully advanced towards the dance. "Shepherds," said she, "and you, my daughter, give over your sports, it is

now



now no longer time to rejoice. The gods would not permit our happiness to be of long duration. No, Lycoris, it is no longer your nuptials, nor the marriage of Myrtis; it is upon his obsequies that this inauspicious day must shine. Myrtis is no more."

"Myrtis is no more!" — This cry of astonishment resounded through the valley. On hearing the fatal story, my daughter fell, as if struck with the stroke of death, and remained pale and speechless in her mother's arms. We bore her in a state of insensibility to my cottage. "Is it true," said she, in a faltering and heart-rending voice, "is it true, father, that he is no more?" "Alas, my child, it is!" She then desired us to relate the particular circumstance: she determined to attend her lover's funeral; and far from concealing her tears, she gloried in shedding them. "I am weeping," said she, "for the husband my father had allotted me. I was his, I am so still; nor will I ever be otherwise; and 'till the grave shall reunite us, all I wish is to weep."

"Alas! both young and old, we all wept with my daughter for the loss of Myrtis. His death was a general calamity throughout all Arcadia. Your fathers may have told it to you. The nymphs of the groves where Myrtis was born; the nymphs of the borders of Ladon, exclaimed the live-long night, "Myrtis is dead!" and from the caves of Pholae to the summits of Alesus, the echo of the mountains long repeated the words, "Myrtis is dead!" and nothing could be more just than his country's regret. He was a pattern of excellence; he was the glory of the Arcadians, and well deserved their love."

"But I, wretched father! what was the anguish of my heart, when I perceived my drooping child, faded like a flower, that the wind or sythe had separated from its stalk, rapidly decaying in our arms! She tenderly loved her mother and myself. She was desirous of living for our sakes. "Ah," she would say, as she gave herself up to our caresses, "administer consolation to me, and if it be possible, on your account, prolong my days. It is a debt I owe you. I would wish to support and comfort your declining years, nor would I go and rejoin my Myrtis until you shall be no more." But the bitterness of her affliction mingled itself upon her lips with the sweetness of these words, and her youth and beauty melted away like wax drawn from the sweets of flowers before the flame it feeds."

"Her mother fell a victim to her sorrow at seeing her decay, and her death hastened that of Lycoris."

Watelet makes his appearance as the narrator of the next tale, 'The Lesson of Misfortune,' which is fraught with that morality which is useful in common life.

In the Solitary Fugitives of Murcia, the tedious elongation

is particularly displeasing, and this fault may be supposed to increase with the age of the celebrated author.

The translation is tolerable, though sometimes quaint, and sometimes mistaken.

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*Sermons; now first Printed from the Original Manuscripts of John Wallis, D. D. to which are prefixed Memoirs of the Author, with some Original Anecdotes; and a recommendatory Introduction. By the Rev. C. E. De Coetlogon, M. A. 8vo. 6s. boards. Robinsons. 1791.*

DR. Wallis was one of the most eminent mathematicians of the last century, and is justly entitled to the most honourable mention in our systems of biography. As a divine he no doubt suited the taste of his age, but his merits will be so differently rated by the present generation, that the apology of his editor for the publication of these Sermons becomes in some degree necessary. It may be true, as Mr. de Coetlogon hints, that they will be approved by all who 'prefer the weakest glimmerings of divine truth, though unimbellished with the charms of elegance, to the most brilliant polishing of style, and harmony of period, disfigured by error, and deformed by falsehood.' They are, indeed, written on the genuine plan of the old Puritans. They have remained unpublished for upwards of a century, and, though we have not an opportunity of comparing them with the sermons published by the Dr. in his life-time, yet we are strongly tempted to believe that if he had prepared them for the press they would, both as to matter and manner, have bore a nearer affinity to those talents which he evinced in all his other works, and which rendered his name respectable both at home and abroad. We agree, however, with the editor, that although they may be thought too *puritanical* by some, they will not be on that account the less acceptable to a very numerous class who enjoy that stile of writing even *now* with as high a relish as distinguished the middle of the last century. To such as wish to have a specimen of the style we allude to, the following will be satisfactory. It is taken from Sermon III. on Canticles, chap. i. v. 4. '*Draw me, and we will run after thee.*'

'Now this pursuit of Christ, this running after him, being a practical subject, it would not be any breach to the rules of art, if I should handle it in an analytical method: observing first, the end and the medium, *run after*; and *principium actionis, draw me*. The end proposed is the enjoyment of him, of her well-beloved; this is the (*finis ultimus*) ultimate end, at which she aims. The means of obtaining it, of coming unto him, are running



running after him. And the principle, from whence this motion proceeds, is, God's drawing, "draw me, and we will run after thee."

"In a synthetical way I might commend to you in order *sub-jectum, principia, et affectus*. But (to avoid the confusion of too many subdivisions), you may briefly observe these particulars in their order; *Motor, Motio, Mobile, Motus, Via, et Terminus*; which agree exactly both with the order of nature and the construction of words in the text. And they are all precisely couched in it; to which in prosecution I shall annex some other appendants, which, though not expressly contained, yet are necessarily implied in the words of my text, without transgressing my prescribed limits, or going farther than my text leads me; 1st, there is the Mover, God, or Christ, the spouse's beloved. *Draw me, draw me thou*, or, *do thou draw*. Thou, my beloved; it is to him she speaks, 2dly, and then the motion, as it is *Actio Moven-tis*, the action of the agent. It is drawing, *draw me*. To which must be annexed the *vis motiva*, or *principia motiva*; the cords whereby we are drawn; and they are expressly said elsewhere to be the cords of a man; the bands of love; "*I drew them with the cords of a man, with loving-kindness have I drawn them.*" 3dly, the *mobile*, or the thing drawn; the church or spouse of Christ, expressed in these words *me* and *we*. *Draw me, we* will run after thee. Where the variation of the number will raise no great difficulty. For the church of God represented to us as the spouse of Christ being *nomen multitudinis*; it is no wonder if it be sometimes spoken of in the singular number, sometimes in the plural. As the chorus usually in *veteri comædia* is spoken to in the plural number, and answers in the singular; though I confess that may be perhaps from another reason; because, when they are spoken to, one speaks to all; but when they answer, each speaks for himself. But it might be thought perhaps odd that the church, though a multitude, yet presented as a spouse should be spoken of as many. Whereas a spouse is singular, and can be but one; and therefore, my dove, my undefiled, is but one of her mother; she is the choice one of her that bare her." We may therefore take this plural expression to signify her spouse with all her attendants, the queen and the virgins that are her followers, those mentioned immediately before my text. Thy name is as ointment poured forth, therefore the virgins love thee. And if you ask, who then are represented by the virgins which accompany the spouse of Christ; we shall see that these also are such as run after him; that have their longing desire; and constant endeavours of attaining to him. And therefore neither can these be any other than the souls of true believers.

"You will say, but then the spouse and virgins will be all one;

which are yet here contradicting: and if we take each believer to be one of these virgins, who will be left for the spouse of Christ? But, for this, it would not be amiss to consider another form of speech not much different, and yet in frequent use. Each believer is accounted a son or daughter of the church of Christ and the church is accounted our common mother ("Jerusalem which is above, is the mother of us all;") and yet if we subtract the particular believers—these sons and daughters; we shall have none left to constitute the mother—the mystical church consisting only of *these*.

• The whole multitude therefore of believers (in a collective sense) consisting of the mystical body of Christ, is this mother, the church; and each several believer, as in one sense they are called *members*, so in another relation they are *sons and daughters*. So I conceive this *cœtus credentium*, the body of the church, Christ's mystical body, may be so set forth unto us, as the spouse of Christ: and yet the several believers, *distribute loquendo*, may be these virgins, the queen's attendants. But to proceed.

• Here is, 4thly, The *motus*, as it is an affection of the *mobile*: and that is a *running*, we will *run* after thee. And to this must be adjoined the *facultas motiva*,—when by this *mobile* it is enabled to perform its emotions, to run after him. 5thly, and then the *via*, the way, or medium in which this motion is performed; the path in which they run, in the words *after thee: we will run after thee*: in those paths wherein Christ went before us, or, (as David speaks) "I will *run* in the way of thy commandments, when thou hast enlarged my heart."

• 6thly, And lastly, here is the end, or *terminus*, to which this motion tends, in the word *thee*: we will run after *thee*. A running after Christ, is a running towards him. Having discussed these particulars, I shall now shew you the subject, the spouse following her well-beloved, with its *principia* both internal and external (*via motiva* in *movente*, and the *facultas motiva* in *mobili*) together with its affection. It is a running; and therefore a *free* motion, a *speedy* motion, a *constant* and *diligent* motion; not a *remiss* and *negligent* motion: but I fear I have been so long in laying the platform, that I shall have little time (without trespassing upon your patience) for erecting the fabrick.'

The memoirs of Dr. Wallis, prefixed to these Sermons, contain much original and interesting matter, extracted principally from his own manuscripts. It is not our purpose here, to give a detail of his various progress through a long and eminent life. The reader may find that in the General Dictionary, in Collier's second Supplement, and a tolerable abridgement of both in the Biographical Dictionary. We shall



shall advert only to certain remarkable periods of his life, which he has himself dwelt upon with considerable minuteness.

About the year 1644, he was one of the secretaries to the assembly of divines at Westminster. The occasion of that assembly is fully explained. The parliament, dissatisfied with the order of bishops, or, as the Dr. thinks, rather with the *then* bishops, who were favourers of arbitrary power, called this assembly to consult of some other form of government in the place of it: the generality of the English divines then convened were, for a well-ordered episcopacy, as at least allowable, if not desirable. He excepts the seven Independents, or dissenting brethren as they were called. The Scotch commissioners were for presbytry. The Independents for no united government at all. The English and the Scotch were unanimous against the Independents, and Dr. Wallis says that the assembly was rather *Anti-independents* than *Antiepiscopal*. He brings some proofs in favour of this assertion, notwithstanding the *covenant* which had taken place before he came among them.

Dr. Wallis possessed one talent which rendered him famous, and, we may add, formidable, all over Europe, that of *decyphering*—His account of this matter is curious.

“ About the beginning of our civil wars, in the year 1642 or 1643, a chaplain of sir William Waller shewed me (one evening just as we were sitting down to supper at the lady Vere's) as a curiosity, an intercepted letter written in cypher (and it was, indeed, the first thing I had ever seen of the kind); and asked me, between jest and earnest, if I could make any thing of it, and was surprized when I told him, perhaps I might. It was about ten o'clock when we rose from supper; and I withdrew from my chamber to consider of it. By the number of different characters in it (there being not more than twenty-two or twenty-three), I judged it could be no more than a new alphabet; and before I went to bed I found it out; which was my first attempt upon decyphering. This unexpected success was at that time looked upon as a great thing; so that, some time after, I was pressed to attempt one of a different character, consisting of numerical figures, extending to four or five hundred numbers with other characters intermixed, which was a letter from secretary Windebank (then in France) to his son in England; and was a cypher hard enough, not unbecoming a secretary of state. And when, upon importunity, I had taken a great deal of pains with it without success, I threw it by; but, after some time I resumed it again, and had the good hap to master it.

“ Being encouraged by this success beyond expectation, I have ventured upon many others (some of more, some of less difficulty),

culty), and seldom failed of any that I have attempted for many years, though the business of decyphering has from day to day grown more and more difficult. And of late years the French method of cyphers are grown so extremely intricate, that I have been obliged to quit many of them as desperate, which have come to my hands, without having patience to go through with them."

' Thus far the doctor has been pleased to tell us how he came to commence decypherer. He must have been endued with a happy turn for conjecture, because in several of the letters a figure or a character are used for whole words (besides a great many nulls interspersed), which must add very much to the difficulty of decyphering. For example: suppose two correspondents were to agree upon an alphabet, or cypher, thus,

ABCDEFGHIKLMNOPQRSTUVWXYZ

opqrstuvwxyza bcd efgh iklm n

and that the letter P, the figure 2, or the character 3, and so on alternately, that either, or all of these should stand for a certain name or place; would they not think it impossible for a third person to discover their meaning? or at least not without a deal of trouble. And herein we cannot but admire the unbounded patience of the doctor, which enabled him to spend so much time and study both day and night, as he did, in such difficult and fatiguing business. The following extracts from the copies of his letters are a convincing proof of his labour and success in it, and that he never gave up a cypher while he had the least hope of succeeding.

' In a letter to the earl of Nottingham, who was at that time secretary to William III. dated Aug. 4, 1689, he says, " From the time your lordship's servant brought me the letter yesterday morning, I spent the whole day upon it (scarce giving myself time to eat) and most part of the night, and was at it again early this morning, that I might not make your messenger wait too long."

' In another.

" Yours I received in a packet from the earl of Nottingham last Sunday-night, after I was in bed.

" I wrote to his lordship the next day, on account of the difficulty I at first apprehended, the papers being written in a hard cypher, and in a language of which I am not thoroughly master; but sitting close to it in good earnest, I have (notwithstanding that disadvantage) met with better success, and with more speed, than I expected. I have therefore returned to his lordship the papers which were sent me, with an intelligible account of what was there in cypher."

' Again, in another to lord Nottingham, he says,

" I am almost ashamed to tell your lordship how much time and



and study, as well as pains, I have employed upon that very perplexed cypher from Poland, which I have at length mastered; and which, I hope, will be as advantageous to his majesty as answerable to the difficulty and trouble of discovering it."

' And in another, as above,

" I sent your lordship, by last Thursday's post, an account of one of those letters which were sent to me to be decyphered; since then I have not been idle, but employed a great deal of pains, and (your lordship would say, if you had been to see it), a great deal of patience upon the rest; but without success. They do so often change their cyphers, and their methods of cyphering, and make now so very intricate (finding so many of them have been discovered), that even to myself it seems more strange that I can decypher any, than that I miss of some, which I thought necessary thus to signify that your lordship may not impute the delay to want of attention to his majesty's service."

' But this letter, it seems, was not proof against the doctor's skill; for he presently writes: " I have at length mastered this cypher, and found it, as I expected, perplexing enough (the most intricate, I think, of any that I have decyphered); and I take it for a good-hap, that I have been enabled to decypher it at all. But, my lord, it is hard service, and I am quite weary. If your honour were sensible how much pains and study it cost me, you would pity me—and there is a proverb of not riding a free horse too hard."

' The doctor, I suppose, thought it was now high time (after he had decyphered so many letters) that some notice were taken of his services; and, as " the labourer is worthy of his hire," he therefore begins to give his lordship the hint.

' But, as this hint did not seem to be understood by his lordship, the doctor was determined to be a little more plain in his next; wherein he says,

" However I am neglected, I am not willing to neglect their majesty's service, and have therefore re-assumed the letters which I had laid by, and which I here send decyphered; perhaps it may be thought worth little, after I have bestowed a great deal of pains upon them, and they valued accordingly; but it is not the first time that the like pains have been taken to as little purpose, by my lord, &c."

We are sorry to observe, that the very great services he performed by means of this uncommon faculty, were very ill rewarded. Indeed, he seldom received more than the pay of a copyist, when he certainly might have secured his own terms, and made his fortune at once. But it is among the best parts of his characters that, in all situations, he was unambitious

and independent. Courtiers promises, as he shrewdly observes, are like certain medicines, if they do not operate quickly, it is not likely they will at all. The elector of Brandenburg sent him a gold chain and medal of great value, which the editor \* of the present work disposed of some years ago, as old gold, but not without first offering it for sale to the Oxford and British Museums, and to several antiquaries. In 1700 king William granted Dr. Wallis an annuity of 100*l.* per annum, with survivorship to his grandson, Mr. William Blencoe, on condition of his teaching the latter his art of deciphering.

In the subsequent account of the doctor's works, we find nothing new; though perhaps, to many of our readers the following anecdote will be acceptable.

‘ In his “*Praxis Grammatica*,” he gives us the following *jeu d’esprit*, which shews him to have been so well acquainted with the English tongue, as to be able extempore to translate from the French; an example of joining kindred sound (*sensus*) with kindred words. In the above book the doctor goes on and says, “ A certain learned French gentleman, about the end of the year 1653, proposed to me the underwritten four chosen French verses, composed on purpose, boasting from it wonderfully of the felicity of his French language, which expressed kindred senses by kindred words; complaining, in the mean while, of our English one, as very often expressing kindred senses by words conjoined by no relation :

‘ Quand un cordier, cordant, veult corder une corde ;  
Pour sa corde corder, trois cordons il accorde :  
Mais, si un des cordons de la corde déscorde,  
Le cordon déscordant fait déscorder la corde.

‘ But, that I might shew that this felicity of language was not wanting to our own, immediately, without making choice of fresh matter, I translated verbally the same four verses into the English tongue, retaining the same turn of words which he had observed in his, only substituting the word *twist*, purely English, for the exotic word *cord*, which he expected me to use :

‘ When a twister, a-twisting, will twist him a twist,  
For the twisting his twist, he three twines doth entwist:  
But, if one of the twines of the twist does untwist,  
The twine that untwisteth, untwisteth the twist.

‘ And to them, these four others :

‘ Untwirling the twine that untwisted between  
He twirls with his twister the two in a twine :

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\* W. Wallis, of Whitechurch, Oxon



Then, twice having twisted the twines of the twine,  
He twitcheth the twine he had twined in twain.

\* And these:

\* The twain that in twining before in the twine,  
As twins were untwisted, he now doth untwine :  
Twist the twain intertwisting a twine more between ;  
He, twirling his twister, makes a twist of the twine.'

Dr. Johnson gives these lines under the word *twister*, but without mentioning the cause of them, so creditable to Dr. Wallis' ingenuity.

The remaining part of these Memoirs contains an account of a dispute between Dr. Wallis and Messrs. Fermate and Frenicle; a long letter on the Trinity, which merits the attention of our modern Unitarians, some particulars respecting his theological works, and a short character of him. His fame, however, rests principally on his genius as a mathematician, and the high reputation he enjoyed wherever learning had its value. Had he been a theologian only, it is probable he would not have been heard of at the conclusion of the eighteenth century.

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*Eight Sermons preached before the University of Oxford in the Year 1791, at the Lectures founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By Robert Morres, M. A. 8vo. 4s. boards. Rivingtons. 1791.*

**W**ITHOUT intending any disrespect to the memory of the pious founder, or the ingenious authors of these lectures, we cannot forbear likening this annual appearance of an ecclesiastic champion from the walls of an university, to the *sortie* from a besieged citadel of a warrior armed at all points, asserting the claims of his party, or breathing defiance on its surrounding foes. This office performed, he retreats into his strong hold to enjoy the praises of his prowess: and at the revolution of the usual period, another champion, alter & idem, sallies from the fortress, and repeats the tones of defiance and defence. The founder designed a perennial succession of these *defenders of the faith*; who, however, are to enjoy the honour and the fruits of conquest but once. He wished the field to be even taken with forces, unexhausted and ardent for the combat. The enemies of this institution may, therefore, call it a polemic hydra; since even after the possible demolition of one head, another constantly springs to supply its place: or, according to another allusion 'Uno avulso, alter non deficit.'

Of the present performance we cannot, perhaps, more effectively

fectually communicate the intention, than by presenting the author's *syllabus* of its contents.

‘Ser. I. Introduction—plan of the Lectures. Faith defined—significations of the word—chiefly two—an intellectual and a practical principle—the first to be considered in this Lecture. Original of all personal Knowledge—this knowledge too confined—Faith necessary in many instances—in Natural Philosophy—even in abstract Sciences—especially in History. Reasonableness of Faith because of the Ability and Veracity of Man—these considered. Certainty of Faith—Remark on Science—Degrees of credibility. Qualifications necessary to a right judgment in matters of Faith. Conclusion.

Ser. I. Faith a principle of Action—acceptations of the term under this head—its Propriety and Value to be considered. It is, first, necessary from a Defect of other Principles—Secondly, it is productive of the Welfare of mankind—these two positions to be proved. 1. Faith is necessary to Moral Philosophy—to the other Arts—to the common Intercourse of life—therefore, 2. requisite to the welfare of man—this more particularly exemplified both in the splendid effects it is able to produce, and in those that are of nearest concern—lastly, in the use of History to all concerns—objection from the want of Veracity considered. Conclusion.

Ser. III. Faith in Divine Testimony no subject of question—The authenticity of a Revelation the only thing to be proved—This depends on Human Testimony. Natural Religion—Jewish—Mahometan—Christian. Acceptations of the term Faith in Scripture. Books of the New Testament proved authentic from external evidence—their authority proved from the veracity and ability of the Writers of these Books thus authenticated—question of Inspiration considered—hence the authenticity and authority of the books, and, consequently, the Truth of the Gospel Dispensation, complete—additional arguments. Books of the Old Testament proved by the New, by external evidence, by the connexion between the Law and Gospel, the type and anti-type of each other. Conclusion.

Ser. IV. Internal evidence of the Gospel—its necessity and use shewn to be limited—external evidence preferred—nothing absurd or contradictory in the New Testament—some points however pretended to be so. Doctrines divided into two kinds—1. Mysteries of Faith—2. Articles relating to the Moral Law, and the Oeconomy of Divine Providence—the objections against the first to be considered. The Gospel mysteries, properly considered, and as far as men are materially concerned, plain and few—the right mode of considering



them—doctrine of the Trinity proved—observations on it—doctrine of a personal Resurrection. Conclusion.

Ser. V. Articles of Christian Faith entitled to farther credit by the Effects to which they tend—scriptural acceptations of Faith as a practical principle—system of Gospel Morality perfect—necessary from the ignorance of men. Objections relating to the Divine Oeconomy considered—predestination—grace—free will—justification by faith and works. Moral Rules of Christianity consistent, and comprisable in few and even one rule. Inferences from the consistency and detached Form of the Gospel.

Ser. VI. Religious Establishments—necessity of Government in general—of ecclesiastical—each Church independent—subordination of ecclesiastical institutions to civil government—particulars necessary to every Church—eulogium on the Church of England—propriety of Creeds and Articles—Athanasian Creed—Religious Education—Remark on Infant Baptism.

Ser. VII. Heresies—no proof of Fault in any Church—the causes of errors various. 1. Impracticability of some subjects—2. Want of Sagacity in the Enquiries—3. Want of Preparation—4. Want of other requisites. Division of Errors into those of the Understanding, and those of the Heart—the latter alone in Scripture denominated Heresies—corruption of the heart shewn to affect our pursuits of religious knowledge—ambition—avarice—love of pleasure—all Heretics called in Scripture Carnal men—how Vice produces Heresy—inferences from this review of it—it is odious—contemptible—and yet dangerous—this last considered at length. Conclusion.

Ser VIII. Recapitulation—inference—farther remarks on Heresy—Means and Motives of guarding against it, viz. the Scriptures—the Duty and Happiness of man. History of our Establishment—inference—representation of the temper of the present times—of our condition and the doctrines of the Church—friendly to temporal happiness as well as instrumental to eternal—friendly to Learning—defence of Learning. Inference in favour of the English Clergy—Conclusion.

It hence appears that Mr. Morres has adapted a judicious, and not too extensive a ground of defence. Many authors have failed from forming too wide a plan, or embracing too great a diversity of subjects. Mr. Morres' original purpose is merely 'to take some review of the principles on which the Gospel is founded, and of those on which the profession of it in this country, and the administration of its discipline, are built.'

It cannot be expected that Mr. Morres should strike out much novelty on so beaten a subject. It is sufficient to collect with assiduity, and arrange with judgment, the remarks of preceding annotators. This office he has performed; and it is no derogation from his ingenuity to observe, that it constitutes the chief merit of his labours—Mr. Morres, as may be supposed, *thinks* in exact accordance with the articles; the most difficult of which he defends manfully, and mildly labours to palliate their seeming asperities. In proving the Trinity, he discerns the distinct personality thus plainly alluded to: ‘Now there are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God, which worketh all in all.’

The sentiments of Mr. Morres, on the contested points of predestination, &c. are those of the most liberal expositors: and though we cannot recommend his work on the score of originality, it may be esteemed a valuable book of reference for those who desire an acquaintance with theological subjects, and with the external polity of the established church.

*Hogarth illustrated, by John Ireland, (Concluded from Vol. IV.  
p. 415.)*

Concerning the March to Finchley, Mr. Ireland informs us that it was originally dedicated to George II. The king's behaviour, on seeing the picture, is thus narrated; but such is the complexion of Mr. Ireland's production, that we are sometimes at a loss to distinguish between his fancy and his memory, between his invention and his compilation.

‘When told that Hogarth had painted a picture of the Guards, on their march to Finchley, and meant to dedicate a print engraved from it to the king of Great Britain, his majesty probably expected to see an allegorical representation of an army of heroes, devoting their lives to the service of their country; and their sovereign, habited like the *mailed Mars*, seated upon a cloud, where he might

—— “with a commanding voice,  
Cry havoc, and let slip the dogs of war.”

‘If such was his expectation, we may readily conceive his disappointment on viewing the delineation. His first question was addressed to a nobleman in waiting — “Pray, who is this Hogarth?” “A painter, my liege.” “I hate *bainting* and *boetry* too! neither the one nor the other ever did any good! Does the fellow mean to laugh at my Guards?” “The picture, an  
please



please your majesty, must undoubtedly be considered as a burlesque." "What! a *bainter* burlesque a soldier? He deserves to be picketed for his insolence! Take the trumpery out of my fight."

'The picture was returned to the artist, who was completely mortified at such a reception, of what he very properly considered as his first work; and immediately altered the inscription beneath the print, inserting, instead of the king of England, the king of Prussia; (*as an encourager of the arts!*) It was engraved by Luke Sullivan, and we are told by a note, which follows the title, retouched and improved by William Hogarth, and republished, June 12, 1761.'

The other new plates in this first volume, not already noticed, are the portrait of Hogarth, with the dog in the title-page; and a vignette of a masque and palette at the end. The portrait of Mr. Ireland, with Tristram Shandy in his hand, we think an excellent sign for his liquor.

Volume the second commences at p. 311. In this volume Mr. Ireland's *caeothes scribendi* is rather increasing than in the wane; and we find many long quotations from Joe Miller's Jest, and from Mr. Burke's speeches: all which, doubtless, contribute, as faith also Scriblerus, to impregnate a book, or rather to swell it, like a blown bladder, with inconceivable gusts of the wind of crude compilation, which bloweth especially in the regions of the *bathos*.

The two political plates, called the Times, dated 1762, appear for the first time in a small size. In commenting upon the first of these plates, Mr. Ireland gives us an elaborate defence of Hogarth against Mr. Wilkes' attack in the North Briton. Part of his explanation of these plates we shall extract: 'and first of the first.'

'A globe, which must here be considered as the world, though it appears to be no more than a tavern sign, is represented on fire, and Mr. Pitt, exalted on stilts, which are held by the surrounding multitude, blowing up the flames with a pair of large bellows. His attendants are composed of butchers, with marrow-bones and cleavers, an hallooing mob armed with clubs, and a trio of London aldermen, in the act of adoration. From the neck of this idol of the populace is suspended a mill-stone, on which is inscribed 3000*l.* per annum, allusive to his pension, and intimating that so ponderous a load must in time sink his popularity. While he is thus encreasing the conflagration, a number of Highlanders, grenadiers, soldiers, &c. are busily working a fire-engine to extinguish it. The pipe is guided by an Union-office fireman at the top. Defended by an iron cap, and decorated with a badge

inscribed G. R. this intrepid engineer pays no regard to three streams of water, which are furiously driven at his rear from the windows of the Temple coffee-house. The Lilliputian engines, through which these tiny showers descend, are directed by a nobleman and two garreteers. An inscription over the door determines the title of the former, who is delineated without features: the two gentlemen in the attic were, I believe, originally intended for Mr. Wilkes and Mr. Churchill; but, previous to publication, the faces were altered. A surplice is still left on the figure over lord Temple, and the colonel's coat is lapelled. Upon a sign-iron beneath them is a *slaughterman*, with a candle lighted in his hat, and a large knife in his pocket; thus intimating that he is ready, either to fire a city, or murder a citizen. Mounted to the situation he now occupies by a ladder, he is drawing up a sign of the *patriot's arms*, and in this good work is assisted by two strong-sinewed coadjutors, who are dragging the ropes to which it is suspended. The blazonry is four clenched fists in opposition to each other: the date 1762. This curious delineation will be placed in the front of the Temple coffee house, for the *world to wonder at*. The *Newcastle Arms*, nearly broken down, bears allusion to the duke's resignation. A Highlander, carrying two buckets of water from the fire-plug to the engine, is likely to be impeded by a fellow with a wheelbarrow, full of political papers, which are intended to feed the flames. This type of the distressed poet, said to be intended as a representative of the duke of Newcastle, endeavours to overset the Scot, and burst the engine-pipe by the same operation.

‘Wholly engrossed by avarice, the crafty Dutchman, with a hand in each pocket, and a pipe in his mouth, sits on his bales of goods, and laughs at the destruction raging around him. A fox, fair emblem of his cunning, is creeping out of a kennel beneath.’

The second plate is curious, and engages by its novelty; Mrs. Hogarth having permitted no impressions to be taken except one, so that it has but lately come into sale. It seems to be a satire upon both parties; at least the ludicrous introduction of the king as the fountain of honour, and of lord Bute as the chief gardiner, working the fountain, while a shower from heaven falls upon a large laurel inscribed CULLODEN, typifying the duke of Cumberland, cannot be regarded as compliments to the party Hogarth seemed in the former print to espouse. Yet Pitt is shooting at the door of peace, and Wilkes appears in the pillory. On some more minute features of this bold print let us listen to doctor Metanastius,

‘The two most distinguished persons in the opposite group are exalted in the pillory. Over the figure of *Fanny the Phantom*, who



is dressed in a white sheet, the engraver has written *conspiracy*. In one hand she holds a small hammer, and in the other a lighted taper, with which she sets fire to a *North Briton* that is fastened on the breast of John Wilkes, esq. above whose head is written *defamation*. The portrait is depicted with a most rueful countenance, and empty pockets. On the steps below are such a company as we generally see assembled on these great occasions. Two Highlanders, one of whom is grasping a purse, and with most significant grin pointing to the *profane cheeld* who had dared to abuse his clan, and reprinted Howell's Description of Scotland: by his belt and lappels he appears to be military, and is, perhaps, meant for col. Martin. Close to him is a Lilliputian chimney-sweeper, and a fellow blowing a cow's horn with force that gives a Boreas-like distention to his cheeks. This resounding clangor is softened by the cheering notes of the sweet-sounding violin, while the growling bagpipe gives a thorough bass to the whole. Still farther, to keep up the spirits of the company, a woman is retailing gin from a keg inscribed with the two initials J. W. and a school-boy amusing himself *à la Teniers*, with Mr. Wilkes's shoes. To complete his degradation, the bishop's *Abigail* so skilfully trundles her well soaked mop, that he enjoys the full benefit of her *mud-coloured drops*.

‘ The group behind is partly made up of British sailors and soldiers, each of whom exhibit a most melancholy spectacle of *the fortune of war*. One *lion-hearted veteran*, having had both legs and arms lopped off in the service of his country, has his oak-like trunk borne to the borders of the platform, upon a porter's knot, where, with three other disabled warriors, he waits in the hope of catching a few drops from the fountain of honour; but alas! the stream which ascends from a fire-plug behind the gate, falls on the heads of a mob who are in the back ground. Some of these may possibly be cripples, for a crutch, as well as several bludgeons, is flourished in the air. At a window, over which is painted *DR. CANT'S, AND MAN MIDWIFE*, a bishop is confirming two adults, by the imposition of hands. Whether by this representation the artist intended to hint that this father of the church confirmed them in their political errors, the reader must determine according to his political creed; but thus far we may venture to decide, doctor *Thomas Secker*, then archbishop of *Canterbury*, was the person intended to be delineated. At the rooms where the Society for Encouragement of Arts, Manufactures, and Commerce then met, a number of persons, by the help of a crane, are dragging up a large *silver palette*, in which is written *premium*. The man instructing the workmen is, I believe, intended for Mr. *Peter Templeman*, then secretary to the Society; as one of the figures in the first floor, is probably lord *Romney*, then their president.

‘ Behind

‘ Behind this we discover the New Church in the Strand, and on the opposite side a triumphal column ; a structure with the word *hospital* inscribed on the front, and a scaffolding, with workmen, completing a very large new building. These, I apprehend, *Hogarth* intended as descriptive of the great things which *were* to be undertaken and carried on during the reign of a monarch, who *gloried in the name of Briton*. That the workmen and scaffolding bear allusion to those extensive and ponderous premises, now known by the name of *Somerset Place*, there can be little doubt : the artist, with an eye of prophetic anticipation, has placed his scaffolding nearly on the spot, where the building now stands ; and conscious of the time it must take to pile up such a quantity of stone, has not represented it *built*, but *building* ; a state in which there is great reason to suppose it will remain, long as it is found capable of addition or improvement ; how long that will be, his majesty’s surveyor-general of the works must determine.

‘ The figure of *lord Bute* is a strong likeness, and in the turn of head very similar to Ramsay’s portrait, which Mr. Ryland engraved. Pointing out the first *lord Holland*, by making the outline of his cap in the form of a fox’s head, is a whimsical idea. Even the sculptured lion’s shaggy front has strong markings. He is by no means pleased with the distribution of those honours that he is made a party in bestowing, but goes through his business with a very wry face. To the poor maimed sailors and soldiers, *Callo* could not have given much more spirit. Though upon so small a scale, they have all the hardihood of their order, and both in them, and the elevated party on the opposite side, variety and distinction of character is accurately and nicely discriminated.’

The next new print is a group of heads, intended to display the difference between character and caricature : after which follows a full length of Sarah Malcolm, executed in 1733, from the original picture in the Shakspeare Gallery. We were rather surprised to learn, from Mr. Ireland’s commentary, that this flagitious woman was only twenty-five years of age at her death ; while, to judge from Hogarth’s own print, we could not have estimated her years at less than forty.

We have had repeated occasions, in proceeding thus far, to suspect that Mr. Ireland’s taste is sometimes sacrificed to his friendship and to his caprice ; but the note concerning Mr. Barry, the painter’s *attempt at genius*, p. 553, surprises us ; and the symbol of an angel uncovering the solar system to Newton is so far from sublime, that it may well be styled trivial, if not puerile. In the next note we have another proof of our author’s judgment, when he gravely wishes that the Spaniards were ‘ totally extirpated,’ if they continue their cruelties



ties to the savage Americans. Mr. Ireland is, in that wish alone, more cruel than any Spaniard.

*Dum vitant stulti vitia, in contraria currunt.*

In p. 558, while commenting on the print of Columbus breaking the egg, Mr. Ireland might have given the original of the epitaph on Columbus, which he only translates. It is chiefly curious as it shows the real and familiar name of that great man, which strangely continues to be disguised in Latin.

Por Castilla, y por Leon,  
Nuevo mundo hallo COLON.

His descendants, of whom the chief was lately the duke of Veraguas, always bear the name of Colon. The Italian name seems *Colombo*, but he himself altered it to conceal his origin, because he was a natural son. To return: for Mr. Ireland's example is leading us astray.

The other two new prints in this second volume are representations of scenes in the Beggar's Opera, and in Dryden's Indian Emperor: the former as acted in the theatre at Lincoln's Inn-fields, A. D. 1727; the latter as played by children at Mr. Conduit's, then master of the Mint, before the duke of Cumberland, &c. On the subject of the Beggar's Opera, Mr. Ireland gives some salutary remarks.

“That it is countenanced by the public is an apology for the managers,

“For they who live to please, must please to live;”

but that it should have the sanction of the chamberlain, I have often wondered.

“We are told in Mr. *Boswell's Johnson*, that when Gay shewed this opera to his patron, the worthy duke of Queensbury, his grace's observation was, “This is a very odd thing, Gay; it is either a very good thing, or a bad thing.” It proved the former, beyond the warmest expectations of the author, or his friends; though *Quin*, whose knowledge of the public taste cannot be questioned, was so doubtful of its success, that he refused to play the part of *Macheath*, which was therefore given to *Walker*. In the same volumes I learn, that Dr. Johnson did not apprehend that the performance of this opera had the pernicious influence which is ascribed to it. For the doctor's talents and virtues I have a reverence bordering upon idolatry: in questions of morality he can seldom be contradicted, and without the strongest conviction that *in this point he is wrong*, I should tremble to dissent from his opinion; but my deductions are drawn from examples that to me are conclusive. With three instances, that I had an accidental opportunity

portunity of seeing, I was very forcibly impressed. Two boys under nineteen years of age,—children of worthy and respectable parents,—fled from their friends, and pursued courses that threatened an ignominious termination of their lives. After much search, they were found engaged in midnight depredations, and in each of their pockets was the Beggar's Opera.

‘A boy of seventeen, some years since tried at the Old Bailey, for what there was every reason to think his first offence, acknowledged himself so delighted with the spirited and heroic character of Macheath, that, on quitting the theatre, he laid out his last guinea in the purchase of a pair of pistols, and stopped a gentleman on the highway.’

But what are the morals of the people to any lord chamberlain, whose wand is only intended to keep off those political flies, which are ever ready to settle on the wounds of a ministry, or what is called the government.

To conclude with due gravity, it is a serious truth, that Mr. Ireland has made a book in two volumes, and that he had better have made it in one.

*Observations on the Scurvy; with a Review of the Opinions lately advanced on that Disease. By Thomas Trotter, M. D. Member of the Royal Medical Society. 8vo. 4s. Longman. 1792.*

WE noticed the first edition of this work in our LXIst volume, p. 231; but, in its present form, some novelties demand a particular attention. Among the additions is the Introduction, which contains some interesting remarks on the late heresies that divided the medical college at Edinburgh, in the æra of the redoubtable Dr. Brown. This subject is introduced with some propriety, when adverting to the proximate cause of scurvy, the last remains in Dr. Cullen's system of the humoural pathology. Some parts of this account may be interesting to our medical readers.

‘The opinions of Dr. John Brown were now in their full vigor, and ably defended by some ingenious young physicians then students at the College. This doctrine, the rival to that of doctor Cullen, more suited to captivate the imagination than to inform the judgment, was also better adapted to dazzle the fancy of a speculative mind, than to clear the doubts of the practical physician. To the student it was fascinating, simple, and complete; but the impossibility of reducing its precepts to sick-bed experience, made the deliberate observer of facts cautious of its application. Men accustomed to see the futility of reasoning on medical subjects,  
where



where it aspired beyond bounds, could not fail to be suspicious of so much self-sufficiency, when they saw the most sanguine of its followers now and then alarmed at the aggravation of a symptom or disappointed in a cure; by aiming at too much it lost every thing. Though the author was himself well versed in the sister sciences of medicine; he not only disclaimed their assistance, but despised their utility: such didactic harangues from the mouth of a teacher, were considered as heresies in physic, and outrageously absurd. Satisfied in his own opinion, that he had reduced a conjectural art to a demonstration, he mocked the pious delusions of antiquity; and fulminated from his desk, his dogmas of proscription against the whole faculty of medicine: it was in these rapturous excursions of his enthusiasm that he consecrated himself the priest of Apollo, and dealt from his tripod, the benediction of *age et vince* to his pupil, when he ought to have said, "*parce puer stimulis.*"

Perhaps Dr. Trotter allows this second Paracelsus (we allude only to his confidence and vanity) too much merit, when he gives him the credit of introducing into practice a more liberal use of stimulants, and a more general exhibition of active remedies. He introduced no new remedies: he employed the active ones of former authors too indiscriminately; and, having seized a principle various and extensive in its operation, he applied, with little choice, active and general remedies against it, without adverting to its varied nature.—Let us also allow a little of our limits to our author's very able and animated eulogy on Dr. Cullen. Our heart was warmed in the perusal; for we loved, esteemed, and admired him.

' The history of this great man's opinions, forms an important epoch in medicine and philosophy. Nor merely because his doctrines atchieved a revolution in medical science; but "*nullius in dictus jurare verba magistri,*" he taught us how to think for ourselves, pointed out a method of investigation unknown to our predecessors, and seemed to have been the first physician who received nothing gratuitously, or what was not supported by rational induction.

' Possessed of a genius quick of apprehension, original and universal, he seemed formed by nature for the study and practice of an art, that must ever in some degree be conjectural, where so large a field is left for ingenuity to explore; and for the knowledge of which, a thorough acquaintance with the auxiliary branches of science is so highly necessary.'

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' It was left to him to finish the work, to beautify the whole, and polish it into system: and while the disciples of the Boerhaavian

vian school were accumulating suppositions on *lento* and *acrimony*, and straining facts to confirm the doctrines of their master, the spirit of Cullen arose. Bold, acute, penetrating, and comprehensive; fraught with all the resources of originality, to correct prejudice, develop error, or enlighten discovery, he trod beneath him the dominion of authority, that subdued the energy of enquiry: not like the plodder in science, he selected only from the labor of ages, what was suited to the dignity of his subject, and the greatness of his purpose; and finally, he turned the tide of searching for the proximate causes of diseases from the fanciful hypothesis of a depraved state of the fluids, to its proper channel, the more rational and refined investigation of a vital principle, and the primary moving powers in animals. Before he came to the practical chair, he had been professor in all the other branches of medicine; and what he says of Boerhaave may be well applied to himself; — he excelled in each, and was certainly a candid and genuine *eclectic*.

‘In the exercise of a profession, where genius alone can be successful, and which no rules can supply, the vigor of his judgment and solidity of his understanding were singularly conspicuous. It was that accurate collecting of symptoms, that acuteness of apprehension, which, as if by intuition, caught the leading features of his patient’s constitution and disease, that in forming a prognostic, so often the bane of medical reputation in private practice, he was seldom mistaken.’

In our different enquiries into the nature of scurvy, we have had occasion in part to dissent from, and in part to agree with, different authors. We wished to limit Dr. Milman’s cause to unalimentary food, and in reviewing those systems, where scurvy was attributed to debility, wished to add to that cause a change in the state and the texture of the fluids. On the maturest consideration, we are not certain that this last opinion is erroneous. A debility evidently exists, and whether in the series of cause and effect it is prior to, or the consequence of a depravation of the fluids, is not easy to say. They seem to be nearly coeval, aggravating each other, and contributing to make the effects of each more considerable. Our author, who wishes to establish the source of the disease, almost exclusively humoral, adduces many striking arguments to show, that the chief cause is the disordered state of the fluids, and the peculiar defect, a too small proportion of vital air: in this last position, his new theory chiefly consists, while, at the same time, he gives up the share which he formerly supposed putrefaction had in producing scurvy.

The arguments are few but strong. The appearance of the fluids is precisely that which arises from a defect of vital  
air,



air, and the most useful medicines those which supply it. The first part of the argument is true: the dark colour of the blood results from the deficiency of pure air, and its florid hue is restored by adding this fluid. In the second part Dr. Trotter fails. It was not Dr. Goodwyn who first pointed out the influence of vital air, in restoring the colour of the blood, but Dr. Priestley; and it was well known that the ripe fruits, except of the acid kind, were not very effectual in the cure of scurvy. In fact, ripe fruits, and particularly the very mucilaginous guavas, contain little else than sugar and vegetable mucilage. Let us transcribe, however, Dr. Trotter's sentiments.

‘ We are of opinion that the citric acid is decomposed by the organs of digestion and assimilation, after which the oxygenous principle is by chemical attraction blended with the circulating mass; but what other changes it may undergo there, besides giving the blood a florid colour, we are not bound to explain.

‘ The first change which I have remarked in scorbutic cases, after the use of lemon juice, is the sudden alteration of the ulcers. The livid complexion of the sore itself, with the black clot of blood on their surface, disappears, oftentimes in less than twenty-four hours. The ulcer becomes florid, the clot of blood is not regenerated, and a smaller quantity of pus than is usually found in other sores of equal size, is the consequence. The patient in the inveterate stage of the disease seems to gather strength even from the sight of the fruit: the spirits are exhilarated, by the taste itself, and the juice is swallowed, with emotions of the most voluptuous luxury. The gums are gradually hardened, and the teeth fixed in their sockets. The dull eye and bloated looks in a few days, put on the clear healthy complexion, which also extends to the whole surface of the body. The absorption of the effused blood in different parts goes on rapidly, and by marking the spots, you may calculate the progress of the absorption, and cure of the disease. This absorption bespeaks a degree of stimulus communicated to the lymphatic system as well as the sanguiferous, as soon as the blood has received a sufficient quantity of the vivifying principle. From the effects of the juice upon the bile, the colour of the stools is changed, and a lax state of the bowels is the consequence. But it is to be observed, that this laxity of the intestines may be moderated by giving the fruit in smaller quantities: a speedy cure, however, demands that they should be given *ad libitum*, and the greater number of lemons taken in a day, the recovery will be more rapid in proportion. The emaciated state of body formerly mentioned, does not seem to be altogether owing to the purging, carrying the nourishment away; but it is probable that a proportion of undecomposed acid, so af-

fects the assimilation of the aliment, that it is taken unprepared into the blood vessels, peculiarly acts upon the fat, reduces it to a saponaceous state, and disposes it to run off by the excretions, thereby inducing a wasting of the fleshy parts, and adipose substance.'

This is a correct enumeration of the changes; but the reply to the objection, that other bodies contain oxygen gas in a greater proportion, and are not equally useful, is not very satisfactory.

'The oxygenous principle, like that of all bodies, which have been the subjects of chemical experiment, is found to possess different degrees of attraction for the substances with which it comes in composition, and for the radicals of the various acids to which it communicates an acid quality. In the celebrated table exhibiting the chemical nomenclature; proposed by Messrs. De Morveau, Lavoisier, Berthollet, and De Fourcroy, in May 1787, are to be found, these bodies, of which oxygene is a compound, arranged according to the degrees of elective attraction, or affinity as it is called by the French chemists. At the top of the column is water, next follows nitric acid, carbonic acid, sulphuric acid, &c. and not till after the tartarous acid, come the oxalic, gallic, citric, and malic acids: hence these acids by being more easily decomposed, or their radicals and the oxygene, being combined in weaker degrees of attraction, they are acted upon by the powers of digestion and assimilation of the human body; by which means they become subjected to the animal process, and form new combinations with our fluids. The oxalic acid which is found in sugar, &c. has often cured the scurvy, but this effect has not been known from any plant that affords it, but the sorrel. In sugar it is combined with so much vegetable mucilage as not to be decomposed. The malic acid, found most pure in the unripe apple, and combined with the oxalic and citric acids in most kinds of fruit, is a valuable antiscorbutic, and if used while the apple is in its immature state is equal to the lemon. The green gooseberry possesses these acids in great perfection.'

We have examined the table referred to with attention, and do not find it support the opinion. The order is by no means that which points out the different forces of attraction, but of the more decidedly acid, down to less apparently acid substances. We have searched also the works of the later chemists, without being able to meet with any support for this system. The opinions seem to lean on the opposite side; but the attractions are often reciprocal, and the degree of attraction of the vital air in acids, as it respects the animal fluids, seems not to have been examined. That the attraction between



tween the acids and the vital air, when the former are oxygenated, is increased, or that the mineral acids pass through the circulation unchanged; as is afterwards supposed to obviate other objections; we can by no means admit: the suppositions are wholly gratuitous.

In the arguments our author does not advert to the effects of the antiscorbutic plants, we mean the alkalescent ones, so called from their particular utility on scurvy; which, though they do contain an acid, as we learn from the late experiments of the members of the French medical society, yet contain it in small quantities, and intimately involved. Another fact, which he mentions, p. 233, is strongly adverse to the system. In 1786, a dreadful scurvy broke out among the Russian sailors at Cronstadt. An acid berry, the cranberry, had no effect, and the disease continued till the middle of summer, when herbs became plenty, and were eaten in considerable quantities.

On the whole, though we think our author's peculiar system untenable, the work is a valuable one. It contains many useful practical facts, many ingenious observations, and shows in every part that the author is an able, attentive, and humane physician.

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*The History of Political Transactions; and of Parties, from the Restoration of King Charles the Second, to the Death of King William. By Thomas Somerville, D. D. 4to. 1l. 1s. Boards. Cadell. 1792.*

THE reign of Charles II. is a remarkable period, not only for the darkness which enveloped some parts of its history during almost a hundred years, but for the extraordinary transactions which have at last been brought to light, by names of industrious investigation. Information, of a nature the most secret, has been obtained from different quarters; and if any thing yet remains incompletely explored, it may, nevertheless, be traced with a degree of certainty, by the help of the same clue which has led through the chief political labyrinths of that interesting period. The history of it, as we had lately occasion to observe, is now so well ascertained, that the author of the present work has declined the recital of public events, any farther than as they are necessary to explain the politics, and the views of the parties of those times. His principal object is to display the national blessings that resulted from the Revolution in 1688. But to open the political history of England at this great epoch with perspicuity and connexion, and to give a true account of subsequent transactions during the reign of king William, it became necessary to review the two preceding

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reigns, and to unfold the various causes, which united the exertions of rival parties, and wrought the deliverance of Britain.

The reverend author dates the commencement of opposition in parliament from the war which was declared against Holland in 1665. The solicitations of the crown for supplies, he observes, reminded the commons of its dependence, and inspired them with a consciousness of authority and importance, with which they were before unacquainted. A prospect was now opened to individuals, of gratifying their ambition and avarice, by recommending themselves to the attention of the prince, the source of honour and promotion; and the same men who had hitherto laboured to rouse the resentment of the sovereign against his ministers, for hesitating to remove the ancient limitations of prerogative, and to establish the independence of the crown, began now to censure public measures, and to awaken a jealousy of the court, in order to raise an opposition in parliament, over which they might preside, and advance their own political importance. Availing themselves of the extravagance and abuse in the expenditure of the public revenue, they procured a resolution of the commons for appointing commissioners to revise the public accounts. The king, mortified by a measure which affected not only his dignity but independence, resorted to remedies calculated to procure immediate tranquillity, perhaps without foreseeing the multiplied and lasting embarrassments to which they gave birth. By conferring pensions upon some, and promising preferments to others, he purchased an interval of repose; while, by exciting avarice, and cherishing expectations beyond the compass of his ability to gratify, he planted those seeds of importunity and disappointment which embittered the peace of his future years.

The fall of Clarendon introduces a new epoch in the political history of this reign. That memorable period was followed by a series of intrigues, the progress of which exhibits the most diversified forms of faction, and is unfolded by the accurate author with great perspicuity.

Dr. Somerville observes, ‘ it is a curious and memorable circumstance, that an act, which shut the door of preferment against the protestant dissenters, and doomed them to the same political incapacity with Roman catholics, not only passed without any opposition from the former; but, that it was promoted by the most respectable leaders of their party.

‘ This concession of the protestant dissenters has been often applauded by their friends, as a singular example of prudence and generosity; because they sacrificed their rights and resentments,



to the dread of impending popery, and the security of the reformed religion. Their conduct upon this occasion, whether examined by the rules of probity, or the dictates of enlightened charity, will be found deserving of explicit and marked expressions of condemnation. Professing to guard against popery, did not the dissenters act under the influence of its worst principles? Did they not abandon their rights, as men and as christians? rights, the renunciation of which, for a single day, no fear of danger, nor prospect of future peace, can justify, at the tribunal of conscience.

‘The event of providence has instructed us, by this, and every similar experiment, to reprobate the imprudence, as well as the immorality of that maxim, that it is lawful to do evil, when good may be obtained by it. A bill brought in for the relief of the protestant dissenters, as the reward of their consent to the test act, was defeated by the disagreement of the two houses, and the adjournment of parliament. And thus, the temporizing spirit of the dissenters has transmitted bondage to their posterity, which the liberality of the age in which we live, never could have imposed; but from which even that liberality is not adequate to emancipate them, while it is counteracted by religious bigotry, and the timid policy of those who dispense the favours of government.’

In the course of those intrigues, the agents of Lewis, and the leaders of opposition, united in the same views of disbanding the army, and of dissolving the parliament. But a union so unnatural could neither be durable nor sincere; and the former accordingly soon transferred their political alliance, from the members of opposition to Charles himself, who had afterwards occasion to experience the falsehood of Lewis’s pretended attachment.

The historian gives a full detail of the arguments adduced on both sides, relative to the bill of exclusion; observing, that it appears by no means easy to decide, with which of the parties the strength of the argument lies. But where the advantages and the dangers appear so equally balanced, he thinks that we may fairly give the credit of wisdom, and the praise of patriotism, to those who divided on the affirmative of that important question.

We formerly suggested, in reviewing sir John Dalrymple’s Memoirs, that Barillon, the French ambassador, might have given a fallacious account of the money which he had distributed among the members of the English parliament; and put down the names of persons who did not really receive money from him. The present historian entertains the same opinion, and thinks it far more probable that Barillon would maintain

a falsehood, than that the celebrated Sydney would receive the wages of corruption.

A late historian \* having peremptorily ascribed to the prince of Orange a clandestine connexion with the duke of Monmouth, in his expedition against James, Dr. Somerville makes many pertinent remarks in refutation of that charge. He observes, that the prince of Orange, impelled by every motive of prudence, discovered the most anxious solicitude to maintain a strict friendship with his father-in-law, after his accession to the throne of England: that involved in domestic and foreign dangers, and constantly opposed by the city of Amsterdam, his authority, as stadtholder, stood upon a tottering basis: that the restless ambition and resentment of France had resolved on his destruction: that the only probable means of securing his personal authority, and the peace and independence of the states, seemed to flow from the succour and the friendship of England: that he was at this very time negotiating an alliance with France, to which the accession of James was essential: that with regard to his views on the succession to the crown of England, they were more likely to be obstructed, than promoted, by the expedition of Monmouth, whatever the event of it might be; and that the success of Monmouth, if it had taken place, would not have been easily overturned. To the detail of the author's arguments on this subject, we shall subjoin a few lines from the work.

“ The following sentence (says Dr. Somerville, in reply to Mr. Macpherson) particularly deserves to be attended to, because it seems to suggest matter for confutation of the opinion which it contains. The generosity of the prince,” says he, “ equalled not his professed zeal for the service of Monmouth. The unfortunate duke derived from his own plate and jewels, his whole treasure for prosecuting the war.” Is it not unfair to assume as a fact, what is not proved; nay, what is so much against evidence; namely, the zeal of William for Monmouth's service? Is there not adduced by himself, a strong presumption against what he asserts as a fact? He gave him no money. Was that like zeal for his service?”

On the correspondence maintained with the court of St. Germans by different persons in England, we meet with many just observations. Dr. Somerville has no doubt of the authenticity of the letters published in the collection of Mr. Macpherson; but thinks that very different opinions may be entertained of the measure and force of evidence they convey, ei-

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\* Mr. Macpherson.



ther with respect to the state of political events, or the characters of persons concerned in them. He justly observes, that a great distinction ought to be made, between those actually found in correspondence with the court of St. Germain's, and those who are only mentioned by agents as favourable to that interest, and approving of plans communicated to them for promoting it. That there may be various reasons for suspecting the sincerity of persons of the latter description, in the sentiments and attachments they professed; while there can be little or no reason for entertaining any doubt, with respect to the guilt of persons of the former class, who were personally engaged in correspondence with James, and spontaneously tendered their services. After investigating their different motives and intentions, and adducing strong reasons for suspecting that some of them were not sincere, the author draws from the whole the following conclusions; in which, though the transactions of that time are not yet fully elucidated, we think he is supported by evidence sufficient to influence an unprejudiced mind. The conclusions are,

‘ That, during the whole reign of William, his person and government were exposed to extreme danger; that, from his coronation till his title was acknowledged by the French king at the peace of Ryswick, a correspondence was constantly carried on between James and many persons of the first rank and influence in England; that individuals of every party, and even some of those, who had been the most zealous agents in the revolution, were necessary to that correspondence; that many conspiracies were formed, and very considerable preparations made for restoring the authority of James; and that, even the most base and atrocious designs were set on foot, to put an end to the power and life of William.’

After the peace of Ryswick, a charge deeply affecting the veracity and the honour of William was obliquely insinuated; but met with little credit at that time. It has, however, been revived by Mr. Macpherson, and with such positive affirmation, that Dr. Somerville has applied himself with much earnestness to investigate the truth of the charge. It is alledged against William, that, by a secret article of the treaty with Lewis, he consented that the son of James should succeed to the crown of England after his own demise; and that, upon this express condition, Lewis engaged to acknowledge the title of William, and to give him no disturbance in the possession of the crown during the remaining part of his life.

Our author, in defending the character of this prince, recites the circumstances from which the imputation arose, and

attends to the different inferences drawn from them by contemporary authors. He next gives an account of the authority and evidence, upon which the opinion of Mr. Macpherson is founded; and states the objections, to which both that evidence and his conclusions are liable. The imputation in question was founded upon the conferences between the earl of Portland and the marshal Boufflers. which, as the subject of them was unknown, gave rise to a variety of conjectures. Dr. Burnet asserts, that the earl of Portland told him, that these conferences were concerning king James. Kennet informs us, that many of king William's friends entertained a suspicion, that he had entered into a private agreement with the king of France about king James, or his issue, upon conditions of having the peaceful enjoyment of his dominions during life, and of being acknowledged king of Great Britain by his Christian majesty; that some were of opinion, that these conferences related to the dowry of king James's queen; and that others again, at a later period, conjectured, that they were the foundation of the partition treaty, afterwards concluded between William and the king of France. The author of the *Life of William* adopts the narrative of Kennet. In an extract of the *Life of James*, published by Mr. Macpherson, it is positively affirmed, 'That the king of France had underhand prevailed with the prince of Orange, to consent that the prince of Wales should succeed to the throne of England after his death.' But, according to the same extract, 'the proposal was rejected by James, upon the score of conscience. He could not support the thoughts of making his own child an accomplice to his unjust dethronement.' Upon the authority of this extract, as Dr. Somerville observes, Mr. Macpherson admits it as a fact, that the succession of the son of the exiled king was the subject of the secret negotiations, carried on by the earl of Portland and marshal Boufflers, that William consented to the son of James succeeding to the throne of England after his death; that Lewis engaged, upon this condition, to acknowledge his title; and allow his reign to elapse in peace, and that thus, a mystery, long impenetrable, is now clearly developed. 'From these conclusions, says Dr. Somerville, this historian declaims, with pointed invective, against the hypocrisy, the ambition, and the treachery, of the man, whose actions have been hitherto ascribed to public spirit, and zeal for the cause of civil and religious liberty. In order to sustain the charge, and, perhaps, to extenuate the guilt involved in it, he enumerates the motives which, probably, prevailed with William to sacrifice honour, principle, and consistency of character, to political advantages. But if the fact be once admitted, the pro-



propriety of the detraction will not be controverted.' Dr. Somerville however disputes the validity of Mr. Macpherson's assertions on this subject. The latter has acknowledged that the continuation of the Life of James, from which the extract containing this information is transcribed, was composed, not by James himself, but by another hand; adding, that 'as it was done under his inspection, and corrected by himself, it possesses as much authority as if it had been written by him, in his own hand.' With regard to these assertions, Dr. Somerville puts the following questions, which, it must be acknowledged, carry with them a great degree of force:

'From whom did he derive his information? From what evidence is it concluded, that the work was revised or corrected by James? Can any satisfactory reason be assigned, why James, who survived four years after the peace of Ryswick, and who had committed to writing, with incessant labour, many trivial incidents of his former life, should have laid down the pen, and discontinued his journal when an event started up, so interesting to his family, so reproachful to the character of his antagonist; an event which afforded so honourable a testimony, as he imagined, to the steadiness and purity of his own principles; and which, in various points of view, must have appeared a distinguished subject of record?'

The ingenious author appears particularly anxious to vindicate the character of William from this aspersions; and urges a variety of circumstances which render the fact alledged improbable. In the prosecution of the subject, he endeavours to account for the origin of this charge; his conjecture concerning which is supported by the authority of the duke of Berwick; while the truth of Dr. Burnet's testimony is corroborated by judicious and candid observations on his character as a historian.

In the review of the affairs of Scotland, our author has occasion to remark the intolerant principles of the established church in each kingdom; and on the peculiar embarrassment experienced by William from this cause, he breaks out into the following apostrophe.

'How hard his situation! every favour to presbyterians in Scotland, and to dissenters in England, awakened the jealousy of the English church; and every indulgence to the adherents to episcopacy in Scotland, that of the presbyterians there; so that he lost the affections of both establishments. Attending to these facts, we are deeply impressed with a sense of the inherent and unchangeable malignancy of bigotry, wherever it is found, and

whatever the cause may be to which it is attached. It levels all distinction of principles and characters; it is equally pernicious and detestable in the philosopher and in the priest, in the protestant and in the papist, in the episcopalian and in the presbyterian. It is the most pestilential of all heresies, because it destroys that charity, which is the glorious characteristic of a christian. When impelled by the ardent spirit of reformation, let us beware of bigotry, the bane and disgrace of every virtue with which it is associated.'

In the last chapter of the work, the author takes a comparative view of the whigs and tories during the reign of king William; where he observes, that in rank, property, and influence, the tories were superior; but that, from number, zeal, industry, and a fortunate coincidence of events, the whigs derived progressive advantages. It was the uniform plan of William, to compound his administration of individuals of different parties, and occasionally to turn the balance in favour of one or the other, in accommodation to the current of events. But the whigs, our author remarks, elated with their success, and over-rating their services at the Revolution, were dissatisfied with a bare precedency in administration, and began, at an early period, to contrive such measures as might effectually prevent their antagonists from recovering the reins of administration, and might even reduce their political influence in more subordinate stations. This engrossing temper was the source of much uneasiness to William, and proved the cause of some of the most determined steps in his public conduct.

Dr. Somerville justly observes of the whigs and tories, that their political measures have not differed from each other so invariably and so widely, as the principles which they professed would naturally have led us to expect. Whigs and tories in administration, and whigs and tories in opposition, exhibit striking features of resemblance to each other. After many just and pointed observations, he thus concludes the subject of parties.

'It would be illiberal, on the one hand, to condemn any class or party, merely for an uncouth or unpopular name, or for heresies, contained in the political creed of their ancestors an hundred years ago, and which are not only renounced by their children, but repugnant to their education, their temper, and the spirit of the times, irresistibly powerful in moulding the characters of individuals. On the other hand, it would be weak and dangerous to be inveigled by the boasted pretensions of factious men, who, being destitute of genuine principles, seek to borrow credit from titles,



titles, consecrated to the veneration and gratitude of posterity by the patriotic virtues of those to whom they were first applied. The capacity, the exertion, the probity, and the independence, of the man, to whatever political denomination he may belong, are the most essential qualifications of the minister, and the most solid basis of the public approbation and confidence.

Such, however, are the salutary effects of our constitution, that it either exacts these qualifications in a certain degree, or provides essential checks and remedies when they are wanting. It is impossible for human wisdom to devise such a frame of polity as shall, at all times, ensure the exclusive property of government to men of wisdom and virtue; but there is no constitution, tried by a competent period of duration and experience, better calculated for detecting and exposing abuse of power, and controlling the errors of weak and wicked ministers, than that which we enjoy. Under the various administrations which have taken place since the revolution, and which have, with few exceptions, been accused, by those who opposed them, of weakness and corruption, the important business of the nation has still been carried forward; somewhat has been done for the public good; nay, personal ability and virtue have existed, if not in the person of the minister or ministers, yet somewhere; and in some degree, among those who have been employed by them. Before the revolution, our government, fluctuating in its principles, was beneficial or pernicious in its effects, according to the sentiments and dispositions of the persons who presided at the helm. No remedies, but such as were of the most desperate nature, could control the mischiefs done by arbitrary princes and corrupt ministers. The political structure, as it is now constituted, is not more admirable for its intrinsic beauty and convenience, than for the strong securities by which it is guarded. So manifold are the checks upon licentious government; so easy the means of resistance; so obvious the community of interest among all the members of the state; so dependent the tenure of power upon the approbation of those over whom it is exercised, that it seems impossible our liberties can ever be destroyed, without the wilful and treacherous co-operation of the people.

In the remaining pages of the volume, the author displays the national benefits which resulted from the Revolution; and gives a panegyric, but, we think, upon the whole, a faithful character of king William; between whom and Charles the Second, he draws a short parallel. 'Charles, say he, with all his vices, was beloved while living, and lamented when he died. William, with all his virtues, respected abroad, respected by posterity, never obtained, from his subjects and contemporaries at home, the tribute of affection and praise, ade-

adequate to the merit of his virtues, and the importance of his services.'

We shall conclude our account of this history with observing, that Dr. Somerville has conducted it with great ability, as well as impartiality and moderation. His reflections on the conduct of the political parties discover both candour and judgment; and, if ever he seems to be actuated by a latent indignation, it is on the subject of religious intolerance, concerning which his sentiments are equally liberal and animated. We may easily perceive, through all that relates to William, a strong predilection in favour of the champion of liberty and protestantism; but it is a predilection founded in such merit, and enforced by such arguments, that it can scarcely be considered as a prejudice. In reciting the intrigues and contests of parties, the author often has recourse to observations which evince a philosophical knowledge of human nature. His history of the whigs and tories affords a lively exemplification of those artifices which ambition and self-interest call forth into action; and, did not our ideas of mankind discourage such a hope, we should gladly anticipate, with our author, a nearer approach to moral and political perfection, than has been exhibited in the record of ages that are past.—On the whole the work abounds with proofs of discernment and good sense; and the style is such, that few objections can be made, either to elegance or propriety of expression.

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*Letters from Paris, during the Summer of 1791. 8vo. 6s. Boards. Debrett. 1792.*

THE escape and the re-capture of the king were the most remarkable events of the late French revolution. They were the æra which roused the minds of each party, and fixed their sentiments on some difficult points. The national assembly, we have already had occasion to remark, conducted themselves with cool dispassionate dignity and propriety: they saw that the name and office of king were necessary, at least in the present state of the political hemisphere, and they were too generous to insult those whom they had completely vanquished. On the other hand, whatever was the cause, the minds of the king and queen, since that period, appear to have conceived very different views, and they have adopted a different conduct. Whether the vote of the inviolability of the king's person may have lessened their fears, and, apprehensive of the severest treatment, they have felt the full force of the compliment; or, as has been suggested with some confidence, whether they may have discovered that the emigrant princes con-



dered their own re-establishment, rather than the individual interests of the king and queen as their object, and having attained the one, would have been by no means favourable to the other; whatever may have been the reason is difficult to say, but the conduct of the king appears to be at present sincere. He clearly sees, or rather his advisers see, the extent of the constitution, and guide his steps within the limits. The Letters before us, therefore, written in the interval between the king's leaving Paris and returning to it, will be of course interesting; but they will be more so when we add, that the author writes with ease, elegance, and ability. We have not lately met with a more pleasing work.

The Preface contains some general observations on the king's flight and recapture. The monarch, we know, returned without making any resistance; but it should seem, adds our author, that had he put on the king, made the slightest stand on getting out of the carriage, and called to his horse to support him, '*A moi dragons,*' all his followers insist on it, that he might still have reached the frontiers.' His majesty was piquinaded in Paris for want of courage, and the following verses were handed about with many others.

' Dame nation joue au piquet avec la noblesse,  
Celle-ci joue de guignon, l'autre triche sans cesse;  
Mais malgré son malheur pour elle je parie,  
Il ne faut qu'un roi de cœur pour gagner la partie.'

Luckily the turn of the epigram may be preserved in English.

The nation plays at picket with the nobility.  
The nobles are out of luck, the lady constantly cheats;  
But, in spite of their misfortunes, I will bet on their side:  
They want but a king of hearts to win the game.

The author describes his journey from Dover to Paris, with his usual spirit and elegance. He observed, at that early period, the fullen independent dignity of the democrat, and the unceremonious conduct of the officers, so different from '*à qui ai je l'honneur de parler.*' It is now, what is your name? Where do you come from? The peasants will not turn out for the post-royal, or touch their hat to the postilion. The Dominiquin ladies at Calais refuse to quit their monastery, even for the tempting charms of wedlock. At Lille, our author was stopped, on news of the king's escape.

' There never was a greater change worked in the course of five minutes in the looks and gestures of any people, than in the inhabitants of this place on the arrival of the messenger from the  
national

national assembly. The whole town I may say, that is, an immense crowd, was collected together in the great square before the town house, all apparently fullen, and discontented, and full of suspicion, endeavouring from time to time to force their way into the court of the Hotel de Ville, which the guards at the gates had some difficulty to prevent. The great fear of the people was, that the castle would be surpris'd, and the assignats fall 50 per cent. before the next day. But as they had no distinct idea of what was to befall them, their trepidation was the greater, *major est ignorantarum rerum timor*. I was contemplating this representation to the life of a troubled city, when on turning my head round I saw a courier advancing through the crowd towards the town-house, as fast as the waves of the people could retire on both sides to make a lane for him. The messenger rode immediately into the court of the Hotel de Ville, and very soon after the municipality came out to declare that the king was stopped at Varennes, and on his road back to Paris. But the courier had told the tale long before, and the transition from the deepest dejection to the highest elevation, had already taken place. The whole square formed itself into a ring, and danced round like an Indian tribe, with a hoop and a halloo. All at once you saw five hundred hats in the air, and the place re-echoed with screams of joy. These frantic exultations continued till eleven at night, and the town was in a blaze, illuminated through all its streets. I retired to bed, well pleased at the turn things had taken in my favour.'

Peronne sent for its deputy the abbé Maury, the firm invincible advocate of royalty and hierarchy. To whom, though we may allow him to have mistaken the real force and extent of the cause, we can more properly apply the stanzas of Horace, 'justum & tenacem propositi virum,' &c. than to any of his cotemporaries in any country. Our author, though no violent aristocrat, blames the conduct of the assembly respecting the church; and, though all were not exalted, he thinks all have been degraded. Even the curés, whose income is raised from five to fifty pounds annually, are, in our author's opinion, degraded, because their lands are taken from them. We see not the difference between a life pension and a life estate, if the former is equally secure; and the reasoning seems to us to apply only when a freehold is taken, and a life interest only given in its room. The higher orders have undoubtedly reason to complain.

At Paris our author arrives about the end of June. Of the king's escape we cannot omit any circumstance.

'It does not appear that many people were in the secret of the king's escape; the three guards composed the whole of his suite, and



and yet it is not a little singular, and worth observing, that the Journal, *L'Ami du Roi*, ceased the 21st of June, the day the king went off at two in the morning, and did not appear again till the 29th, the day or two after his return. The mayor of Varennes had never seen the king but on a crown, and an assignat, the resemblance on this last was strong enough to tell him that he was sure of his man. *C'est lui, dit-il, c'est lui-même.* Her majesty insisted on it, before the mayor, that she by no means meant to leave the kingdom. *Cà peut-être madame, a répondu le maire, mais si le pied de votre majesté avoit glissé, vous auriez tombé, dans le pays étranger.* The king, the queen, and the dauphin, it seems, for this is not very well known, escaped from the Thuilleries at different times, and at different doors. The queen passed out through the apartment of madame de Rochefeuille, and *Monf. le duc de Villequier* by the *Cour des Princes*. The king followed the queen and dauphin, and they all met at a garden in the road to the Bois de Boulogne, where they supped, and set out for Bondy, the first post to Metz, by a circuitous road at the back of Montmartre. It appears also, that the king passed out through the apartments of *Monf. de Villequier*. Eight days before the royal flight, his majesty rode up to Montmartre on horseback, in order to reconnoitre the road he was to take. I think it very probable, that this grand project might have succeeded, if the postillions had not been too well paid, since it was undoubtedly the gold that was given them, and the marked impatience of the donors, that raised the first suspicions, and put the people on their guard. The discovery, however, was most fortunate for humanity, since it has probably saved a deluge of blood, and numberless souls, which would have been otherwise massacred, as Voltaire says very finely,

“ Sur les fleurs du printemps,”

and I am persuaded to no purpose, for all would have been lost (*Qui perd un empire perd tout*); and I make no exception, though the army of the emperor had joined the handful of men collected by the princes of the blood, and though the king of Sweden, the great hero of modern times, had taken the command, and been generalissimo. In the first place, at the very first brush of hostilities, I very much doubt if a fourth part of the imperial troops would not have deserted to the French; then, unless every thing could have been done by a *coup de main*, all resource must very soon have failed, and whatever fellow feelings crowned heads may be supposed to have for a brother in distress, Louis XVI. would soon have been sent, like James II. to St. Germain; they would have allotted him some castle for his residence, and there they would have left him, *à dandiner à sa forge, boire, et s'hébéter tout à son aise.*

Paris is described with much humour and spirit: the national assembly too is sketched with great ability; but so rapid is the communication of intelligence at this time, that, to copy the accounts would be to tell a tale decies repetitum. As the political is relieved by literary intelligence, we shall do the same.

‘ I have been introduced to-day to a man whom I was very ambitious of seeing, one of the first Grecians, and the politest scholars in Europe. Monsieur d’Ansse de Villosion; I believe you are acquainted with his *Daphnis and Chloe* of Longus, through the medium of a French translation, and I think you used to be much pleased with it. He has given us, besides other things, a very curious Homer in folio; but his great work is still on the anvil, I mean his *Antiquities on the Grecian Islands*, or his *Journey through Greece*, in which he has decyphered the inscriptions that his predecessor could not read, to which no one who has seen his dictionary of Homer will scruple to give immediate assent. Monsieur de Villosion has visited the monastic library of Mount Athos, and every other he could find in his road or out of his road. There are many other amateurs here at Paris, who are employed in the study of the ancients, like Scaliger during the massacre of the Huguenots, secure in their elevated situations, and undisturbed by the motions of the Palais Royal. Monsieur de la Rochette is preparing an edition of the Greek Anthology, in which the whole is to be included. It will be published in six volumes in octavo, with a very curious index, in which the Greek words will be explained, and the different senses shown in which they are used not only in the anthology in general, but also in its different parts. Monsieur l’Archer, whose notes on Herodotus are so learned and so full of information, is at work on the *Etymologicon Magnum*, a book that deserves to be well edited: he has ready by him an edition of Orion Thebanus on this subject. There is now at Paris a remarkable man, a monsieur Coray, a learned Greek physician from Smyrna, who lives with a monsieur Clavier, *ci devant Conseiller au Chatelet*. Monsier Coray, who is not rich, could not have made a better acquaintance than monsieur Clavier, in whose house he is lodged. Monsier Clavier is very much at his ease, has an excellent library, is an ingenious and elegant scholar, and well informed in many branches of ancient and modern learning. Monsieur Coray, *Docteur en Medecine*, is at present employed in collating the manuscripts of the Septuagint for Mr. Holmes, but this is not what he likes best; his favourite author is Hippocrates, whom he has corrected all through in the most masterly manner, and of whom he will, it is to be hoped, publish an edition. The London physicians should set this on foot, for the thing is so well done, that I think it would

reflect

reflected great credit on the order. In the course of monsieur Corray's correction of Hippocrates, he has restored Sophocles and Euripides, and the poets in Athenæus in the happiest manner, as Politian says,

Magna eruens senſa e penu vatum.

I could not help paying this tribute to merit, which I know is not lost upon you.

It is supposed to be fortunate that Mirabeau died, as 'it must have come out that he was sold.' Our author thinks, that he would have supported the side of the king, against a republic. He seems not to have been poisoned, and his books, which were superb and valuable, with his other furniture and ornaments, are sold for the payment of his debts. This by no means opposes the idea of his having been bribed. His extravagance, and former expences, must have made the deficit considerable.—The Bastille and the theatre, are the next objects of attention; but we find nothing that we can properly transcribe, except the following anecdote. In a conversation with the king of Prussia, the marquis de Bouille said— 'I am acquainted fire with twenty-five ways by which France may be entered: that may be true, replied the king, but I know of no way of getting out again.'

The strange sights in Paris, furnish the subject of a pleasant entertaining letter. We have been much pleased with that, and the following one, but the cause of literature obliges us to confine our extract to the apotheosis of Voltaire.

'I attended the pageant of the poet of Ferney, but it was spoilt in great measure by a wet day, and owed much of its failure of success to the badness of the weather. The people were a little out of humour with the rain. The women said the *bon dieu* was aristocrate, and the journalists in speaking of the fete say, *La nation devant le theatre de la nation devoit produire plus d'effets; mais la pluie qui veut etre absolument de toutes les fetes nationales obligea le cortege de se precipiter vers Ste. Genevieve*. I cannot, however, praise the triumphal car; as a machine *a l'antique*, it was incorrectly conceived, as a piece of modern production, it was heavy and clumsy. The horses, twelve in number, were beautiful in the extreme; they were white, and eight of them came from the stables of monsieur, the king's brother, and four from Beaumarchais. The figure of Voltaire lying upon its back on the car produced but a sorry effect, especially when, on account of the unevenness of the pavement, it could not be kept steady; the right arm too was dislocated by the repeated joltings of the carriage, and hung down like the arm of a malefactor broke upon the wheel. The show, nevertheless, gave universal

satis-



satisfaction, and did not arrive at the cloister where the body was to be interred, till after nine o'clock at night: I say the body, but more properly what was left of the body. It seems that Voltaire had expressly desired, that a quantity of quick lime should be put into the coffin at his burial, and when the coffin was opened at Romilly, in order to see what state he was in, they found him all consumed, and nothing left but a bone or two, perhaps, and the dust which the wind blew into their eyes. They shut up the case and reported the poet in excellent preservation. I cannot say of Voltaire at his death, as has been said of some great men, that he was the object of my constant envy, or of my perpetual imitation. There is, one thing, however, peculiar to this great and renowned martyr to celebrity, if I may so call him, in which every man would wish to resemble him; he slept away his life, and died without a pang; having drank more coffee than usual in order to give him a flow of spirits and imagination, for the finishing the tragedy which he had in hand; he thought it proper to correct the heat of the coffee by an increased portion of opium, accordingly he took a double dose, fell asleep, and never waked again.

The *coté gauche* of the assembly, when the *coté droit* was no more, began in our author's time to divide: it has been since divided more completely, but the Jacobins have now the ascendancy. The Palais Royal is the center of politics, intrigue, and gambling: the account is curious, but disgusting. It is the scene of folly, of confusion, and infamy. The Scots college is decayed from its great exertions in 1745, but still stands uncrushed. The Persian translation of Homer is its richest treasure of literature. The idea of a republican form of government, we are told, was treated with contempt in the national assembly; but it is the opinion of our author, and we join with him, that the revolution must stand. The scene of the federation, and the riot in the Champde Mars, are related without any circumstance of novelty to induce us to rest on either subject.

The remaining letters are too desultory and miscellaneous to allow us even to copy their titles or contents. They afford a picture of *modern* Paris and *modern* Frenchmen; but though we cannot by catoptric rules reduce its size, we may copy one or two of the traits.

‘ The refractory priests have driven one of their brethren mad, and the poor man, in a fit of despair, has thrown himself out of a garret window into the street: his name was Monjellard, curé de Barjols, and député de Toulon. The nonjurors obliged him to retract the civic oath he had taken to be faithful to the law and

the king. "*Non tulit hoc præsul.*" This was too much for his conscience to bear, and in order to get rid of the load he threw himself out of a window, and died a martyr to the spirit of versatility and indecision. The clergy, who are much infected with what the Democrats call the Patrician leprosy, or the luxuries of a good living, leave no stone unturned to persuade their flock that the national assembly is a gang of atheists. One of them preached to his flock lately—" *Les Athées de l'assemblée nationale, mes ouailles, ont aboli le droit de seigneur Jesus Christ; ils ont attenté à la divinité de notre S. G. C: plus de seigneur, mes ouailles.*" This is not unlike the story of the countryman who passed through Covent Garden during the poll for Westminster, when he saw a man on the hustings haranguing the electors, who, they told him, was the minister—He the minister, says the booby, why he has got a tail, our minister has no tail.'

• An universal fete was ordered to celebrate the happy reformation of royal liberty, and the completion of the constitution on Sunday last, and repeated again with still greater éclat yesterday. A French ode was composed, set to music, and executed by the royal band on the altar of the nation in the Champ de Mars. At night the transparencies and illuminations were exhibited in the most magnificent manner all over Paris, and particularly in the Thuilleries and the Elysian fields. The king, and queen, and dauphin, made their progress through the people from nine till eleven, with monsieur de la Fayette and the royal guards, and were most graciously received in all parts. The coup d'œil from the center of the Thuilleries to the Barrière, and from the Grille de Chaillot to the bridges, was the most magnificent thing possible. The expence of lighting the Thuilleries and the Elysian fields was defrayed by his majesty, and charged to the civil list at the king's express desire. The joy seemed most general, and no act of mistrust or want of perfect confidence appeared, but in one laughable instance, where a cobbler had illuminated his stall with two candles, and a transparency, on which was the following device :

" Vive le roi,  
S'il est de bonne foi."

• At six o'clock on the eighteenth, monsieur Saint Croix ascended, with a pleasant breeze, from the Elysian fields in a cock boat, or a little bark in the shape of a cock attached to a balloon, and descended at nine, or, perhaps, somewhat later, at Garfius, de Brie, fifteen leagues from Paris.

• The king and queen went the next day to the opera on the Boulevards, and were welcomed with perpetual acclamations. The intervals of silence during the performance were awful and

majestic. In the ballet, the torches of the demons in Castor and Pollux illuminated the king's box, and brought forward the royal figures, as it were, from the picture; at that moment there was a burst of applause for some minutes.

' The king and royal family were yesterday at the national theatre to see the Governante, which was ordered on account of madame Elizabeth. The curiosity in all this, I find, is to see the king, which makes nothing too dear for a place. His majesty never was at the play before during his reign, but incognito, and in a loge grillee. It is supposed that he will visit the other theatres in their turn, at least the principal ones. Between the acts, the famous quatuor in Lucile was played: "*Ou peut on être mieux," le chœur d'Iphigenie, "Que d'attraits, que de majesté! l'ouverture des deux pages. Chantons un roi qu'on aime, qu'on aime pour lui-même. Le Chœur d'Iphigenie. Chantons, célébrons notre reine."*

The volume concludes with some remarks on the finances, and Parisiana, or detached remarks, on political and popular subjects. We have already copied much, and for the entertainment which the Parisiana afford, we must refer to the volume.

*The Fugitive: a Comedy. As it is Performed at the King's Theatre, Haymarket. By Joseph Richardson, Esq. 8vo. 1s. 6d. Debrett. 1792.*

THE Fugitive has passed its ordeal on the stage with success, nor can we deny it the merit of being a pleasant comedy. We cannot admit its originality, any peculiar art in the conduct of the story, or particular spirit in the dialogue. Like other plays, which popular fame has for a time supported, we suspect it must sink at last. We shall, however, examine it more closely; and furnish our readers with the outline of the fable.

Julia Wingrove is destined by her father, sir William Wingrove, a man fond of rank and family-distinctions, for lord Dartford. She is in love with young Manly, whose irregularities of conduct seem to be the effects of exuberant spirits, rather than a depraved heart. On being urged by sir William, assisted by his son, who possesses the same family-mania, to conclude the marriage with lord Dartford, she promises to elope with Manly. He forgets the appointment, in consequence of intoxication, and she seeks shelter in the house of Larron, a French smuggler. Mrs. Larron considers her as a prize, and sends for old Manly, who is represented as not having wholly forgotten his youthful foibles. From him, however, she escapes, and met by Welford, the lover of miss Manly, she disguises



guises herself in boys cloaths. In the mean time, the little quarrels of young Wingrove and miss Herbert, with her stratagem to assist Julia, by raising the vanity of lord Dartford, forward the catastrophe. She is discovered, chiefly by means of an attempted enlevement and rescue, to be forgiven by her father and reconciled to her lover.

This story will appear to possess no very great novelty or interest. The events are common and the catastrophe foreseen. The dramatic reader will at once perceive the great resemblance, in the principal traits, to the *Jealous Wife*. Mr. and Mrs. Manly nearly resemble Mr. and Mrs. Oakley; and though Manly is not so faultless as Oakley, his vices, chiefly the consequence of his wife's suspicious temper, do not seem to be so considerable as to sully his general character. Young Manly is more nearly the counterpart of Charles, and the consequences of the intoxication render the comparison unavoidable. This view of the character brings us back to his prototype Tom Jones; but the character of Manly seems more varied. He is described as possessing 'a careless generosity in his nature, amidst various excellencies of his heart; with an irregular, but not ungraceful, excess in his very virtues, which, though it neither forbids esteem, nor damps affection, yet gives the alarm to delicacy, and checks the full pleasure of a fearless unsuspecting confidence.' Unfortunately this nicely drawn character is not sufficiently brought forward by events, as to be found the same. We see only the thoughtless extravagant, who, from an ill-timed intoxication, loses the lady, and the sincere penitent who regains her; for the resignation and the rescue seem to have little effect. If it were possible to dramatize the scene between Sophy Western and Mrs. Miller, with the subsequent one between Sophia and Jones, the effect would be considerable. The weak attempts to imitate this part of the novel deserve no commendation.

The character of lord Dartford. 'a man void of feeling, sentiment, or sincerity—uniting in him every contradiction of depravity; cold, gay, ostentatious, and interested,' is well drawn; and, in the small part of the play, in which he appears, well supported. The ladies have few discriminating marks: the young ladies are all in love, very tender, faithful and credulous. Admiral Cleveland is an appendage to the play, a parenthetical character, which was not greatly wanted, and seemingly added to introduce Mr. King. We shall select, however, a scene in which he appears, as it is less connected with the rest of the comedy, and is, on the whole, highly humorous. Old Manly is just left by miss Herbert, the only young lady in the comedy who possesses any spirit, and she had been

enquiring of him for miss Wingrove, at the same time rallying him on his youthful foibles at sixty-five.

‘ *Old Manly.* A saucy minx.

‘ *Admiral.* Come, Manly, you have too many of the substantial afflictions of life to contend with at present to be ruffled by little breezes of this sort—But I am your friend, and I thought it my duty as such to call upon you, and to do what a friend ought, to comfort you.

‘ *Old Manly.* Why that was very kind, my old neighbour, very kind indeed—be seated I beseech you—Yes, indeed, ’tis very true, as you say, Admiral, I am a wretched, miserable, unhappy man, oppress’d with sorrows, laden with affliction—overtaken before my time, by many cares. Yet ’tis something, my worthy neighbour, to have a trusty friend, to take a kind interest in one’s misfortunes—to share, as it were, the sad load of life—to ride and tye with one in the weary pilgrimage—O ’tis a charming thing to have a friend!

‘ *Admiral.* I think so indeed, and hope to prove as much—I have no other object but to comfort you—None, none.—You are indeed very unhappy.

‘ *Old Manly.* Very, very!

‘ *Admiral.* Why there’s your wife, now.

‘ *Old Manly.* Aye—my wife—Oh! Oh! [A long sigh.]

‘ *Admiral.* Nay be comforted, my friend—be comforted—Why she is of herself a sufficient load of misery for any one poor pair of mortal shoulders. Always fretfull, her suspicions never asleep—and her tongue always awake—constantly making her observations, like a vessel sent out upon discovery—ever on the watch, like an armed cutter, to cut off any little contraband toy, and to intercept any harmless piece of smuggled amusement.

‘ *Old Manly.* Oh! ’tis dreadful, neighbour, quite dreadful indeed.

‘ *Admiral.* Take comfort, my friend—What did I come here for? take comfort, I say—There is your son too.

‘ *Old Manly.* Yes, my son too, an abandon’d profligate.

‘ *Admiral.* Nay, if that were all, there might be hopes—the early little irregularities that grow out of the honest passions of our nature, are sometimes an advantage to the ripened man; they carry their own remedy along with them, and when remedied, they generally leave the person wiser and better than they found him—wiser for his experience, and better for the indulgence which they give him towards the infirmities of others—but a canting, whining, preaching profligate—a sermon maker at twenty—a fellow that becomes a saint, before he’s a man—a beardless hypocrite—a scoundrel that cannot be content with common homely sinning, but must give it a relish by joining a prayer with it in his  
mouth

mouth—of such a fellow there can be no hopes—no hopes indeed.

‘ *Old Manly*. None, none. Oh miserable that I am, where will my affliction end? Where shall I find consolation?

‘ *Admiral*. Consolation!—In me to be sure!—What else was the purpose of my visit? I forbear to say any thing of your daughter, poor unhappy girl.

‘ *Old Manly*. Conceal nothing from me. What has happened to my poor child—what has happened to her? She was my favourite. Miserable man! O miserable man!

‘ *Admiral*. Nay, if it will give you any comfort, I will tell you. It is my duty to do so—why, she, you know, was desperately in love with Charles Welford. He has turned her off, I find—discharged her the service, and has fallen in with somebody else; so that I suppose by to-morrow morning we may look for her birth, poor girl, in the ambush of a willow, or the retirement of a fish-pond.

‘ *Old Manly*. Now the sum of my calamities is complete [*Weeps*] Now, indeed, the cup is full—poor undone man—miserable husband—wretched father!

‘ *Admiral*. Aye, and all to come upon you at your time of life too—Had your misfortunes reached you when you were in the vigour of your days—[*Old Manly dries his eyes, and looks resentfully*] when you retained enough of bodily strength and force of mind to cope with them—but—at your time of day, when the timbers are approaching fast towards decay, when the lights of the understanding are upon the glimmer, and the reckoning of life is pretty nearly out—Oh! ’tis too horrible. Faith, after all, I don’t know how to comfort you.

‘ *Old Manly*. [*In a rage.*] [*Both rising.*] I believe not, indeed; you fusty, musty, old, foul-mouthed, weather-beaten-coxcomb—timbers approaching fast to decay. Whose timbers do you mean, old jury-mast? look at your own crazy hulk—do—and don’t keep quoting your damn’d log-book criticisms upon your juniors and your betters.

‘ *Admiral*. Nay, my good friend.

‘ *Old Manly*. Damn your friendship, and your goodness too. I don’t like friendship that only wants me to hate myself—and goodness that only goes to prove every thing bad about me. So, good Mr. Yellow Admiral, sheer off—do—and till you can stuff your old vessel with a cargo of more commoditable merchandize, don’t let me see you in my latitude again.

‘ *Admiral*. Sir, let me tell you, you may repent of this language; and were it not for pity of your age and your misfortunes—

‘ *Old Manly*. O curse your pity; and as for misfortunes, I know of none equal to your consolation.



' *Admiral*. You shall hear more of this, Mr. Manly.

' *Old Manly*. Not for the present, if you please—if you want my life, take it—take any thing—only take yourself off.

' *Admiral*. Very well, sir. You shall hear from me at a proper time. [*Aside.*] I have made the old fool nobly miserable; that's some comfort, however.'

It always give us pain not to confirm the plaudits of the theatre; but, when the author appeals also to the reader, his opinion must be given independent of the splendor of the scene and the excellence of the actors.—The prologue and epilogue are highly pleasing and truly humorous.

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*Letters to and from the Rev. Philip Doddridge, D. D. late of Northampton: published from the Originals: with Notes explanatory and biographical. By T. Stedman, M. A. 8vo, 6s. boards. Longman. 1790.*

WE acknowledge our having received much pleasure and information from these Letters. Independent of the laudable motive for which they are published (to procure relief for Dr. Doddridge's relict), they have more than sufficient attraction to recommend them to the public. To one class of readers they will be acceptable from the elegant vein of pious friendship which runs through them; and persons interested in the private history of eminent men will find considerable gratification in the perusal. Dr. Doddridge's popularity was not confined to the Dissenters. He enjoyed the friendship and correspondence of many distinguished churchmen and laymen of rank, among whom we find the names of Warburton, Secker, Herring, West, Littleton, Halifax, &c. Nor is this a matter of surprize. Dr. Doddridge's manner and principles were conciliating, and benevolent; a few men in the church and among the Dissenters, possessed of his catholic spirit, would soon heal those divisions which the pride and petulance of our politico-deistical divines are only making more wide.

This volume contains 153 letters; eight of which are from Mr. afterwards Dr. Clark of St. Albans; eight passed between Dr. Doddridge and the rev. Mr. Hughes; two from Dr. Doddridge to two young ladies, on important occasions: twenty-four from Mr. Barker, a dissenting minister in London; three from the rev. Mr. Costard, to whom Dr. Kippis has done much justice in the *Biographia Britannica*; eighteen from Dr. Warburton; three from Dr. Miles; one from the rev. Dr. Pye; three from colonel Gardner; three from Dr. Leland; one from Mr. Jones; three from the rev. Mr. Jennings; one from

from the rev. Mr. Blair; one from the rev. Mr. Farmer; three from Dr. Oliver; two from Dr. Newton; three from Dr. Lardner; two from Dr. Secker, bishop of Oxford; two from Dr. Herring, archbishop of Canterbury, erroneously printed *Dr. Secker*; one from Dr. Ayscough; two from Dr. Grey; five from Dr. Hunt; two from the earl of Halifax; eighteen from Mr. Neal; five from Mr. Baker; seven from Mr. West; two from Dr. Maddox, bishop of Worcester; one from Dr. Sherlock, bishop of London; one from Dr. Cotton; one from the rev. Mr. Hildesley; two from the dutchess of Somerset; and one from sir George Littleton, afterwards lord Littleton; the rest are from Dr. Doddridge.

It cannot be supposed that all these letters should possess an equal interest.—The first eight, by Dr. Clark, may be recommended as containing many important hints respecting the course of study necessary to be pursued by a candidate for the ministry. Those between Dr. Doddridge and Mr. Hughes are curious, as displaying the private traits of two amiable characters. In letter 15th, however, we discover Dr. Doddridge dispensing the warmest consolations of piety to alleviate an evil, which to a man of sense will hardly appear a very heavy one, a *blank lottery ticket*! Letter 17, from Dr. Doddridge to a young lady who had broke her arm, and letter 18, to another young lady, who was preparing for a voyage to the East Indies, are early specimens of that ardent piety of sentiment and language which distinguished the Dr's subsequent works. The latter we would recommend (though perhaps in vain!) to young ladies who are about to take a trip to the East.

Mr. Barker's twenty-four letters contain some curious information respecting the Dissenting interest. They are written in a lively, pleasant style. The following paragraph from Letter 28, is worth transcribing.

'The dissenting interest is not like itself; I hardly know it. It used to be famous for faith, holiness, and love. I knew the time when I had no doubt, into whatever place of worship I went among Dissenters, but that my heart would be warmed and comforted, and my edification promoted. Now I hear prayers and sermons, which I neither relish nor understand. Evangelical truth and duty are quite old-fashioned things. Many pulpits are not so much as chaste. One's ears are so dinned with reason, the great law of reason, and the eternal law of reason, that it is enough to put one out of conceit with the chief excellency of our own nature; because it is idolised, and even deified. How prone are men to extremes!'



This was written in 1744. How applicable to the present day requires no proof!

Mr. Barker's account of an attempt at a *comprehension*, as it was called, deserves attention.

• As for the *comprehension*, so much talked of in town and country, the utmost I know of that matter is this: Mr. Chandler, while on a visit to his friends at Norwich, happened to hear the bishop deliver a charge to his clergy, which he thought not very candid towards the Dissenters. One expression in it appeared to him invidious, which was, "that the leaders of the rebellion were Presbyterians, as appeared by the conduct of those lords in the Tower, who, during their imprisonment there, sent for Presbyterian confessors." Mr. Chandler, on his return to London, wrote a letter to the bishop, complaining of his charge, and particularly of that expression. His letter was written very handsomely, and it brought a very civil, respectful answer. After the bishop came to town, Mr. Chandler, at his desire, made him a visit; in which they had much discourse; and amongst other things, there was talk of a comprehension. This visit was followed, at Dr. Gooch's desire, with another, when the bishop of Salisbury was present; who soon discovered his shrewdness, but said, "Our church, Mr. Chandler, consists of three parts, doctrine, discipline, and ceremonies. As to the last, they should be left indifferent, as they are agreed on all hands to be. As to the second, our discipline — — —. And as to the first, what is your objection?" Mr. Chandler answered, "Your articles, my lord, must be expressed in scripture-words; and the Athanasian creed discarded." Both the bishops answered, "They wished they were rid of that creed, and had no objection to altering the articles into scripture-words." "But what should we do about re-ordination?" To which Mr. Chandler replied, "None of us would renounce his Presbyterian ordination; but if their lordships meant only to impose their hands on us, and by that rite recommend us to public service in their society or constitution, that perhaps might be submitted to." The two bishops, at the conclusion of the visit, requested Mr. Chandler to wait on the archbishop; which he did, and met the bishop of Norwich there by accident. The archbishop received him well; and being told by Dr. Gooch, what Mr. Chandler and he had been talking on, viz. a comprehension, the archbishop said, "a very good thing. He wished it with all his heart, and the rather, because this was a time, which called upon all good men to unite against infidelity and immorality, which threatened universal ruin; and added, he was encouraged to hope from the piety, learning, and moderation of many Dissenters, that this was a proper time to make the attempt." "But, may it please your grace, said Dr. Gooch, Mr. Chandler says, the articles must be altered into the



the words of scripture." "And why not?" replied the archbishop. It is the impertinences of men, thrusting their own words into articles, instead of the words of God, which have occasioned the most of the divisions in the christian church, from the beginning to this day." The archbishop added, that the bench of bishops seemed to be of his mind; that he should be glad to see Mr. Chandler again, but was then obliged to go to court.

'And this is all I know of this affair. I have smiled at some who seem mightily frightened at it; who are very angry with Mr. Chandler, and cry out, "We wo'n't be comprehended, we wo'n't be comprehended." One would think they imagined, it was like being electrified, or inoculated for the small-pox. But most of these fault-finders, I apprehend, are angry with Mr. Chandler for an expression he made use of in his second visit, when urging the expediency of expressing the articles in scripture-language, he said, it was for others, not himself, he suggested this, his own conscience not being dissatisfied with them as they now stood, for he freely owned himself to be a moderate Calvinist.'

In Mr. Costard's three letters are some criticisms on different texts, and a poetical fable, which is *pretty* at least. Dr. Warburton's letters, which follow, will be serviceable to his future biographers. He was at this time a parish priest, but there is much of the BISHOP OF GLOUCESTER in his letters, much of 'that haughty confidence which he disdained to conceal, or mollify\*.' His friendship for Dr. Doddridge was, however, sincere and warm; and his last letter, which appears to have been written a very short time before Dr. Doddridge's death, will not be read without a portion of that tenderness which the author felt. His remarks on various cotemporaries are sometimes just, but always *Warburtonian*, and his contempt for his adversaries was equally forcible, whether expressed in private or public. Dr. Miles' letters contain nothing particular. Those from col. Gardiner confirm the account of his piety given by Dr. Doddridge in his Life, but will not probably be much relished *now-a-days*. Mr. Jones' letter contains notices of some useful books, and breathes throughout a catholic spirit.—Dr. Jennings dilates on news and chit-chat in a very agreeable manner. Mr. Blair, author of the poem, entitled the *Grave*, mentions that this performance was offered to two booksellers, who would not run the risk of publishing it. The spirit of the trade has become less illiberal since. Dr. Lardner's letters contain some curious remarks on parts of Dr. Doddridge's Family Expositor. Dr. Secker's (bishop of Oxford) letter, does honour to his candour. He expresses a

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\* Dr. Johnson.

very favourable opinion of the Dissenters, and a desire of union with them, 'wherein *indifferent things* may be altered or LEFT FREE.' Archbishop Herring's letters are little more than cards, yet they serve to shew the high respect he entertained for his correspondent. Dr. Ayscough informs Dr. Doddridge of his having presented his *Rise and Progress of Religion* to the princess of Wales, who received it very graciously. He adds,

'I thank God, I have one great encouragement to quicken me in my duty, which is, the good disposition of the children intrusted to me; as an instance of it, I must tell you, that prince George (to his honour and my shame) had learned several pages of your little book of verses, without any directions from me; and I must say of all the children (for they are all committed to my care), that they are as conformable and as capable of receiving instruction as any I ever yet met with.'

Our readers need not be told that this PRINCE GEORGE is our present SOVEREIGN. Dr. Ayscough was domestic tutor in the family.

Dr. Grey's letters are not worthy of notice, unless as testimonies of his friendship for Dr. Doddridge. Dr. Hunt's letters are more interesting; he mentions, among other anecdotes, that Mr. Littleton refused the honour of LL. D. which was offered him at Oxford, for his book on St. Paul's conversion: he said,

'That he chose not to be under any particular attachments; that, if he should happen to write any thing of the like kind for the future, it might not appear to proceed from any other motive whatsoever, but a pure desire of doing good.'

Mr. Neale displays a great regard for the interests of Christianity. He gives some account of Dr. Watts's will and MSS. and comments on the events of the day with much good sense. One anecdote has some pleasantry.

'Mr. Pickering, not being able to preach at his lecture about a fortnight ago, appointed Mr. Rogers in his stead, who took for his text some passage of St. Paul, wherein we are said "*to be dead to the law*:" which he explained in the high *Antimonian* sense; the clerk afterwards sung the following lines:

"The men that *keep thy law* with care,  
And meditate thy word,  
Grow *wiser* than their teachers are,  
And better know the Lord!"

Mr. Baker's letters respect his employment as a teacher of the deaf and dumb, and give some account of the first experiments



ments on electricity, &c. &c. The remaining letters in this volume, from Mr. West, bishop Maddox, &c. are highly creditable to the piety and talents of their respective writers.

Those written by Dr. Doddridge himself, as they chiefly relate to his pursuits, and the state of his mind under various occurrences, will be most valuable to such of his admirers as are resolved

‘To lose no drop of that immortal man.’

Many of them, however, exhibit instances of a small foible in his character, as Dr. Kippis delicately terms it, ‘which was that of representing with too much parade the various employments and business wherein he was engaged.’ We could blame him for another foible, perhaps the opposite, that of brooding in a melancholy mood over the inutility of his life and labours. But it is not our province to criticise a character which has been so long before the public. No man can say that Dr. Doddridge lived in vain; if he lost time in youth (which does not appear to have been the case), few men knew better how to redeem it; and, from the Letters before us, it appears that he died universally lamented.—This volume, we hope, will be useful in another respect. It will shew in what perfect peace and pure friendship men of different churches and persuasions, bishops and dissenters, may live, if their minds are untinctured by faction, and their labours devoted to one grand object conscientiously pursued.

## MONTHLY CATALOGUE.

### S L A V E - T R A D E.

*Clarendon's accurate and copious Account of the Debates of the House of Commons on Mr. Wilberforce's Motion for an Abolition of the Slave Trade.* 8vo. 6d. Cooke. 1792.

**T**HIS very singular debate, and its unexpected decision, deserves to be carefully recorded. The present account is selected from a periodical work called the Senator; and the accuracy of the report we have no reason to impeach. It seems very nearly to coincide with the usual diurnal records.

*An Antidote to popular Frenzy, particularly to the present Rage for the Abolition of the Slave Trade; with a View to the probable Consequences, both present and remote.* By J. Scattergood, Merchant. 8vo. 6d. Gardner. 1792.

A history of different popular manias; with the frequently repeated arguments against the abolition of the slave-trade. It comes too late: treason has done its work.

*Thoughts*



*Thoughts in Favour of the Abolition of the Slave Trade, and the Emancipation of the Negroes, respectfully inscribed to the honourable House of Commons. By F. Stone, M. A. F. S. A. 8vo. 1s. Stalker. 1792.*

The subject is now almost at an end; but we wish we could conclude it with a brighter list of publications. Mr. Stone deserves our praise for his humanity, but we can grant him no other meed.

*An Appeal to the Candour and Justice of the People of England, in Behalf of the West India Merchants and Planters, founded on plain Facts and incontrovertible Arguments. 8vo. 2s. 6d. Debrett. 1792.*

This Appeal consists of the speeches of Mr. Baillie, Mr. Vaughan, colonel Tarlton, and Mr. Jenkinson, on the question of the abolition; speeches highly honourable to the authors, replete with good sense and sound reasoning. That of Mr. Vaughan in particular required very serious and particular attention.

*An Apology for Slavery; or, six cogent Arguments against the immediate Abolition of the Slave Trade. 8vo. 1s. Johnson. 1792.*

The hackneyed arguments of the apologists for slavery, delivered with too much levity, and too little respect for some of the individuals concerned in procuring the abolition, who undoubtedly acted from the best motives.

*Observations on Slavery, and the Consumption of the Produce of the West India Islands. 8vo. 1s. Boosey. 1792.*

Our advocate for the West India merchants and West Indian productions, endeavours to show that the disuse of sugar will have no effect on the condition of the slaves, that the miseries of the negroes have been greatly exaggerated, and that the abolition of the trade will be highly injurious to this country. Each position he endeavours to support with all his eloquence; but, in each, he has only succeeded in a certain degree. The house of commons has resolved to meet all the inconveniencies; and, if supported by the other branches of the legislature, to their decision we must bow.

*Considerations on the Slave-Trade, and the Consumption of West Indian Produce. 8vo. 1d. Parsons. 1792.*

The first part of this pamphlet is an extract from Mr. Cooper's Letters on the slave-trade, and what relates to the consumption of West Indian produce has already appeared. It is too warm, eager, and virulent to deserve a moment's reflection: we need scarcely add, that it is in favour of the abolition, and dissuades from the use of West Indian productions.

*Extracts*

*Extracts from the Evidence delivered before a select Committee of the House of Commons, in the Years 1790 and 1791; on the Part of the Petitioners for the Abolition of the Slave-Trade.* 8vo. 4d. Jordan. 1792.

Mutilated extracts to serve the cause of humanity; one of the *piæ fraudes*, which the conscience, with a good end in view, sometimes can reconcile itself to.

*No Rum!—No Sugar! or, the Voice of Blood, being half an Hour's Conversation, between a Negro and an English Gentleman, shewing the horrible Nature of the Slave-Trade.* 8vo. 3d. Parsons.

A repetition of horrible stories, collected with diligence, preserved with care, and exaggerated, we fear, by design. The form only is new.

*A Vindication of the Address to the People of Great Britain, on the Use of West India Produce. With some Observations and Facts relative to the Situation of Slaves. In Answer to a Female Apologist for Slavery.* 8vo. 2d. Gurney. 1792.

A contemptible farrago of old worn-out arguments, and affected humanity.

*A Summary of the Evidence produced before the Committee of the Privy Council, and before a Committee of the House of Commons; relative to the Slave-Trade.* 8vo. 6d. Bell. 1792.

It is sufficient to remark, that this Summary is collected by an enemy to the abolition of the slave-trade. The bias is conspicuous in every part of the detail; and though we cannot impeach the fidelity of what is said, we know that much of the evidence is concealed.

*Substance of a Speech intended to have been made on Mr. Wilberforce's Motion for the Abolition of the Slave-Trade.* 8vo. 1s. 6d. Owen. 1792.

This Speech is, in many respects, an able one: we could have wished that the author had been heard; for he might have convinced some members, and he would, probably, have instructed many.

*Historical Sketches of the Slave-Trade, and of its Effects in Africa. Addressed to the People of Great Britain. By the Right Hon. Lord Muncafter.* 8vo. 2s. Stockdale. 1792.

These anecdotes are by no means new: they are the collection of an intelligent and humane author, for the purpose of showing the unjustifiable nature of the slave-trade, and the futility of the arguments in its support.

*The Test of Humanity : addressed to Englishmen. By a Native of Africa.* 8vo. 6d. Scatchard and Whitaker. 1792.

A fly rogue! We must not give up West Indian commodities, from motives of kindness to the poor slaves, who must necessarily fare the worse for it; to say nothing of the disadvantages which may attend the planters. The veil is too flimsy to conceal the real intention, and we cannot dismiss the author with even the cheering consolation of having executed his *task* with ability.

*A second Address to the People of Great Britain : containing a new and most powerful Argument to abstain from the Use of West India Sugar.* 8vo. 1d. Evans. 1792.

We cannot too severely reprobate such very indelicate and improper observations, even if we allow them to be just. But, they are as fallacious as they are unjustifiable.

*The Duty of abstaining from the Use of West India Produce, a Speech, delivered at Coachmaker's Hall, Jan. 12, 1792.* 12mo. 1d. Hawkins. 1792.

We know not what conviction this speech carried in Coachmaker's-hall : to us it appears to deserve very little attention.

*Reasons for not signing the Petition ; or the Abolition Scheme taken into cool and candid Consideration.* 8vo. 3d. Evans. 1792.

We have sufficiently shown, that we are not ready to follow the advocates for the abolition to the utmost extent of the plans in which they have in part succeeded ; but, on the other hand, we cannot acquiesce in this author's reasoning in defence of slavery. The arguments are nearly similar to those employed in the 'Scriptural Researches' published about three years since.

*Remarks on a Speech, made to the National Assembly of France, by the Deputies from the General Assembly of the French Port of St. Domingo. With Observations on the Evidence delivered before a select Committee of the House of Commons in 1790 and 1791, on the Part of the Petitioners for the Abolition of the Slave Trade.* 8vo. 6d. Johnson. 1792.

The deputies from St. Domingo attributed the insurrection to the friends of the blacks; this opinion Mr. Mallet endeavours to refute; but though his friend thought his arguments unanswerable, we think very differently.

*Remarks on the late Decision of the House of Commons respecting the Abolition of the Slave Trade. By T. Gisborne, M. A.* 8vo. 1s. White and Son. 1792.

The abstract of the late debate in parliament, which terminated in voting the gradual abolition of the slave-trade, forms the principal part of this pamphlet. It is given with great judgment



and accuracy. The rest relates to the compensation which some have supposed to be due to the planter ; but Mr. Gisborne is fully of opinion, and supports it by strong reasoning, that no compensation can be with justice demanded. The short answer also to those who defend slavery from sacred history deserves much attention.

*A Defence of the Planters in the West Indies. By Jesse Foot, Surgeon. 8vo. 2s. Debrett. 1792.*

Amidst some observations not perfectly applicable, and a few arguments of less importance, Mr. Jesse Foot adduces many just remarks, drawn from personal observation, an attention to the evidence produced, and pretty extensive information. He points out, with great propriety, many important abuses at home, which call for the interference of the friends of humanity in a much greater degree than the miseries of the slaves, whose condition is, he thinks, on the whole, greatly superior to that of our peasants.

## R E L I G I O U S, &c.

*Commerce in the Human Species, and the enslaving of innocent Persons, inimical to the Laws of Moses and the Gospel of Christ. A Sermon, preached at Prescot-street, Goodman's Fields, Jan. 29, 1792. By Abraham Booth. 12mo. 3d. Dilly.*

On this hackneyed subject it is impossible to add any thing new, within the limits of a Sermon. Mr. Booth may on other occasions deserve our commendation: we can only now say that he does not incur our censure.

*The Religious Principles of a Presbyterian, founded on his Knowledge of Nature, and prescribed Authorities. 8vo. 1s. Robinsons. 1792.*

This is a confession of faith of an individual rather than of a sect: it is a trifling little work, scarcely of importance in any view.

*A concise View of Christianity; or, a short Catechism, explaining some of the principal Doctrines of the Christian Religion; suited to young People. By the Rev. J. Farman. 8vo. 4d. Matthews. 1792.*

An old calvinistic catechism, absurd and incomprehensible.

*A Letter from Beelzebub, addressed to a Christian Church in Edinburgh; or, a Supplement to a Pamphlet, entitled Christ the True Rest; or, the Jewish Sabbath a Type of Christ. 12mo. 4d. Ash. 1792.*

We were at first startled at finding the communication so free between this world and the regions of darkness; but these apprehensions were in some measure relieved, by finding that the Let-

ter was published fourteen years since in Edinburgh; and though we have suspected various late manœuvres to be of infernal origin, we can assure our readers, and we doubt not but this assurance will afford them considerable consolation, that we have not heard of any other direct communication.—Beelzebub, who was always a deep politician, seems highly rejoiced at a publication called ‘Christ the true Rest,’ a work designed to show, that the keeping any one day holy, is not an essential part of the doctrine of Christ. His examination of the arguments, and his attempts to show their futility, is not *equally in character*: many of the observations, however, are very accurate and judicious.

*A Recommendation of Family Religion: addressed to Christians of all Denominations. By Benjamin Kingsbury. 8vo. 2d. Johnson. 1792.*

The preface to the author’s collection of family prayers; plain, practical, and pious.

*Love to Enemies explained and recommended, in a Discourse delivered to the Two Societies of the Old and New Meetings, in Birmingham, lately burnt down. By R. Scholefield. 8vo. 1s. Johnson. 1791.*

We are neither surprised nor displeased that a Dissenter should feel the late events very acutely, which every lover of order and subordination must lament and reprobate. Mr. Scholefield, however, laments them as a man and a Christian: his discourse is truly pious and practical.

*Extracts from Sermons preached in K—— Abbey. 4to. 2s. Stewart. 1792.*

A Philippic against princes and civil establishments, which we dare not minutely criticise; for the best of reasons, that after some time carefully reading and reflecting on it, we have scarcely in any passage been able to discover the author’s particular drift or meaning.

## CONTROVERSIAL.

*Vindiciæ Landavenses: or Strictures on the Bishop of Landaff’s late Charge, in a Letter to his Lordship. 4to. 1s. Rivingtons. 1792.*

Instead of a vindication, this is a mild but firm expostulation with the bishop of Landaff on some parts of his charge. Mr. Burke, the author thinks, was an inconsiderate friend of the state; Dr. Watson, in a way somewhat similar, has betrayed the cause of the church. The principal part of this very able expostulation refers to what his lordship had observed relating to the real connection between church and state, and the conduct of the French reformers, in this respect. His observations on the former point are

are judicious and accurate: on the latter subject, he shews that the constitutional clergy are bound by oaths much stronger than our own test laws. On the whole, we have read this pamphlet with great satisfaction, and think that the fame of no author would be sullied by prefixing his name to it.

*A Letter to the Rev. R. Farmer, D. D. relative to the Edition of Shakspeare, published in 1790. And some late Criticisms on that Work. By E. Malone, Esq. 8vo. 1s. Robinsons. 1792.*

We noticed in our last volume the attack on Mr. Malone by the author of the 'Remarks,' &c. to which he has now condescended to reply. We shall only say that we wish him to be better engaged. A steed of a generous nature disdains to plunge at every fly that stings him.

*A Protest against T. Paine's Rights of Man. Addressed to the Members of the Book Society of —. 8vo. 1s. Longman. 1792.*

A bold manly protest against the doctrines of a most infamous publication, which, notwithstanding every effort, is now daily sinking into contempt. It seems, however, to have been ill-timed, for we see no reason why it should be prohibited. If there is not virtue and good sense enough in any society, or in the nation, to resist such insidious poison, neither deserve to be supported or assisted.

*Cursor's Remarks on Paine's Rights of Man. 8vo. 6d. Parsons. 1792.*

These remarks are truly cursory: they are neither enlivened by humour, nor enforced by indignation. It is a pop-gun aimed at an entrenchment.

## P O E T I C A L.

*A Mock Elegy, in Irregular Verse, on the supposed Demise of P— P—, Esq. M. D. 4to. 2s. 6d. Hookham. 1792.*

Horrible! most horrible—*Ecce signum.*

• Rare were the endowments of his mind,  
Compos'd of spleen and gall;  
His dark insidious eye  
The wicked did appal,  
And gave not to his thoughts the lie.  
On his malignant brow  
Never did sit the placid smile,  
Unless expressly fashion'd to beguile.  
Nor did the shadow of a doubt remain,  
With those the heart could read,

That he

By nature was decreed

CR. R. N. AR. (V.) May, 1792.

I

Un,



Undoubted heir  
Unto the demons fell of Envy and despair.

His private ends to suit  
On business foul,  
Like an eave-dropper, he  
About the town would prow!;  
And for integrity  
Professions fair did substitute.

Of emissaries base an host he kept in pay,  
Himself the Cerberus to guard them on their way.'

Can our readers wish for a farther account, or more specimens of this dull doggrel, this indiscriminating invective? speak—who shall say for you?—'Away with it' is the unanimous cry—let it sink unheard, unknown.

*A Member of Parliament's Review of his first Session, in a Poetical Epistle to his Wife in the Country. By Sir Solomon Gundy, LL D. F. R. S. F. A. S. R. A. & M. P. !!! 4to. 1s. Ridgway. 1792.*

We have met Sir Solomon on better ground, and more advantageously dressed, if he really has not assumed the name of a quondam political poet, whose attempts were of a superior kind. His present Review is tedious, dull, and unpoetical; a sentence which some might impute to our thinking well of the conduct of administration, *on the whole*, if we had not shewn that we can relish wit and humour from either side of the house. Let not our readers, however, be contented with our unsupported opinion: the following lines are by no means the worst which can be selected from the poem.

' Thus the dawn of the session unclouded had pass'd  
With a clearness too brilliant much longer to last;  
Lord Mulgrave look'd bright, witty Jekly smil'd clever,  
And Drake thought his eloquence greater than ever:  
Ev'n Pybus felt rich in his stock of expression,  
And Belgrave in quoting ne'er made one digression:  
(For, in truth, by good luck, it ne'er happen'd to fall,  
To his lordship, to make one quotation at all!)  
Ev'n the golden lock'd Beaufoy his stiffness remov'd,  
And great Steele dar'd ask questions before he approv'd.  
With their consequence swoln, in their numbers secure,  
And swimming in virtue so presumptively pure,  
With rapturous praise on each other bestowing,  
To self-admiration these worthies were growing;  
When a motion terrific was mov'd to expose  
The corruption and tricks of the treasury Rose!  
You must know, that this Rose is reputed to clear,  
Independent of fees, full eight thousand a year:

I mean

I mean of such fees, all in office well know,  
 He in conscience dares take, not in conscience allow;  
 Or why at the treasury thus day after day,  
 Do some smile at dispatch, others pine at delay?  
 Or why, clerks and commissioners suffer'd to clear,  
 In the tax-office near forty thousand a year?  
 But a truce to premises, since every one knows,  
 'Tis not easy to fathom the pocket of Rose!

*Tea and Sugar, or the Nabob and the Creole. A Poem, in two Cantos, by Timothy Touchstone, Gent. 4to. 1s. Ridgway. 1792.*

The East Indian adventurer's progress is the subject of the first canto of this dull production: the conduct of the Creole is stigmatized in the second. The poetry is extremely mean, and the wit of the whole lies in the motto, taken from the Beggar's Opera.

‘ Brother, brother, we are both in the wrong.’

#### L A W.

*A Treatise upon the Laws of England now in Force for the Recovery of Debt, pointing out the many Abuses of them. By J. Prujean, Esq. 8vo. 2s. Sewell. 1791.*

While a laudable humanity for the happiness and comfort of our fellow-creatures, with just ideas of the value of liberty, and some regard to the political inexpediency of confining many persons, whose industry may be of service to the state, influence those who oppose imprisonment for debt, the necessity of keeping inviolate those laws, which were calculated for the security of property and the support of credit, has formed a strong barrier against innovation. It has long been the wish of many reflecting persons to abridge the confinement of debtors, without alarming creditors, and it is soon, we apprehend, to be the subject of the legislature's consideration. Mr. Prujean's plan seems to be in many respects judicious. We have read it with attention, and reflected on it with care; and the only objection which occurs to us, is the extension of the powers of the magistrates, a circumstance of growing importance in this country, when, from the excise-laws and other regulations, the trials by jury are too much abridged. To the plan in general we can only wish success; for, at this period, it would be indecent to be copious in our remarks on it. If it comes before us at another time, we shall not decline the disquisition.

*A Dissertation, showing that the House of Lords, in Cases of Judicature, are bound by precisely the same Rules of Evidence as are observed by all other Courts. By E. Christian, Esq. 8vo. 2s. 6d. Deighton. 1792.*

Mr. Christian, with great force of argument, with an elegance

and perspicuity of discussion, of which, in the legal department, we have scarcely any example, shows very satisfactorily, that the house of lords, in their judicial capacity, are really bound by the same rules of evidence as the inferior courts; not only because these rules are founded on reason, but, as departing from them would open the door for the admission of a discretionary power, the extent of which could not be traced. In the Appendix, he resumes his former argument respecting the cessation of an impeachment on the dissolution of parliament, and strengthens it by some new precedents. The general voice of the profession seems to declare this to be legal, or at least what was legal; but parliament, after a solemn deliberation, has changed the law in this respect: and having already had occasion to give our opinion, constitutionally, rather than legally, on the same side, we certainly cannot now alter it, when supported by such high authority.

*An Enquiry into the Extent of the Power of Juries, on Trials of Indictments or Informations, for publishing Seditious, or other Criminal Writings or Libels.* 8vo. 1s. 6d. Debrett.

Our author is an able and a very candid supporter of the power of juries, in the extent which the house of commons have agreed to allow them. We have had occasion to give a different opinion; but, while the question is at issue in the first court of judicature in the world, it would be impertinent to enter into any disquisitions on the subject.

*Observations on the Police or Civil Government of Westminster, with a Proposal for a Reform.* By Edward Sayer, Esq. 4to. 2s. 6d. Stockdale. 1792.

These Observations were first published in 1784; but, at that time, they seem to have escaped our notice. It is enough at present to observe, that Mr. Sayer gives the history of the civil government of Westminster, now grown to an extent which its first legislators could not have expected; points out the defects of the present police, and adds his approved plan, which we think, in many respects, an excellent one.

#### M I S C E L L A N E O U S.

*Advice to the Poor; with a short Remonstrance to those in higher Circumstances.* By J. Stovin. 8vo. 1s. Clarke. 1792.

While by the prevalence of Sunday-schools, knowledge is more than usually diffused, it has been the object of regret, that the poor have so few works in their hands from which they can derive instruction. In our opinion, indeed, this is no great loss; for, in teaching them to read, and think, it is not designed that they should become scholars, or even general readers: yet we mean not



to obtrude our own opinion in opposition to that of the world, and shall diligently attend to the merit of every work, on the standard of the author's design. This advice, therefore, we think in every respect judicious and proper. Perhaps the construction of the sentences is sometimes too complicated, and the ideas not sufficiently clear; it is, however, on the whole, a valuable performance, tending to make the poor wiser, better, and, above all, happier.

*Lessons of a Governess to her Pupils: or, Journal of the Method adopted by Madame de Sillery-Brulart (formerly Countess de Genlis, in the Education of the Children of M. d'Orleans) first Prince of the Blood-Royal. Published by herself. Translated from the French. 3 Vols. 12mo. 12s. Robinsons. 1792,*

We have given some account of this work in our last Appendix: it is only necessary to announce the translation, which seems to be executed in general with fidelity, and often with elegance,

*The Case of the Sugar Colonies. 8vo. 2s. Johnson. 1792.*

This is a mild, candid, able, and dispassionate review of the situation of the sugar colonies, and the late proposals for reducing the price of sugar: the impropriety only of interfering with what is at present before the legislature alone prevents us from offering some observations on it. We may be, however, allowed to observe, that in enumerating the causes of the high price of sugar, the author has forgotten what has had some effect, the attempts to monopolize, though the influence of the monopoly has been less than is commonly supposed; and, in estimating the disadvantages of importing East India sugar, he has improperly adduced our trade in China as an example. Yet on the whole he pleads the cause of the West Indian planter very ably, and his work requires very serious attention,

*The Patriot: or, Political, Moral, and Philosophical Repository. No. I. II. III. 3d. each. 12mo. Robinsons. 1792.*

The object of this periodical pamphlet, published every other Tuesday morning, is to disseminate a more general knowledge of the English constitution, and to point out occasionally its defects. We own that our ideas of the English constitution and its defects differ from those of the editor's; but, though his principles are those of the Whigs, they are not of the most violent kind.

*The Beauties of Hoyle and Paine; or, a Compendium of easy Rules necessary to be known by every Whist-player: with Maxims, by General Scot. 12mo. 1s. Cox. 1792.*

The merit of this collection must depend on the abilities of the compiler: unfortunately we have not a single gambler in our corps, to determine on the merit of the work before us. We applied

applied for assistance at Brookes', but *find a work of this kind quite out of their way.*

*A Letter on the Point of Honour at Newmarket.* 8vo. 1s. Debrett.  
1792.

We hope it is not intended, in this letter, to apologise for a late affair at Newmarket, since the reasoning is literally this. Newmarket is over-run with sharpers, and therefore noblemen or gentlemen, who wish to contend on the course, must be allowed to — practise the same arts. If the premises are true, the conclusions we should draw would be very different.

*Fragments of the History of John Bull.* By Sir Humphry Poleworth, Bart. 2s. 6d. Hookham. 1792.

Swift's History of John Bull is well known, and so truly excellent, that every follower in this path must appear in a disadvantageous light. Our author sketches, with a bold but careless pencil, the late revolutions in America and France, in the humble guise of family-anecdotes, and perhaps he would have pleased us more, if this mode of writing had not been already carried to its highest pitch. The following humorous account of the new doctrines deserves great commendation.

‘The principal position of the new doctrine was, that nothing could be a more capital error than to assert that the caput (for half their system consisted of technical terms) was the head of the body. In a man of six feet high, said they, the legs, abdomen, venter, partes anales, the brachia, the pectus, with the viscera, and their contents, not forgetting the anus, with its organization, which is one of the most fundamental parts, contain in cubic measure more than 5,000 inches, while the caput cannot be allowed more than 100. From hence it follows clearly, indisputably, and without a possibility of doubt, that the body must be considered as the most essential part of the human machine, and ought to be indulged and taken care of, even to the entire destruction and neglect of the caput, if necessary for its welfare. They very shrewdly asked, what the caput, or head, does towards the support of the human frame? Do not the legs carry it, the stomach and viscera feed it, the liver supply it with gall, the heart with blood, and the lungs with breath? Do not the arms furnish all its wants from without; while this same proud excrescence, called the head, rides triumphant upon the useful members, enjoys the aggregate fruit of their labours, revels in whatever can gratify sight, taste, and hearing, smelling; scarcely allows feeling to the rest to the limbs, and condemns them to any slavery it pleases? They therefore encouraged all men to throw off the yoke of this system of their grandmothers and nurses, boldly to cut off their heads, or at least to reduce them to some proper subjection to their bodies, and to make them mere functionaries of their limbs.

*A Letter*

*A Letter to a Member of Parliament, on Mail-Coaches.* By T. Pennant. 8vo. 1s. Faulder. 1792.

This Letter chiefly relates to local turnpike concerns, and the loss sustained by the mail-coaches being exempted from paying the tolls. They are in no respect the objects of a literary journalist.

*The Literary Bouquet, a Selection of Essays in Prose, from admired Authors.* 12mo. 2s. 6d. Barton. 1792.

Collections are always pleasing, and generally interesting; but we do not admire the taste which directed the choice in the selection before us. Some pieces are good, but many are indifferent.

*Short Expostulations and Thoughts on Suicide.* 8vo. 6d. Evans. 1792.

We can commend the author's good intentions only: the execution is very frequently imperfect, and the whole by no means calculated to turn the purposed suicide from his design.

*A Dialogue between a Clergyman of the Church of England and a Loy-Gentleman: occasioned by the late Application to Parliament for the Repeal of certain Penal Laws against Anti-Trinitarians.* 8vo. 1s. Bladon. 1792.

The lay gentleman is an acute and subtle disputant; but the clergyman is treated a little unfairly; or, if the dialogue really took place, has in some instances betrayed his own cause. We own, that the dispute does not appear to us of importance; penal statutes never put in force are nearly the same as no statutes at all. But it will be added, they may be put in force. We would ask the Dissenters, if they really dread this event?

*The Moderate Reformer; or, a Proposal to correct some Abuses in the present Establishment of the Church of England, in a Manner that would tend to make it more useful to the Advancement of Religion, and to increase the Respect and Attachment of its Clergy.* 8vo. 1s. Debret. 1791.

Our author in his reform does not proceed far. His proposal, though by no means improper, we can pronounce, without the spirit of prophecy, will not be attended to, for it relates to an equalization of church-preferments.

*The Soldier's Friend: or, Considerations on the late pretended Augmentation of the Subsistence of Private Soldiers.* 8vo. 6d. Ridgway. 1792.

This specious title is designed to cover the most malignant design, that of rendering the soldier discontented with his station, and drawing him by degrees to the society of reformers. If we knew the author we would hold him up to public indignation: we do know the person by whom they have been circulated, and



the very *liberal* manner in which they have been distributed on the parade in St. James' Park.

*A Short Address to the Protestant Clergy of every Denomination, on the Fundamental Corruption of Christianity.* 8vo. 1s. Johnson. 1792.

Where will reformation end? This *fundamental* corruption is the establishment of separate orders of clergy and laity, a separation in the author's opinion equally unscriptural and inexpedient. He defends his system with some plausibility, but with no great success. The arguments we need not at present engage in; for, in this polemic age, we shall have frequent occasion to consider the question.

*Substance of the Report of the Court of Directors of the Sierra Leone Company to the General Court, held at London on Wednesday the 19th of October, 1791. To which is added a Postscript.* Small 8vo. 1s. Philips. 1792.

The Sierra Leone company owes its origin to those gentlemen who have, during these few years persevered in the most strenuous endeavours for procuring an abolition of the slave trade. Their intention is, not only to extend the general commerce of the nation, but to obtain, in particular, a supply of those commodities, the cultivation of which has hitherto been the means of supporting that reprobated traffic. The plan is therefore founded on principles both of humanity and policy; and that it will fully answer, in the end, the most sanguine expectations, may be reasonably concluded from the success with which it has already been prosecuted. The report contains an account of the climate of Sierra Leone, with the population and government, religion and morals, cultivation and trade, as well as the present state of the slave trade in that part of Africa.

*The Sentiments of a Member of the Jacobins, in France, upon the Religion of Reason and Nature.* 8vo. 1s. 6d. Stacie. 1792.

The disguise is not skilfully put on, and the Jacobins have so many sins of their own that they should not be encumbered with those of their neighbours. The system of religion, in this pamphlet, we should have styled a pure Theism, if it had not been debased with the concluding quere, which brings it to something still more pernicious: it is the leading step to Atheism, and its most direct consequences will fall little short of universal scepticism.

†† Wollstonecraft's 'Vindication of the Rights of Women' will certainly appear in our next.



## CRITICAL REVIEW.

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For JUNE, 1792.

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*Calvary; or, the Death of Christ. A Poem, in Eight Books.*  
By R. Cumberland. 4to. 10s. 6d. Boards. Dilly. 1792.

THIS work is not inconsiderable as to magnitude, and of the utmost importance as to its object: but it is preceded by no Dedication to prepossess a patron, a friend, or reader, in its favour;—by no Preface to state the nature of its design, to obviate objections, to blunt the shafts, or conciliate the smiles, of criticism: it is accompanied by no explanatory notes, as might naturally be supposed necessary where a subject of such great importance was descanted on; no less than the machinations of evil men and evil spirits against the Lord's anointed, his death on the cross for the salvation of sinners, the overthrow of Satan; and the resurrection of the just. Mr. Cumberland, with confidence in his abilities, commits his performance to the public without bespeaking its attention, or soliciting its regard: and such a performance deserves both the one and the other. It is not a faultless monster, neither are all its defects light and trivial. But, compared with its perfections, and weighed in the scale opposite to them,

— ‘they quick up-fly, and kick the beam.’

It may be considered as a second part, or as the sequel to *Paradise Regained*; an appellation more suitable to the present poem than to Milton's second epic: and it opens, like *Paradise Lost*, with the introduction of Satan, and an assembly of fallen spirits.

‘ ’Twas night, when Satan, prince of darkness call'd,  
And fitly call'd, for evil hates the day,  
Walk'd forth on hellish meditation bent,  
Prowling the wilderness: where'er he trode,  
Earth quak'd beneath his foot; before him roll'd  
Thick cloud and vapour, making night's dark shade  
More black and terrible; the beasts of prey,  
Every wild thing that roams the savage waste  
And howling to the moon demands it's food,  
Fled his approach; the lion and the pard

Scented the blast and slunk into their dens ;  
 For whilst his breast with raging passions boil'd,  
 Hatred, revenge, and blasphemous despoight,  
 The sighs he vented from the hell within  
 Breath'd death into the air ; his haggard eyes,  
 Which still in speechless agonies he roll'd,  
 Out-glar'd the hyæna's ; other fires than their's  
 To light his dismal path he needed none.'

In this description we recognise that proud rebellious spirit who is so admirably delineated in the first of Milton's poems ; and his soliloquy, that succeeds on finding himself on the same spot where he had in vain practised his temptations, forcibly recalls the *Paradise Regained*. The language, a few lines at the beginning excepted, like the general diction of that poem, is rather defective in elevation, and what strengthens the similitude is, the recapitulation into which he enters of his different defeats. He summons the infernal host : the chiefs are enumerated ; their persons and attributes described, and the poetical reader's old acquaintance, Belial, Baal (*Beelzebub*), Mammon, Moloch, &c. appear, agreeable to their former characters, as delineated by Milton. The council, indeed, rather too much resembles that of Pandæmonium. Moloch is for 'war, open war.' Belial for voluptuous seduction. Baal's politics are more deep and subtle, inferior only to Satan's, who selects Mammon as the fittest instrument to attempt the fidelity of Judas Iscariot.

Mammon, expatiating on his toils and labours observes,

'How many daintier spirits do I see  
 Fair as in heav'n and in fresh bloom of youth,  
 Whilst I, with shrivel'd sinews cramp'd and scorch'd  
 'Midst pestilential damps and fiery blasts,  
 Drag as you see a miserable load,  
 Age-struck without the last resource of death.'

What he adds is totally inconsistent with the idea of his spiritual nature.

'Oft, when in search of gold or silver ore  
 In earth's metallic veins, I've labour'd long  
 And hard, in damp and darksome caverns pent,  
 Mining the solid rock, at length to light  
 And the free air emerg'd, I've found my limbs  
 Stiffen'd with cramps, or with cold ague numb'd.'

Satan likewise somewhere talks of 'pains racking his *stiff-  
 en'd* joints.'

It is surely improper to represent a spirit, one of those called just



just before 'incorporeal essences,' as subject to bodily pains and infirmities. Neither can we thoroughly approve the speech of Satan to Moloch, who is introduced like Agamemnon reviewing the Grecian host, reprimanding some, and applauding others. (Il. iv.)

—— ' had all like thee

So bravely fought, heaven never had been lost.'

His rebuke to Dagon likewise appears to us exceptionable.

—— ' vast in size,

In soul diminutive, had that *huge mass*

Valour proportionate, heaven had been ours.'

The idea of such a possibility, though spoken by the father of lies, seems shocking and almost impious.

Mammon, now a reverend Levite in appearance, meets Judas in a solitary place, and the interview is managed with much address. The first speech of Judas, in which he complains that

—— ' if when all is past,

And this sad scene concludes, no reck'ning comes,

No grateful compensation after death,

Hard is our fate'——

When he lays himself open to temptation through the suggestions of avarice, the conduct of the poet is excellent: and the description of our Saviour's appearance at the celebration of the Passover is strikingly solemn. The language, though plain and unaffected, is not devoid of sublimity.

—— ' To this feast,

Prelusive of his own pure sacrifice

And type of his blood-shedding, Jesus came:

The guests were present and the table spread;

With loins begirt, as men upon the march,

And staff in hand, they snatch a hasty meal:

This done, in pensive meditation rapt,

The Savior, conscious of impending death,

Sate in the midst; to his all-present mind

The treason and the traitor stood confest.

Low'ring, abash'd and from the rest apart,

Iscaiot at the table's lowest foot

Took post, where best he might escape that glance,

From whose intelligence no heart could hide

Its guilty meditations: all eyes else

Were center'd on the Savior's face divine,

Which with the brightness of the Godhead mix'd

Traces of human sorrow, and display'd

The workings of a mind, where mercy seem'd  
 Struggling to reconcile some mortal wrong  
 To pardon and forbearance : Such a look  
 Made silence sacred, every tongue was mute ;  
 Ev'n Peter's zeal forbore the vent of words,  
 Or spent itself in murmurs half suppress'd.  
 At length the meek Redeemer rais'd his eyes,  
 Where gentle resignation, tempering grief,  
 Beam'd grace ineffable on all around.'

He addresses them as in the Gospel of St. John\*, washes their feet, foretels his death, and points out his betrayer in the person of Judas. Here, and in the remaining part of this book, in which the discourse of Christ is continued, Mr. Cumberland keeps nearly to the noble original. Its unornamented grandeur and pathos could indeed receive no addition from the pomp and harmony of numbers. Mr. Cumberland has acquitted himself with decency, which we consider as no moderate compliment in so difficult an undertaking. All adventitious ornament would have been ungenial to the Evangelist's narrative, and debased its majestic simplicity. But it is somewhat remarkable, that Mr. Cumberland should have omitted the only figurative † passage in it, consequently most susceptible of poetical ornament, that in which our Savior compares himself to a vine, and his disciples to its branches. The sop, which our Lord gives to Judas, is styled, we think improperly, '*a spell*.'

' Now, as the speli within him 'gan to work,  
 The traitor's visage, like the troubled sea  
 Uptorn and furrow'd with tempestuous winds,  
 Shifted its hues, now deadly pale, aghast  
 And horror struck, now fiery red, deform'd  
 With hellish rage, and from man's semblance chang'd  
 To very dæmon, terrible to fight.'

Mr. Cumberland here indulges himself in a description not warranted by Scripture; the comment may, however, be allowed, though not strictly authorised. A beautiful image of a very different kind occurs in these lines.

' So spake the Lord, and with these gracious words  
 His faithful remnant cheer'd, for soft they fell  
 As heav'n's blest dew upon the thirsty hills,  
 And sweet the healing balm, which they distill'd  
 On sorrow-wounded souls.'——

\* Vide chap. xiii. to the conclusion of chap. xviii.

† John xv. 1.

A judicious reflexion, addressed to unbelievers, closes the book.

The next gives an account of Judas' treason. His soliloquy, his sophistical arguments to reconcile the meditated treachery to his conscience, are excellent. His interview with Caiaphas and the Jewish Sanhedrim is, we think, too much dilated. Some spirited apostrophes, naturally arising from their behaviour, and the description of the infernal synod succeeding to their vacant seats on the dissolution of the assembly, are traced by the pencil of genius.

' Now break your synod up, ye envious priests,  
Elders and scribes ! prepare your harden'd hearts  
To judge the Lord of Life'——

' Hence to your homes ! there meditate new plots ;  
The fiends shall be your helpers, to your thoughts  
Present, though not to fight, they swarm around,  
Now here, now there, now hovering over head,  
Where, as your enmity to Christ breaks forth,  
And your blaspheming voices fill the roof,  
Like steaming vapors from sulphureous lakes,  
Joyous they catch the welcome sounds, and fan  
With clapping wings the pestilential air,  
Applauding as they soar. Now clear the hall ;  
Yield up your seats, ye substituted fiends ;  
Hence, minor dæmons ! give your masters place !

And hark ! the King of Terrors speaks the word,  
He calls his shadowy princes, they start forth,  
Expand themselves to fight and throng the hall,  
A synod of infernals : forms more dire  
Imagination shapes not, when the wretch,  
Whom conscience haunts, in the dead hour of night,  
Whilst all is dark and silent round his bed,  
Sees hideous phantoms in his feverish dream,  
That stare him into madness with fix'd eyes  
And threat'ning faces floating in his brain.'

The effects of the music, which sounds by Satan's command the praise of Mammon, demands applause for boldness of conception and felicity of style, which, as well as some of its images, is truly classical. But we must not transcribe every passage that deserves our approbation. Chemos, styled by Milton, ' the obscene dread of Moab's sons,' enters the assembly, and informs them of Jesus' behaviour, and his discourse to his disciples on the mount of Olives.



— ' I saw him fall

Prostrate to earth, and vent such heart-felt groans,  
That were I other than I am, less wrong'd,  
Less hostile to the tyranny of Heaven,  
Whence I am exil'd, I had then let fall  
Weak pity's tear and been my nature's fool.'

This sentiment seems imitated from a noble passage in the *Tempest*, when Ariel informs Prospero that his enemies were in so wretched a state,

' That if you now beheld them, your affections  
Would become tender.

*Pros.* Dost thou think so, spirit?

*Ariel.* Mine would, Sir, were I human.'

Prospero's reflexion on this speech, and indeed the whole passage, may be imitated, but never exceeded. The narrative given by Chemos of his combat with Gabriel is exceptionable, as it gives an ungenial idea of a spirit to suppose him capable of receiving a bodily wound, and that wound exhibiting 'a ghastly chasm and fore-rankling, where Gabriel's spear had lodg'd its massy fluke.' Milton and Homer introduce the same circumstance, but with this salvo, that spiritual essence soon closes again, which somewhat qualifies the idea. The indignation with which Satan hears this account is highly characteristic.

' Doth Gabriel think God's favour can reverse

Immutable pre-eminence, and raise

His menial sphere to that, in which I shone

Son of the morning? Doth he vainly hope

Exil'd from heav'n we left our courage there,

Or lost it in our fall, or that hell's fires

Have parch'd and wither'd our shrunk sinews up?

Delusive hope! the warrior's nerve is strung

By exercise, by pain, by glorious toil;

The torrid clime of hell, it's burning rock,

It's gulph of liquid flames, in which we roll'd,

Have calcin'd our strong hearts, breath'd their own fires

Into our viens, and forg'd those nerves to steel,

Which heav'n's calm æther, her voluptuous skies

And frequent adorations well nigh smooth'd

To the soft flexibility of slaves,

Till bold rebellion shook its fetters off,

And with their clangor rais'd so brave a storm,

That God's eternal throne rock'd to it's base.'

He declares his resolution to revenge Chemos, by combating Gabriel himself; and the book concludes with these nervous lines.

' 'Twas said, the princes of th' assembly rose  
In reverence to his will; the legion round  
Smote on their shields the signal of assent,  
Tow'ring he stood, the Majesty of Hell,  
Dark o'er his brows thick clouds of vengeance roll'd,  
Thunder was in his voice, his eye shot fire,  
And loud he call'd for buckler and for spear;  
These bold Azazel bore, enormous weight,  
For Atlantean spirit proper charge:  
With eager grasp he seiz'd the towering mast,  
And shook it like a twig; then with a frown,  
That aw'd the stoutest heart, gave sign for all  
Strait to disperse, and vanish'd from their fight.'

We must not, however, be silent in regard to some defects of language that occur in this part of the performance.

' *Perch'd* on the summit of the sacred mount  
*Should'ring* God's temple a proud palace stood.'

' *Perch'd*' conveys a degrading idea of a 'proud palace,' and its 'should'ring' the temple a very incongruous one.

To be '*trap'd* in a snare;' to '*set the croud agape*;' Satan's '*having furlough upon earth*;' '*all this night kept house*;'

' The halls and lobbies vomit forth a swarm  
Of faucy servitors,'—

are expressions either modern or mean. 'The *dead anatomy*.' What occasion for this epithet? '*Gloat* with envy.' Eyes may glare or flash with envy, but '*gloat*' is commonly applied to another passion. 'Let prophecies,' says Judas, speaking of the death of Christ, '*sound his knell*;' but was it usual among the Jews to toll a bell on such an occasion? Potosi's, '*glittering mountains*' are mentioned 1500 years before the epithet could be appropriate, or that name given to them. They are talked of by Satan; and if prescience be allowed him, we withdraw our objection.

In the catalogue of the infernal host in the first book, '*wizards* and familiars,' and in several other places '*wizard imps*,' are mentioned as a species of dæmons; but is not this a mistake? By wizard we understand a conjurer, not a devil.

In the fourth book we have a general review of Christ's agony in the garden.

'Lo! where the Savior kneels; he looks around  
 For some to succour, to support, some friend,  
 Whose sympathising eye might beam upon him,  
 And with a moment's glance of pity cheer  
 His desolated spirit. All around  
 Is vacant horror, solitary, dark;  
 The partners of his heart, the chosen few,  
 The friends, who should have watch'd, are wrapt in sleep,  
 Insensible, supine, oblivious sleep;  
 Woes multiplied by woe, and that the worst,  
 Ingratitude, the sharpest fang that gnaws  
 Man's bleeding bosom. In this sad extreme,  
 His soul revolting from the noisome draught,  
 With eyes to Heav'n uplifted, and a sigh,  
 Which shew'd that human weakness then o'erpower'd  
 His soul's divinest part—Abba! he cries,  
 Father, all things are possible to Thee,  
 Remove this cup!—Then bows his patient head  
 And qualifies the pray'r—Yet not my will,  
 But thine be done!—No voice from Heav'n replies:  
 All Nature sleeps in silence still as death,  
 As if the planets in their spheres had paus'd  
 To watch the trembling balance, on whose point  
 The fortunes of this globe suspended hung,  
 It's ruin or redemption, death or life.'

This is striking and pathetic, and the horror that overwhelms  
 Satan, now arrived to encounter Gabriel, at Christ's 'drain-  
 ing the cup mysterious,' is happily conceived and delineated.  
 His interview with Gabriel does no less credit to Mr. Cum-  
 berland's powers of imagination: but their comparison to  
 Hannibal and Scipio on the plain of Zama, 'one blooming in  
 immortal youth,' the other finding 'his strength as by en-  
 chantment blasted,' though it strikes us as justly applicable,  
 yet is destitute of any good effect. Small things thus assim-  
 ilated to great, rather diminish than elevate the subject. The  
 similitude reversed, i. e. Hannibal and Scipio, compared  
 to Satan and Gabriel, would have added dignity and conse-  
 quence to the idea of the persons so illustrated. When Satan  
 complains of being 'weak and ill at ease,' and when in an-  
 other place he is described as hurl'd to the bottomless pit 'with  
 shatter'd brain and broken limbs,' the idea of real substance  
 too forcibly occurs to our mind. We have before noted some  
 expressions of this kind, and many others might be selected.  
 Spiritual essence is of so subtle a nature that it cannot well be  
 apprehended by mortality, but eludes the grasp, and fades  
 unembodied



unembodied and colourless \* before the mental eye. The difficulty of avoiding such phrases, therefore, as convey ideas of matter, when those aerial beings are necessary agents, is fully obvious, and Mr. Cumberland has but copied the errors, if we may so style them, of Milton †. The ensuing speech is not free from this mixture of spirit and matter. That the fallen angels, having by sin impaired their divine nature, became subject to pain and other evils, was the poetical creed, and possibly not a groundless one, of Milton's; and Mr. Cumberland is certainly liable to no reprehension for the manner in which he has followed it in this, and in many other parts of his poem.

• Since this angelic form, from death exempt,  
Sometimes shall yield to aches and transient pains  
And natural ailments for awhile endur'd,  
What wonder, if ethereal spi'rit like me,  
Pent in this atmosphere, and fain to breathe  
The lazy fogs of this unwholesome earth,  
Pine for his native clime? What, if he droop,  
Worn-out with care and toil? Wert thou as I  
Driv'n to and fro, and by God's thunder hurl'd  
From Heav'n's high ramparts, would that silken form  
Abide the tossing on hell's fiery lake?  
Hadst thou like me travers'd the vast profound  
Of antient Night, and beat the weary wing  
Through stormy Chaos, voyage rude as this  
Wou'd ruffle those fine plumes. I've kept my course  
Through hurricanes, the least of which let loose  
On this firm globe would winnow it to dust,  
Snap like a weaver's thread the mighty chain,  
That links it to heav'n's adamantine floor,

\* The character of Ariel, in the Tempest, is, if any, an exception to this observation; and shews the extraordinary powers of Shakspeare. We form as distinct a conception of this supernatural being as of any of the human actors in that wonderful drama

† He, however, makes a good apology for himself in the words of Raphael, to our first progenitor.

— How shall I relate  
To human sense th' invisible exploits  
Of warring spirits? Book v. 556.

This difficulty he proposes to get over in the following manner:

— what surmounts the reach  
Of human sense, I shall delineate so,  
By lik'ning spiritual to corporeal forms,  
As may express them best. Book v. 571.

It must be confessed, after all, that it was impossible for Adam to understand the angel's discourse about legions, imbattled squadrons, files of war, brazen chariots, emblazon'd shields, and a hundred similar expressions; but the reader can, and with that we ought to be satisfied.

And

And whirl it through the Infinite of Space.  
 And what hast thou, soft Cherub, done the whilst?  
 What are thy labors? What hast thou atchiev'd?  
 Heav'n knows no winter, there no tempests howl;  
 To breathe perpetual spring, to sleep supine  
 On flowery beds of amaranth and rose,  
 Voluptuous slavery, was Gabriel's choice:  
 His bosom never drew th' indignant sigh,  
 That rent my heart, when call'd to morning hymn  
 I paid compulsive homage at God's throne,  
 Warbling feign'd hallelujahs to his praise.  
 Spirits of abject mould, and such art thou,  
 May call this easy service, for they love  
 Ignoble ease; to me the fulsome task  
 Was bitterest slavery, and though I fell,  
 I fell opposing; exil'd both from heav'n  
 Freedom and I shar'd the same glorious fall.  
 Go back then to thy drudgery of praise,  
 Practise new canticles and tune thy throat  
 To flattery's fawning pitch; leave me my groans,  
 Leave me to teach these echoes how to curse;  
 Here let me lie and make this rugged stone  
 My couch, my canopy this stormy cloud,  
 That rolls stern winter o'er my fenceless head;  
 'Tis freedom's privilege, nor tribute owes,  
 Nor tribute pays to Heav'n's despotic King.'

The same spirit which characterises the fallen archangel in Milton is here admirably supported: the ideas are, however, copied from him, but not the dreadful effect which the glance of our Savior wrought on the haughty spirit.

• Thus whilst he spake, the Savior of mankind,  
 New ris'n from pray'r, drew nigh; whereat the fiend,  
 Or e'er the awful presence met his eye  
 Shivering, as one by sudden fever seiz'd,  
 Turn'd deadly pale; then fell to earth convuls'd.  
 Dire were the yells he vented, fierce the throes  
 That writh'd his tortur'd frame, whilst through the seams  
 And chinks, that in his jointed armour gap'd,  
 Blue sulph'rous flames in livid flashes burst,  
 So hot the hell within his fuel'd heart,  
 Which like a furnace sev'n times heated rag'd.'

When Mr. Cumberland gives scope to his imagination, or adopts ideas from the *Paradise Lost*, his style, like Milton's, is in general forcible, sonorous, and majestic. When he adheres to the narrative or dialogue part of the Scripture, his resemblance

blance to the Paradise Regained is no less conspicuous. He creeps on the ground, or skims near it, on doubtful and timid wings. The flights of fancy are indeed improper on such an occasion. And when he paraphrases the original, as he does in regard to the treachery of Judas, and in expressing the devotional sentiments utter'd by our Saviour, neither the narrative nor moral receives any additional graces. The poem returns to Satan. He is discovered by Mammon rolling in torments on the ground, and unable to rise. He compares himself to Prometheus, and his sufferings to those caused by the envenomed shirt of Nessus\*. But even poetical probability is violated by his dwelling on the dreams of history, or fables of bards at such a period. He speaks more in character, as we may suppose that the circumstance might have attracted his observation, when he utters this comparison.

‘ Me like an eagle in my tow’ring flight,  
From the proud zenith of the sun’s bright sphere  
Headlong he hurls to earth with shatter’d wing  
And plumes dishevell’d grov’ling in the dust.’

In enumerating his impious actions he observes,

‘ These and a countless multitude of wrongs  
Cry in the catalogue so loud against me,  
That should the thunder of God’s vengeance sleep,  
Mercy herself would seize th’ uplifted bolt  
And speed the ling’ring blow.’

This sentiment is expressed in Shakspeare’s happiest manner; and the conclusion of the book is wonderfully sublime and terrible. Satan, being raised from the ground by Mammon, bears reluctant testimony to the power and divinity of Christ, and feels a presentiment of his impending doom.

— ‘ I perceive

These exhalations, that the night breathes on me,  
Are loaded with the vaporous steams of hell.’

He delivers his last injunctions to Mammon: who

— ‘ in ghastly silence stood  
Gazing with horror on his chieftain’s face,  
That chang’d all hues by fits, as when the north,  
With nitrous vapors charg’d, convulsive shoots

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\* A character in one of Massenger’s plays expresses himself in the same figurative manner.

No! I must downward, downward; tho’ Repentance  
Could borrow all the glorious wings of Grace,  
My mountainous weights of sins would crack their pinions,  
And sink them to hell with me: The Reuegado, Act iii. Sc. 2.

The despair of Grimaldi, in the scene from whence the above is taken, is not inferior, and very similar to that of Satan’s in the present poem.



It's fiery darts athwart the trembling pole,  
 Making heav'n's vault a canopy of blood;  
 So o'er the visage of the exorcis'd fiend  
 Alternate gleams like meteors came and went;  
 And ever and anon he beat his breast,  
 That quick and short with lab'ring pulses heav'd.  
 One piteous look he upward turn'd, one sigh  
 From his sad heart he fain had sent to heav'n,  
 But ere the hopeless messenger could leave  
 His quiv'ring lips, by sudden impulse seiz'd  
 He finds himself uplifted from the earth;  
 His azure wings, to sooty black now chang'd,  
 In wide expanse from either shoulder stretch  
 For flight involuntary: up he springs  
 Whirl'd in a fiery vortex round and round;  
 As when the Lybian wilderness caught up  
 In sandy pillar by the eddying winds  
 Moves horrible, the grave of man and beast;  
 Him thus ascending the fork'd light'ning smites  
 With sidelong volley, whilst loud thunders rock  
 Heav'n's echoing vault, when all at once, behold!  
 Caught in the stream of an impetuous gust  
 High in mid-air, swift on the level wing  
 Northward he shoots, and like a comet leaves  
 Long fiery track behind, speeding his course  
 Strait to the realms of Chaos and old Night,  
 Hell-bound, and to Tartarean darkness doom'd.

(To be continued.)

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*A Vindication of the Rights of Woman: with Strictures on Political and Moral Subjects. (Concluded from Vol. IV. p. 398.)*

**W**OMEN are supposed to be degraded; for, possessing rights coequal, *almost* coeternal, with man, they are sunk, in our fair author's opinion, unjustly and improperly *below* him. I have often erred, says Hogarth, in his Analysis of Beauty, in the drawings: look not on these, but on the precepts. Yet it is strange, that an analyser of beauty could not express it in correct drawings: it is more surprising, that this contender for the equality of women, cannot defend the cause in a correct sentence, or with accurate ideas. Women we have often eagerly placed *near* the throne of literature: if they seize it, forgetful of our fondness, we can hurl them from it. A sentence that occurs early in the 4th chapter, has drawn this opinion almost reluctantly from us. The '*flamina* of immortality, if I may be allowed the phrase, is the *perfection* of human reason'—Why? the explanation is not more singular;

singular: 'for was man created perfect, or did a flood of knowledge break in upon him when he arrived at maturity, that precluded error, I should doubt, whether his existence would be continued after the dissolution of the body.' This is the old absurd proposition quaintly and awkwardly expressed, viz. because our reason is imperfect, there must be a future state; for reason must be perfected. We may as well say, because apples are not as large as pumpions, there must be future orchards in the other world. The reasoning, which follows in the same page, is equally untenable; and, if miss Wollstonecraft had wished to give a practical instance of the inferiority of the female mind, she has completely effected it. Again, 'but dismissing those fanciful theories, and *considering woman as a whole, let it be what it will, instead of a part of man*, the enquiry is, whether she has reason or not.' Why? because, if she has, she was not intended merely as the solace of man.—This is literally uniting the mechanical powers in a machine to cut cabbages: dear lady, you *may* be a *pleasing* companion, but, depend on it, we will allow you other merits. We only wish that you would not so rashly resign the power of pleasing; for be assured your different qualifications without it, will not be very impartially weighed.

The power of generalizing ideas is the only rational acquirement, it is said, of the divine being, and this acquisition has by some been denied the ladies; and the causes that degrade the sex, and prevent woman from this operation of the mind, are next pointed out. We never yet met with a lady who was not able to generalize or decompound ideas. An instance? Well, you shall have one. A young lady, with a full flow of health, and a vivid glow of colour, looks well at a ball with ribbons of an apple green. It is a simple observation, but the rival beauty immediately renders it a general one, and fixes in her mind, the propriety of suiting the colour of the dress to the complexion. On her next appearance, knowing that an olive beauty will look disadvantageously with the apple green, she politically adopts the lilac or the brown. How then are the ladies degraded? The operation of the mind is the same, whether the subject be the colour of a ribbon, the source of moral virtue, or the connection of any cause with the effect.

From the remotest antiquity, woman, our author tells us, has either been a slave or a despot, and either situation retards the progress of reason. Some pages are employed to show that minute attention to woman weakens their minds, and miss Wollstonecraft wishes 'to see the distinction of sex confounded in society, unless'—Do our eyes deceive us?—unless—where

LOVE animates the behaviour. Is it so then? Our fair author



thor objects not to the lover; and reason may, she thinks, be degraded with such an object in view.

‘ In the regulation of a family, in the education of children, understanding, in an unsophisticated sense, is particularly required : strength both of body and mind ; yet the men who, by their writings, have most earnestly laboured to domesticate women, have endeavoured, by arguments dictated by a gross appetite, that satiety had rendered fastidious, to weaken their bodies and cramp their minds. But, if even by these sinister methods they really persuaded women, by working on their feelings, to stay at home, and fulfil the duties of a mother and mistress of a family, I should cautiously oppose opinions that led women to right conduct, by prevailing on them to make the discharge of a duty the business of life, though reason were insulted. Yet, and I appeal to experience, if by neglecting the understanding they are as much, nay, more detached from these domestic duties, than they could be by the most serious intellectual pursuit, though it may be observed, that the mass of mankind will never vigorously pursue an intellectual object \*, I may be allowed to infer that reason is absolutely necessary to enable a woman to perform any duty properly, and I must again repeat, that sensibility is not reason.’

This reasoning, for want of a few necessary distinctions, might easily be rendered ridiculous, but we have disclaimed this petty warfare. We have selected this passage from the desultory inconclusive chapter before us, to show with how much labour Miss Wollstonecraft erects her trifling buildings. We allow that women must have reason for these pursuits, and, in general, the sounder the judgment, they will execute them better. But how is this connected with the subject? or does it prove that the lady who is never suffered to stoop for her handkerchief cannot be either a good wife or a good mother.

The degrading sensibility, attained by these indulgences, is supposed to be the source of error in another view, by unfitting the mind for the most early and delightful office, ‘ teaching the young idea how to shoot.’ People of sensibility infallibly spoil the child’s temper, it is said; but it may be added, that the severity of reason, independent of sensibility, breaks the spirit; and that the heart dictates a thousand nameless endearing attentions, which the reason is a stranger to: besides, that the human mind possesses social affections, as well as reasoning powers, which must be checked by such conduct. But the absurdity of the remark will be, in a moment clear, or, if it is not, the reduction to an absurdity soon appears. ‘ I have

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\* \* The mass of mankind are rather the slaves of their appetites than of their passions.’



followed, says the author, this train of reasoning much further, till I have concluded that a person of genius is the most improper person to be employed in education either public or private.' Follow it, dear lady, a little farther; and with your singular talents, you will soon perceive these premises lead to a farther conclusion, that the very best person, to whom education can be intrusted, is an idiot.

' It would almost provoke a smile of contempt, if the vain absurdities of man did not strike us on all sides, to observe, how eager men are to degrade the sex from whom they pretend to receive the chief pleasure of life; and I have frequently with full conviction retorted Pope's sarcasm on them; or, to speak explicitly, it has appeared to me applicable to the whole human race. A love of pleasure or sway seems to divide mankind, and the husband who lords it in his little harem thinks only of his pleasure, or his convenience. To such lengths, indeed, does an intemperate love of pleasure carry some prudent men, or worn out libertines, who marry to have a safe bed-fellow, that they seduce their own wives.—Hymen banishes modesty, and chaste love takes its flight.

' Love, considered as an animal appetite, cannot long feed on itself without expiring. And this extinction, in its own flame, may be termed the violent death of love. But the wife who has thus been rendered licentious, will probably endeavour to fill the void left by the loss of her husband's attentions; for she cannot contentedly become merely an upper servant after having been treated like a goddess. She is still handsome, and, instead of transferring her fondness to her children, she only dreams of enjoying the sunshine of life. Besides, there are many husbands so devoid of sense and parental affection, that during the first effervescence of voluptuous fondness they refuse to let their wives suckle their children. They are only to dress and live to please them: and love—even innocent love, soon sinks into lasciviousness when the exercise of a duty is sacrificed to its indulgence.'

These remarks require not a comment; but that they should fall from a female pen, is a little surprising. If to be loved, degrades the sex, we suspect our author's plan of reformation will be less successful, than even that of her great coadjutor Mr. Thomas Paine. In the conclusion, she is more rational, and we shall transcribe it.

' In tracing the causes that, in my opinion, have degraded woman, I have confined my observations to such as universally act upon the morals and manners of the whole sex, and to me it appears clear that they all spring from want of understanding. Whether this arise from a physical or accidental weakness of faculties,

culties, time alone can determine; for I shall not lay any great stress on the example of a few women \* who, from having received a masculine education, have acquired courage and resolution; I only contend that the men who have been placed in similar situations, have acquired a similar character—I speak of bodies of men, and that men of genius and talents have started out of a class, in which women have never yet been placed.'

As we have now ascertained the outline of our author's system, and adduced the principal arguments brought in support of it, and a few (indeed a few only) of the very peculiar opinions and expressions, we must step on more rapidly, lest the Rights of Woman seem to preclude the great *privileges* of man. The 5th chapter contains 'animadversions on some of the writers who have rendered women objects of pity, bordering on contempt.' This is the language of the present author, and our readers can now understand it without a comment. The first of the writers examined is Rousseau, and he is reprehended for making Sophia the tender victim of love and sensibility. Fordyce is blamed for inculcating, in his system, female meekness and artificial grace; for the farrago of affected sentiment and unnatural refinement; for extravagant unmeaning compliment, and its doctrines of abject submission. We own that to Fordyce's Sermons much may be objected; nor can we deny that many of the observations, in this section, are just. Dr. Gregory comes next under review; and our author a little petulantly objects, in the midst of some judicious and well-turned compliments, to the concise elegance of the style, scarcely suitable to the affectionate father, with his tenderness and solicitude tremblingly alive. Miss Wollstonecraft knew not Dr. Gregory, and we forgive her; she will, however, excuse us for remarking, that the tender elegance of his mind, his habit of thinking and speaking with feeling and propriety, were so firmly rooted, that his most careless convivial language had often the elegance of a finished composition. The great objection to the 'Last Legacy' seems the system of dissimulation, which pervades the whole; but on the subject we have already given our opinion. Some of Mrs. Piozzi's opinions; those of the baroness de Stael, of madame Genlis, Mrs. Chapone, and Mrs. Macaulay, are mentioned with respect or with an ardor of esteem; yet with Mrs. Chapone our author adds, that she cannot always agree in opinion; some general observations on education, introduced

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\* Sappho, Eloisa, Mrs. Macaulay, the empress of Russia, madame d'Eon, &c. These, and many more, may be reckoned exceptions; and, are not all heroes, as well as heroines, exceptions to general rules? I wish to see women neither heroines nor brutes; but reasonable creatures.'



with strictures on lord Chesterfield's system, conclude the chapter.

The sixth chapter is on the effect which an early association of ideas has on the general character. The proposition, as a general one, is unexceptionable. We object only to the application, as connected with our author's system: if the manners of women are not so essentially wrong, as they are represented in this volume, the early association of ideas is not injurious.

'Modesty! sacred offspring of sensibility and reason!—true delicacy of mind!—may I unblamed presume to investigate thy nature, and trace to its covert the mild charm, that mellowing each harsh feature of a character, renders what would otherwise only inspire cold admiration—lovely!—Thou that smootheest the wrinkles of wisdom, and softenest the tone of the sublimest virtues till they all melt into humanity;—thou that spreadest the ethereal cloud that surrounding love heightens every beauty, it half shades, breathing those coy sweets that steal into the heart, and charm the senses—modulate for me the language of persuasive reason, till I rouse my sex from the flowery bed, on which they supinely sleep life away!'

This pretty poetical address introduces the chapter, of which a 'comprehensive consideration of modesty,' in general, is the subject—not considering modesty as a 'sexual virtue.' How this is done may appear surprising; we have seen such instances in legerdemain tricks—hey presto, pass, be gone! was any thing ever executed more dexterously. See; modesty is no longer modesty: it is something else, and that something, a lady who can write like miss Wollstonecraft, who can discuss anatomical subjects with men, and the proportions of naked statues (p. 278), is of very little importance. Let us, however, give a short abstract of the power which thus transmutes words and things. Modesty is either the purity of mind, which is the effect of character, or it is that soberness of mind which sets a *proper* value on our powers and abilities. In the common systems of vulgar souls this last quality is styled confidence. A modest man is steady, a humble man timid, and a bashful one timid from ignorance. This is a trifling jargon: modesty when applied to women is, as miss Wollstonecraft states, purity of mind. This purity may not be alarmed at the learned discussions of anatomy, the sexual system of botany, or the proportions of the Farnese Hercules. She has, however, unfortunately forgotten that the imagination, which the severity of study, or the profoundest investigations cannot wholly suppress, will connect these subjects with



others, which a pure mind should not admit. Unfortunately, on these enquiries the imagination, for reasons which it is unnecessary to state, is peculiarly active. In this disquisition then, respecting modesty, she has in some respects changed the terms, and in others misrepresented them. If she had adopted the first distinction of purity of mind; and added a corresponding propriety of behaviour, she would have come nearer to the truth, and she would have found modesty to be peculiarly a female virtue. We know, indeed, that many men are truly modest; that others can, for a time, guard their conduct, and appear so; but women, in consequence of their peculiar sensibility, feel more quickly and with more pain any offensive hint. This is, however, the source of our author's error: women *must* not have more sensibility, because it is a weakness, consequently they must not possess, in a peculiar degree, modesty. What are virtue, purity and modesty, compared with a system? what are even the lives of all the men and women that ever existed?

The difficulties and inconsistencies we mentioned pervade the whole chapter, and produce either confusion or error in the reasoning. Some parts of it contain representations not the most delicate: they are, however, the errors of women, and should have been respected by a woman. Swift's picture of a lady's dressing-room is indefensibly indelicate: it would have been disgusting from a female pen, and yet we have often the door left a-jar, and we see too much.

In the 8th chapter, miss Wollstonecraft endeavours to show, that 'morality is undermined by sexual notions of the importance of a good reputation.' The first proposition startled us. 'It has long since occurred to me, says this levelling lady, that advice respecting behaviour, and all the various modes of preserving a good reputation, which have been so strenuously inculcated on the female world, were *specious* poisons, that, incrusting morality, eat away the substance.' The foundation of the reasoning, in support of this curious proposition is that, from the present state of the arguments, women are led to prefer reputation to chastity, and are not unwilling to err, if they think their errors will be concealed. The reasoning is perfectly consistent with the rest of the work, for it can only have any force, when the preliminary is admitted, that modesty is no sexual virtue. These are propositions that cannot be treated with ridicule: it is enough to adduce them to raise the contempt and indignation of man, and of her own sex. The concluding reflections on the chastity of man, are more nauseously disgusting and indelicate, than a reader, without some specimens of the style and language of this volume, can conceive.

Our author next proceeds to consider 'the pernicious effects which arise from the unnatural distinctions established in society.' But the first part is 'meat thrice sodden,' the repeated observations on the necessity of rendering woman independent, and no longer an idol on account of her beauty, no longer the enervated victim of sensibility and indulgence; the second part is more purely political, a trifling declamation of a levelling reformer: to which is added some enquiry on the proper employment for women.—The two following chapters on parental affection and filial duty are scarcely in a different style. The precepts are calculated to form such women as we hope never to see; such as we are certain would waste their days in joyless celibacy, their sweets upon the desert air.

Our author's observations on 'national education' are not distinguished for extensive views, or just reasoning. The declamation on the danger of public schools is trite and trifling; the remarks on female boarding-schools have a better foundation: we suspect, that the unpleasing picture is a likeness. The outline of the new plan we shall transcribe.

'To render this practicable, day schools, for particular ages, should be established by government, in which boys and girls might be educated together. The school for the younger children, from five to nine years of age, ought to be absolutely free and open to all classes\*. A sufficient number of masters should also be chosen by a select committee, in each parish, to whom any complaint of negligence, &c. might be made, if signed by six of the children's parents.

'Ushers would then be unnecessary; for I believe experience will ever prove that this kind of subordinate authority is particularly injurious to the morals of youth. What, indeed, can tend to deprave the character more than outward submission and inward contempt? Yet how can boys be expected to treat an usher with respect, when the master seems to consider him in the light of a servant, and almost to countenance the ridicule which becomes the chief amusement of the boys during the play hours.

'But nothing of this kind could occur in an elementary day-school, where boys and girls, the rich and poor, should meet together. And to prevent any of the distinctions of vanity, they should be dressed alike, and all obliged to submit to the same discipline, or leave the school. The school-room ought to be surrounded by a large piece of ground, in which the children might be usefully exercised, for at this age they should not be confined to any sedentary employment for more than an hour at a time.

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\* Treating this part of the subject, I have borrowed some hints from a very sensible pamphlet, written by the late bishop of Autun on public education.

But these relaxations might all be rendered a part of elementary education, for many things improve and amuse the senses, when introduced as a kind of show, to the principles of which, dryly laid down, children would turn a deaf ear. For instance, botany, mechanics, and astronomy. Reading, writing, arithmetic, natural history, and some simple experiments in natural philosophy, might fill up the day; but these pursuits should never encroach on gymnastic plays in the open air. The elements of religion, history, the history of man, and politics, might also be taught, by conversations, in the Socratic form.

‘After the age of nine, girls and boys, intended for domestic employments, or mechanical trades, ought to be removed to other schools, and receive instruction, in some measure appropriated to the destination of each individual, the two sexes being still together in the morning; but in the afternoon, the girls should attend a school, where plain work, mantua-making, millinery, &c. would be their employment.

‘The young people of superior abilities, or fortune, might now be taught, in another school, the dead and living languages, the elements of science, and continue the study of history and politics, on a more extensive scale, which would not exclude polite literature.’

One of the good effects of this indiscriminate association, is said to be early marriages; but how far this is a national advantage may be doubted: a more frequent one would we fear be, seduction; for the reader will perceive little time allotted to, and less stress laid on religion, while morality is not once mentioned. Indeed, we afterwards hear of the effects of this plan on the moral character, and that these would be schools of morality. The only danger is, that the mischief would be done before the lesson of morality in the marriage-bed would begin. Would a person put a child asleep on a precipice, and trust to its discovering its danger when it awakes?

The volume concludes with ‘some instances of the folly which the ignorance of woman generates, and reflections on the moral improvement, that a revolution in female manners might naturally be expected to produce.’ The instances of folly derived from ignorance are taken from their superstitious belief in divination or animal magnetism; the *sentimental* turn of the female mind, in their fondness for novels; their partiality for dress; their great sensibility and sexual attraction; and their indulgence of children. The concluding reflections are such as our readers may easily anticipate. Their chief merit depends on the force and propriety of the prior reasoning.



On the whole, we cannot praise this work, or look for the continuation with eagerness. It is, in our opinion, weak, desultory and trifling. Some parts of its subject have given it a splendor in the eyes of individuals; before whom prejudice has interposed a fallacious medium, or whose views party has limited or distorted. If miss Wollstonecraft means it as a trial of skill with the stronger sex, she has wholly failed; she has betrayed her own cause by defending it, and has lost that credit which female authors have sometimes claimed. What shall we say of her language? It is flowing and flowery; but weak, diffuse, and confused: of the indelicacy of her ideas and expressions? Here we must draw the veil, though it was our attention to have collected a bouquet from the parterre. We have desisted, from a respect to *our* readers, which the lady has not paid to *her's*; and we have blushed to copy in the closet, what she has openly published. We call on men therefore to speak, if they would wish the women to be pupils of this new school? we call on the women to declare, whether they will sacrifice their pleasing qualities for the severity of reason, the bold unabashed dignity of speaking what they feel, of rising superior to the vulgar prejudices of decency and propriety.—We may easily anticipate the answer; and shall leave miss Wollstonecraft at least to oblivion: her best friends can never wish that her work should be remembered.

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*The History of Philosophy, from the earliest Times to the Beginning of the present Century; drawn up from Brucker's Historia Critica Philosophiæ. (Continued from Vol. IV. New Ar. p. 133.)*

THE philosophy of Greece was coeval with Pythagoras; for, though from distant sources a few scattered rays had illuminated the western shores, Pythagoras first collected these rays into one system, and, by adding the consideration of mind, as well as of one great eternal, immutable, invisible, superintending power, gave both the metaphysical and theological system its surest foundation. The omission of Pythagoras in the earlier part of the history, merely because he taught at Crotona, and was the founder of the Italic school, is an error that has contaminated the whole history now before us: it has contributed to scatter the connected parts of the subject, to make some less clear, and to confuse others. It was our business, however, to follow the historian.

Pythagoras was in many respects so extraordinary, as almost to justify the opinion of antiquity, that he was more than human. He has, however, been stigmatised as an impostor; and, if judged of by the present system of manners, may be

supposed to deserve the imputation. Yet the man, whose theological and moral system was unexceptionably pure, who had attained a knowledge of mathematics, extensive for that æra, and pretty certainly understood the solar system as it is at present received, does not deserve the title, from his reserve, his symbolical mode of instruction, and concealing the sources from whence he derived a knowledge of impending natural phænomena. The whole history of Pythagoras is obscure, and the early part of his life little known. We know that he went to Egypt and to Chaldæa. From Egypt he is supposed to have acquired his knowledge, chiefly because the Egyptian priests were celebrated for their wisdom, and for the symbolical mode of instruction which he adopted. Nothing can be more weak than either supposition. The wisdom of the Egyptians is not proved by any one decisive fact; it is disproved by every concurring circumstance; and the symbolical mode of instruction is no more Egyptian than it is Druidical. The whole error arises from confounding the symbols of Pythagoras with the hieroglyphics of Memphis. The personal history of Pythagoras is so obscure, that we must judge from the nature of his doctrines of their source. These are entirely eastern, and of Braminical origin; so that, if he never reached India, he certainly met with Indian instructors. Could he have learnt in Egypt the doctrine of a rational, immortal, and immaterial soul? The idea is absurd: the fables which Greece learnt respecting Elysium and Tartarus, disprove it, as well as those of their tenets most indisputably known. Did he learn from thence his mathematical and his astronomical knowledge? They knew nothing of either, notwithstanding the idle systems of the moderns in their favour. Did he there discover the pure principles of liberty, the doctrine of one God? The Pharaohs, and the leeks of Egypt, will rise equally in opposition.—In short, as we have often had occasion to hint, in the course of these articles, the philosophy of Greece is purely Indian. Indostan, the most early peopled, the most fertile, happy and enlightened country of these earlier times, instructed the western nations; and the Greeks, an ingenious and fanciful people, soon obscured the purer lights derived from the Bramins, and formed a system at once elegant, spirited, and entertaining. Their mythology had very nearly a similar source, and deserves the same character: we mean not to speak of its substance, which is often indelicate and licentious, but of its form, the elegance of its descriptions, and the spirit of its manners. The metempsychosis of India the Grecians laughed at; the avoiding animal food was inconsistent with their luxurious appetites; the doctrine of the unity of the Deity was not



not promulgated. Pythagoras, in the choice of his disciples, was strictly cautious; and, only after long and severe trials, were they admitted 'behind the curtain \*,' to partake of the esoteric instructions. The reasons of this caution we know not: they may have been owing to the instructions of the Bramins, or the intolerance of the Grecian rulers; but we are fully of opinion that this esoteric mode of instruction was handed down to the æra of the lower empire, and was the foundation of the different mysteries. The purer doctrines of the East, and particularly the unity as well as the immateriality of the Deity, were in all probability the substance of these instructions. The reasons for this opinion, since it cannot admit of proof, we may omit: it was the opinion of Warburton; and those who will reject his arguments must have very strong ones to support their opposition.—But it is time to return to the work before us.

The history of Pythagoras is not given very advantageously. His failings are exaggerated, his cautions ridiculed, and the little arts, necessary perhaps at that time to fix the attention, have procured him the name of an impostor. His doctrines, however, are not misrepresented, though they might admit of a little farther illustration. The monads were undoubtedly, in his opinion, material; and the ONE was the Almighty God. Whether the Quaternion, as some fanciful commentators have suggested, was the Deity, under the various terms of Jeva, Ihs, Jove, Θεός, Zeus, or Deus, which are all tetragrammata, words of four letters, we may be permitted to doubt. We shall select some of his moral maxims or precepts, which fewer are acquainted with than with his other doctrines.

\* Virtue is divided into two branches, private and public. Private virtue respects education, silence, abstinence from animal food, fortitude, sobriety, and prudence. The powers of the mind are, reason and passion; and when the latter is preserved in subjection to the former, virtue is prevalent. Young persons should be inured to subjection, that they may always find it easy to submit to the authority of reason. Let them be conducted into the best course of life, and habit will soon render it the most pleasant. Silence is better than idle words. A wise man will prepare himself for every thing which is not in his own power. Do what you judge to be right, whatever the vulgar may think of you; if you despise their praise, despise also their censure. It is inconsistent with fortitude to relinquish the station appointed by the supreme

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\* This is an expression taken literally from the esoteric manner of instruction; while those, taught by the exoteric doctrines, were before the curtain, and never saw the sage. Whether the modern expression is derived from this source or the dramatic curtain, is not worth an enquiry.



Lord, before we obtain his permission. Sobriety is the strength of the soul, for it preserves its reason unclouded by passion. No man ought to be esteemed free, who has not the perfect command of himself. Drunkenness is a temporary phrensy. That which is good and becoming, is rather to be pursued, than that which is pleasant. The desire of superfluity is foolish, because it knows no limits. All animal pleasures should rather be postponed, than enjoyed before their time; and should only be enjoyed according to nature, and with sobriety. Much forethought and discretion is necessary in the production and education of children. Wisdom and virtue are our best defence; every other guard is weak and unstable. It requires much wisdom to give right names to things.'

' Mutual confidence is never for a moment to be interrupted between friends, whether in jest or earnest; for nothing can heal the wounds which are made by deceit. A friend must never be forsaken in adversity, nor for an infirmity in human nature, excepting only invincible obstinacy and depravity. Before we abandon a friend, we should endeavour by actions as well as words to reclaim him. True friendship is a kind of union which is immortal.

' The design and object of all moral precepts, is to lead men to the imitation of God. Since the Deity directs all things, every good thing is to be sought for from him alone; and nothing is to be done which is contrary to his pleasure. Whilst we are performing divine rites, piety should dwell in the mind. The gods are to be worshipped not under such images as represent the forms of men, but by such symbols as are suitable to their nature, by simple lustrations and offerings, and with purity of heart. Gods and heroes are to be worshipped with different degrees of homage, according to their nature. Oaths are in no case to be violated.'

The disciples of Pythagoras did not strictly adhere to the system of their master; but they introduced no very material changes. Those mentioned by the historian, are Alcmaeon, Ecphantus, Hippo, Empedocles, Epicharmus, Ocellus Lucanus, Timæus, Locrus, Archytas, Hippasus, Philolaus, who first divulged the Pythagoric tenets to Plato, and Eudoxus. Our author's short account of the substance of Ocellus Lucanus' work is worth transcribing.

' Ocellus the Lucanian, who lived in the age preceding that of Plato (for Archytas informed Plato, in a letter preserved by Laertius, that he had received several pieces written by Ocellus from his grandson) wrote a book, *On the Universe*, which is still extant, and from which Aristotle seems to have borrowed freely, in his treatise on Generation and Corruption. This work, in the state in which it now appears, is not indeed written, after the usual manner of the Pythagoreans, in the Doric dialect; but it

is probable, that it has undergone a change which was not uncommon, and, at the period when the writings of the Pythagoreans became obscure on account of the dialect in which they were written, was converted, by the industry of some learned grammarian, from the Doric to the Attic dialect. That it was originally written in the Doric, appears from several fragments preserved by Stobæus. Little attention therefore is due to the opinion, that this book was compiled from the writings of Aristotle, and is to be considered only as an epitome of the Peripatetic doctrine concerning nature. Whatever Aristotelian appearance the treatise in its present form may bear, is to be ascribed to the pains taken by transcribers to elucidate the work. If its doctrine be carefully compared with what has been advanced concerning the Pythagorean system, there will be little room left to doubt, that it was written by a disciple of Pythagoras. The fundamental dogmas of Ocellus perfectly agree with those of the Italic school. His subtle speculations concerning the changes of the elements are consonant to the manner of the Pythagoreans, after they exchanged the obscure method of philosophising by numbers into a less disguised explanation of the causes of natural phenomena. As this book passed out of the hands of Archytas into those of Plato, it is evident that it was in being before the time of Aristotle; and it becomes probable that the Stagyræite, after his usual manner, borrowed many things from Ocellus, but in a sense very different from that of their first author. This remnant of philosophical antiquity is therefore to be received as a curious specimen of the Pythagorean doctrine, mixed, however, with some tenets peculiar to the author.'

As we have not, from various circumstances, been able to give so full an account of this system as we intended, it will be difficult to render any fair estimate of Plato's original merit intelligible, or to support such an estimate properly. If we trace Plato in every step, we shall find him greatly indebted to the Pythagorean school. Yet, from the subtilty of his genius, and the refinement of his views, there are few parts that he has not injured by his attempts to improve. The Pythagorean system is an elegant Doric building, uniting, with strength, dignity, and grace; but the additional ornaments are often unsuitable to the design: they obscure the force, and they lessen the dignity of the whole. From the works of Timæus, Plato is supposed to have borrowed the sentiments expressed in his dialogue of that title.

The more distant successors of Pythagoras perverted a little their master's tenets. The earliest of these heretics, who so greatly changed the Pythagorean system, as to occasion its name to be lost, was Xenophanes of Colophon, who, as he chiefly taught



taught at Elea, was considered as the founder of the Eleatic sect. These philosophers were divided into two branches, the metaphysical and the physical: the former including Xenophanes, Parmenides, Melissus, and Zeno of Elea, to distinguish him from the Stoic; the latter consisting of Leucippus, Democritus, Protagoras, Diagoras, and Anaxarchus. The metaphysicians did not so materially change the system of Pythagoras as has been supposed; and that of Xenophanes, so far as we can comprehend it from the little that is left, may lead to the exclusion of matter, as well as the exclusive admission of matter only. The physical Eleatics were more purely sceptical, and the principal philosopher of this class, Democritus, first introduced the seeds of future Pyrrhonism: in this respect he was followed by others, particularly by Protagoras, who thought that man himself was the measure and criterion of all things, plainly implying, that every thing is relative to man, and has no absolute existence.

Democritus has been usually styled the laughing, and Heraclitus the crying philosopher; and each, perhaps, has had the appellation without sufficient reason. Democritus, with an extent of knowledge and accuracy of judgment unequalled, perhaps, in the ancient schools, but by Aristotle and Pythagoras, could not deserve the name of a trifling laugh; and Heraclitus, a man of a morose disposition, a retired and studious turn of mind, would probably not have expressed his sentiments in a weak lamentation. The one was more likely to sneer at and deride the weak pursuits, the other to vent his gloomy sarcasms at the follies of mankind. Democritus, however, with all his abilities, was only the follower of Xenophanes, an Eleatic; the other founded a sect little known in modern times, the Heraclitean. The name of Heraclitus was indeed lost in the Stoical sect, who adopted many of his notions, which were chiefly Pythagorean, and obscured by the splendor of Plato, who learned from Cratylus, a Heraclitean, his doctrines of the nature of matter and motion. The only celebrated follower of Heraclitus was Hippocrates; but his philosophical opinions are obscure, and the best account of the Heraclitean system, in no respect important, is to be collected from the fragments preserved by Sextus Empiricus.

The Epicurean sect diverged still farther from the doctrines of Pythagoras; though, as a branch of the Eleatic, they claimed him for their prototype. The system of Epicurus has fortunately reached us in a more perfect state than many other doctrines of the ancient philosophers. His opinions were prepossessing; his manners polished and elegant; his address unembarrassed and urbane. Averse to verbal disquisitions, to the  
affected



affected refinements and the artificial reserve of the Stoics, his 'Garden' became a successful antagonist to the 'Porch,' and the Stoics were compelled to calumniate the man who had deprived them of their popularity. From the followers of Zeno were derived all the malignant accusations thrown out against the character and conduct of Epicurus; and, though candour must allow that his physical system is wholly material, mechanical, and hypothetical, his introduction of gods, who are scarcely different from material beings, the cautious effects of policy and expedience, yet that his moral system was as pure as his own conduct was irreproachable. It may, indeed, be alledged, that he considered the gods as beings so exalted and superior to the affairs of this world, that they need not make any part of a system of philosophy, where the different operations were neither conducted, nor influenced by them. The system of Des Cartes, one of the most elegant efforts of the human imagination, is liable to the same objection, or matter and motion must be considered as *his* deities.—Let us, however, select our author's defence of Epicurus, so far as he seems defensible.

‘ With respect to the first charge, that of impiety, it certainly admits of no refutation. The doctrine of Epicurus concerning nature not only militated against the superstitions of the Athenians, but against the agency of a Supreme Deity in the formation and government of the world; and his misconceptions, with respect to mechanical motion, and the nature of divine happiness, led him in his system to divest the Deity of some of his primary attributes. It doth not indeed appear, that he entirely denied the existence of superior powers. Cicero, who is unquestionably to be ranked among his opponents, relates, that Epicurus wrote books concerning piety, and the reverence due to the gods, expressed in terms which might have become a priest; and he charges him with inconsistency, in maintaining that the gods ought to be worshipped, whilst he asserted, that they had no concern in human affairs; herein admitting, that he revered the gods, but neither through hope nor fear, merely on account of the majesty and excellence of their nature. But if, with the utmost contempt for popular superstitions, Epicurus retained some belief in, and respect for, Invisible Natures, it is evident that his gods were destitute of many of the essential characters of divinity, and that his piety was of a kind very different from that which is inspired by just notions of Deity. Not to urge, that there is some reason to suspect, that what he taught concerning the gods might have been artfully designed to screen him from the odium and hazard, which would have attended a direct avowal of atheism.

‘ The second charge against Epicurus, that of insolence and contempt

contempt towards other philosophers, seems scarcely compatible with the general air of gentleness and civility which appears in his character. If he claimed to himself the credit of his own system, he did no more than Zeno, Plato, and Aristotle, after availing themselves of every possible aid from former philosophers, had done before him.

Calumny never appeared with greater effrontery, than in accusing Epicurus of intemperance and incontinence. That his character was distinguished by the contrary virtues, appears not only from the numerous attestations adduced by Laertius, but even from the confession of the more respectable opponents of his doctrine, particularly Cicero, Plutarch, and Seneca. And indeed, without any external evidence, this is sufficiently clear, from the particulars which are related concerning his usual manner of living. Chrysippus himself, one of his most violent enemies among the Stoics, acknowledged that Epicurus discovered little inclination towards sexual pleasures. Nothing can be a greater proof that his adversaries had little to alledge against his innocence, than that they were obliged to have recourse to forgery. The infamous letters which Diotimus, or, according to Athenæus, Theotimus, ascribed to him, were proved, in a public court, to have been fraudulently imposed upon the world, and the author of the imposition was punished. Whatever might be the case afterwards, there is little reason to doubt that, during the life of Epicurus, his garden was rather a school of temperance, than a scene of riot and debauchery.

That Epicurus did not renounce every kind of learning, as insignificant and useless, will more fully appear in the sequel. For the present we shall content ourselves with the remarks which Cicero puts into the mouth of Torquatus, in other respects sufficiently severe against Epicurus. "The reason," says he, "why Epicurus appears to you deficient in learning is, that he thought nothing deserved the name of learning, which was not conducive to the happiness of life." And afterwards, "Epicurus therefore was not uninstructed, but they are unlearned who think that those studies, with which it would be disgraceful for youth not to be conversant, should be continued to old age." Whence it appears, that Epicurus was an enemy to liberal science no further than Socrates himself had been. Stobæus ascribes to Epicurus the following sentiment: we ought to be thankful to Nature for having made those things which are necessary easy to be discovered, and those things which are difficult to be known, not necessary.

His system of morals is, in many respects, truly excellent.

The first section concludes with the account of the Pyrrhonic sect; a system, if it may be called so, singular in this respect, that it is the conclusion of all philosophy. Will it be said



said then that philosophy leads only to doubt; investigation to uncertainty, and the labours of the human mind to a conviction that its powers have been perverted and misapplied? These questions can only be solved by investigating the meaning of the word Philosophy, and the object of its enquiries. Philosophy, not to speak of its etymology, generally implies a knowledge of nature, of the properties and uses of created animals, as well as of plants and minerals. While we confine ourselves to the properties of these beings, as ascertained by experiment, or their uses as applicable to the wants of man, our enquiries will never lead to scepticism. The human mind, however, is seldom capable of the patient drudgery of such acquisitions: if it sees beings distinguished by life and by reasoning faculties, it will enquire into the operations of mind, and the means by which its varied faculties are exerted and brought into action. Rising from hence, it will enquire into the nature of the universal mind which pervades the whole, its influence on sublunary affairs; and the medium of its connection. Even here, if it only proceeds to the immediate induction from facts, no inconvenience can follow; but, if the enquiry soars beyond these, the usual consequences are perceived;—confusion and irregularity in the train of ideas. Such has been the source of the various errors in divinity, metaphysics, and every branch of what has been called the higher philosophy. The mind, distracted by vague reasoning, uncertain doubts, and disputed positions, begins to hesitate; and, because it cannot comprehend every thing, seems to think that nothing deserves attention. But scepticism is not confined to enquiries pursued too far in these branches: what we shall find was the consequence of Democritus' speculations respecting the monads of Pythagoras, in his own language Atoms, will be the consequence of carrying our enquiries, even in natural philosophy, farther than the comprehension can naturally follow, or the reason ascertain the facts. We see all bodies, for instance, in a state of mixture, or of aggregation; but, if we enquire how the different particles of the one are joined to those of the other, or how the ultimate atoms cohere, we are soon lost in confusion. Nothing is more evident, from modern experiments, than that the ultimate particles are not in a state of contact. Let us be satisfied with the evidence of the fact, and we are safe. The inquisitive mind goes farther: if the particles are not in a state of contact, resistance may be the consequence of something besides solidity, and the hand that seems to touch, if not in contact, may as well give the same ideas at a distance. Nothing can be opposed to this reasoning; but what is the consequence? Every thing apparently real is at an end:



end: matter has lost its distinguishing properties, and our most apparently exact ideas have not the slightest foundation. If, from this modern instance, we trace the progress of scepticism in the philosophy of Greece, we shall find it not dissimilar. Socrates modestly professed that he knew nothing; and Plato, in words, followed him, while in fact he pretended to know every thing. But modesty was not the source of the scepticism of the ancient schools. Pythagoras first perceived, or was taught, that nature was constantly progressive, that man and other created beings were continually changing. The monads of Pythagoras, which we have said led to the atoms of Democritus, the unintelligible reveries of Plato, in his doctrine of ideas, and the intellectual combats of the Sophists, who often succeeded in making the worse appear the better cause, contributed to confuse the minds of those who pursued such speculations too far, and to disgust the more patient enquirers. The same cause contributed, therefore, in different æras, to produce the same effect; nor has the pride of human reason, which leads to the neglect or disbelief of what it cannot understand, lessened the number of Pyrrhonists in the world. The name has been lost, but the principle remains: its effects have been felt in every age; and, while the human mind is equally aspiring, and equally limited, sceptics must continue to be found.

We have entered on this little digression, in order to show, that scepticism must be the conclusion of philosophical enquiries improperly conducted, or pursued too far: it was the concluding scene of the Grecian philosophy, and is making a rapid progress in this kingdom. It is now time to return to our author's views of Pyrrhonism, and the founder of the sect.

Pyrrho was a native of Elea, and said to be a scholar of the Indian Gymnosophists; but we trace none of the doctrines of Bramha in his system. As a man he was highly esteemed. He possessed an extraordinary self-command, amounting almost to an indifference for external things and external accidents. His moral conduct was unexceptionable, and he was esteemed by Epicurus. We shall select a short account of the sceptical tenets.

‘ It is the office of the Sceptic Philosophy to compare external phenomena with mental conceptions, and discover their inconsistency, and the consequent uncertainty of all reasoning from appearances. Its end is, to cure that restlessness which attends the unsuccessful search after truth, and, by means of an universal suspension of judgment, to establish mental tranquillity. Its fundamental principle is, that to every argument, an argument of equal weight may, in all cases, be opposed.

‘ The Sceptic admits no tenets, not because he discredits the immediate testimony of the senses, but because he refuses his assent to those doubtful points which science undertakes to determine. He does not deny that he can see, hear, or feel ; but he maintains, that the inferences which philosophers have drawn from the reports of the senses are doubtful ; and that any general conclusion deduced from appearances may be overturned by reasonings equally plausible with those by which it is supported. Scepticism allows the existence of sensible appearances, because the impressions which external objects make upon the power of perception, or the phantasy, produce an irresistible conviction of their reality ; but it demurs upon the positions which are advanced concerning the phenomena of nature. As far as concerns the offices of common life, the Sceptic acquiesces in appearances ; being necessarily impelled to conform to them by his natural appetites and passions. Hence he listens to the calls of nature, conforms to established customs, and practices useful arts.

‘ The manner in which a Sceptic arrives at an undisturbed state of mind is entirely casual. At his entrance upon the study of philosophy, he hopes to be able to distinguish true from false opinions, and thus to obtain tranquillity ; but being held in suspense by contrary reasoning, he despairs of arriving at satisfaction, and concludes, that no certain judgment can be formed concerning good and evil. Hence he is accidentally taught, that there is no reason for eagerly pursuing any apparent good, or avoiding any apparent evil ; and his mind, of course, settles into a state of undisturbed tranquillity. So Appelles, when in painting a horse he had succeeded so ill in drawing the foam, that, in vexation, he threw the sponge which he used for taking off colours at the picture, by this accidental action formed the representation which he had so long in vain exerted his utmost skill to produce.’

The arguments for the general disbelief arose chiefly from the various nature of mankind, the effects of impressions on the different senses, and the various qualities of bodies calculated to influence the mind, according as they are variously presented, or differently combined. But the sceptic, with peculiar consistency, acknowledged that, as every other thing was uncertain, so his own arguments were to be admitted with doubt and hesitation. With respect to the Deity and his nature, Pyrrho availed himself of the peculiar absurdities of the dogmatists, and dexterously combined with these the incomprehensible nature of the Deity, to render his existence doubtful. Material principles are argued away, in consequence of the difficulties arising in the application of the Atomic philosophy ; and, even on the subject of morals, the sceptic suspended his judgment, substituting in the usual way *seems* for

is.



is.—The principal errors of the Pyrrhonists *seem* to be derived from the Academics, and we shall beg leave to add our author's short parallel.

\* If the history of the Sceptic sect be compared with that of the Academy, the two sects will be found to be nearly allied. The chief points of difference between them were these: the Academics laid it down as an axiom, that nothing can be known with certainty; the Pyrrhonists perceived the absurdity of this position, and maintained that even this ought not to be positively asserted. The Academics admitted the real existence of good and evil; the Pyrrhonists suspended their judgment upon this point. The Academics, especially the followers of Carneades, allowed different degrees of probability in opinion; but the Sceptics rejected all speculative conclusions, drawn either from the testimony of the senses, or from reasoning; and contended, that we can have no ground for affirming or denying any proposition, or embracing any one opinion rather than another. Carneades admitted, that by the impressions of external objects upon the senses, we are necessarily inclined to one opinion more than another; Pyrrho, whilst he acknowledged, that men are necessarily impelled to action by their feelings, denied, that they are capable of forming any judgment. In common life, the Academics followed probability; the Sceptics, law, custom, and the natural impulse of appetite. After all, these two sects differed more in appearance, than in reality. Both invaded the strong holds of truth; but the Academics did it covertly and with modesty, whilst the Sceptics assaulted them with open violence, as if they had forsworn all allegiance to reason.

Such is the outline of the Grecian philosophy, received at first from a pure eastern source; for before the time of Pythagoras, it consisted only of crude, imperfect, mythological speculations, rendered more elegant and interesting; refined, added to, and corrupted by the most ingenious race that the world perhaps ever saw. With all its added imperfections, it returned through Egypt to the western parts of India: it fascinated the schools of Alexandria, but made very little impression on the patient timid Hindoo, who may still preserve the original dogma, which Pythagoras misunderstood or misrepresented, when he taught his followers 'to abstain from beans.'—We shall pursue this work at a future period, and, in the mean time, to bring the subjects more closely together, take up Dr. Anderson's History of the Philosophy of Greece.

*(To be continued.)*



*Sermons on the Divinity of Christ. By R. Hawker. 8vo.  
5s. boards. Deighton. 1792.*

IT is a favourite assertion of the Socinian writers, that the clergy of the church of England are not sincere in their belief of the articles, and that 'it is poverty and not their will,' which obliges them to give a formal credit to the divinity of Christ. Hence the author before us is induced to publish his sermons, which were originally calculated only for his own flock, that he may increase the number of those who make an open avowal of their principles, who are Trinitarians from conviction, and whose professions are happily blended with that conviction. He declares that it is his intention to draw no conclusions in favour of the Divinity of Christ *but from Scripture*. Adverting, therefore, to the controversy between the bishop of St. David's and Dr. Priestley, respecting the belief of the earlier ages of Christianity in the Divinity of our Lord, although he thinks that the bishop has the superiority in the argument, he lays no great stress upon it, judging, and very properly, that if it can be proved that the Apostles held the doctrine of the Divinity of Christ, any subsequent errors that might creep in do not affect the validity of the proofs that are to be drawn from Scripture.

Our readers, we doubt not, are apprised that many writers in favour of this doctrine lay it down as a rule, that the Scriptures ought to be our only guide; and that neither the collateral arguments from history, nor the reasonings of modern philosophy, ought to weigh against what we find in holy writ. Mr. Hawker's plan, therefore, is not wholly new. It remains to consider how far he has executed it with ability. Of his zeal and integrity, we think he has given abundant proofs.

The Sermons are eight in number; Sermon I. is on Matt. xxii. 42. 'What think ye of Christ? Whose son is he?' From a variety of passages in which the title 'Son of God' appears, Mr. Hawker proves, that as applied to Christ it was a title of the most superior kind. Whether given to Christ by his converts, or ascribed by him to himself, his enemies accused him of *blasphemy*, which they certainly never would have done, had they considered it as a higher title, *ex officio*, not unusual among men; for it is sometimes applied to angels, sometimes to magistrates, and sometimes to good Christians. This part of the subject is conducted with much judgment, and he has very fairly availed himself of a contradictory phrase used by Dr. Price, who, after saying that Christ is styled the 'Son of God,' for *no other reason*, than that he was the first who rose from the dead, adds a little after, 'that Christ is called the Son of God on three

accounts in the New Testament: first, on account of his miraculous conception; secondly, on account of his resurrection; thirdly, on account of his office as the Messiah.' After putting his argument very forcibly, Mr. Hawker candidly says, that it is not so essential to his cause as to oblige him to lay much stress upon it. That, and much more, he conceives might be given up, and yet enough retained to prove the doctrine which is the subject of these Sermons.

Sermon II. John xvii. 5. 'The glory which I had with thee before the world was.' Proofs are here advanced in favour of the pre-existent state and dignity of our Saviour, which are the great criteria of his Divinity. Mr. Hawker collects into one point of view all the accounts we have of this doctrine in Scripture, and proves his conclusion with considerable acuteness. Many of the texts are certainly devoid of meaning, if they have not the meaning which any unprejudiced reader of common sense will naturally affix to them. This subject, with the arguments *pro* and *con*, have been so long before the public in various shapes, that we shall not enter upon it critically. Mr. Hawker may not, perhaps, have advanced much that is new, but he certainly places every thing in a just and ingenious light, and to such Socinians as have not removed from their Bibles those texts which make against their doctrines, he proves himself an antagonist not to be despised.—With all the orthodox, he interprets the beginning of St. John's Gospel in favour of a *person*; but on this controversy it would be impossible to be original.

Sermon III. John v. 39, is properly an appendix to the former, and contains an enquiry whether any traces can be found of our Lord's personal appearance in the world previous to his incarnation? To resolve this in the affirmative, Mr. Hawker does not consider as absolutely necessary, provided that the Scriptures assure us of the pre-existence of Christ. He has, however, taken a review of several passages in the Old Testament, which imply our Saviour's agency in the works of creation or providence. We shall give a specimen of his mode of reasoning in this mysterious point.

'I have already observed, in the course of this sermon, that the history of the Jewish church, by preserving an identity of person in the great and almighty protector of their nation, has happily supplied us with one leading principle to guide through the mysterious part of the subject we are upon. And here it becomes most eminently serviceable. For it is evident, from all the history of that people, that the Jehovah who appeared to Abraham, and made an everlasting covenant with him, and confirmed this covenant to his descendants, in the solemn promulgation of the law



law on mount Sinai, and continued the manifestation of his presence among that people occasionally, as circumstances required, until the building of the Temple, expressly promised, before he withdrew the glory of his appearance, that he would come again in the latter days, and dwell among them. *Sing and rejoice, O daughter of Zion, for lo I come, and I will dwell in the midst of thee, saith the Lord. And in that day shall it be said, Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad, and rejoice in his salvation.* All which plainly refers to one and the same person and character; for in that day it is said, *The Lord shall be king over all the earth, and there shall be one Lord, and his name one.* And as a further confirmation of this, the prophet Jeremiah expressly declares, that the Jehovah who made the old covenant, with the house of Israel, and the house of Judah, is the same Jehovah who would return again in the latter days, and make a new. *Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand, to bring them out of the land of Egypt, (which my covenant they brake, although I was an husband to them, saith the Lord). But this shall be the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people.*

‘ Now from the testimony of these Scriptures we have authority to draw the following conclusions; first, that the same almighty Jehovah which led, and governed, and protected the children of Israel, during the whole of their eventful history, was expected to come again, and dwell among them in the latter days. And, secondly, that this Jehovah at his return was to make a new covenant with the house of Israel, and the house of Judah, and different from the covenant which he had before made with their fathers, in the day he took them by the hand, to bring them out of the land of Egypt.

‘ Hence, therefore, it seems to follow, that if Christ be not the Jehovah which manifested himself to the Israelites in the wilderness, according to those Scriptures, he is not the Jehovah they were taught to expect, and consequently not the Messiah. Neither could he be the Jehovah that was to make a new covenant with the house of Israel, unless he be the same Jehovah which made the old.

‘ And this identity of person and character, is not only essential to be preserved for the completion of these promises of Scripture, but must be carefully distinguished on another equally important consideration. The Jews were plainly taught to expect a change



in their system of legislation, but they were as plainly taught it should be accomplished by one and the same being. The Jehovah which was to make the new covenant was the founder of the old: and nothing less than this could certainly be sufficient for its alteration: for as the law given on Mount Sinai, was of divine authority; and accompanied with all the manifestations of the divine presence, it is evident none but the original lawgiver himself could possibly supersede, or do away its obligation. Nor was this change in the law of Moses the smallest impeachment of the immutability of the divine nature. For the alteration was not in God, but man. The moral law still continues the same, and will remain for ever; for it is of eternal duration: and as Christ observed, *Sooner might heaven and earth pass than one jot or tittle of this law to fail.* He came, therefore, *not to destroy this law, but to fulfil it.* But the ceremonial law could be no longer necessary when the purpose for which it ministered was answered and completed; when the substance was once come, the shadow was of course done away. Besides, many reasons concurred also to render the removal of the Mosaic ordinances expedient. When the Israelites became scattered into divers countries, there could no longer remain the possibility of performing the sacrifices at the Temple, nor of appearing three times in a year at their solemn feasts, at Jerusalem. And when the kingdom of the Messiah was come, which by a progressive influence was to extend over the whole earth, the name of Jehovah, no longer limited to an handful of people, was to be great among the Gentiles, and in every place incense was to be offered unto his name, and a pure offering.

From these united considerations it appears to be a fair and probable conclusion, that the great lawgiver of Christians is the original lawgiver of the Jews; for this preserves an harmony (which otherwise is broken) between both Testaments of Scripture, and proves them to be consistent with the divine immutability on which the whole is founded.

Sermon IV. consists of various quotations from the prophetic writings concerning the character under which the Messiah was to appear. From these our author deduces, that an unity of nature, divine and human, should constitute the expected Redeemer; and that if he was no more than *man*, he did not answer to these predictions, and consequently was not the true Messiah; but if in the person of our Lord, evident marks are to be traced of this mysterious union, then it may be concluded that he is the promised Saviour. Consequently, in

Sermon V. Mr. Hawker examines whether our Lord brought with him these infallible marks by which his claims to the person and offices of the Messiah should be ascertained and known.

That

That he did bring such marks, Mr. Hawker proves from the miracles of Christ, and those of his apostles wrought in his name—From the many instances of a supernatural power, with which he performed his mighty works, totally different from every servant of God, both in the *manner* in which they were accomplished, and in the *nature* of the miracles themselves—And from the authority he exercised in the *forgiveness* of sins, the highest and most finished proof of divinity. All these proofs are examined with logical ability, and in some instances, particularly the notes p. 176, 182, and 184, there is more candour and originality of thinking than many of the late opponents to Unitarianism can be commended for.

Sermon VI. is a continuation of the same subject, and respects the nature of our Saviour's discourses, the style in which he speaks of himself, and which is so very different from that of any prophet or teacher recorded in the Old Testament. Our author also endeavours to confirm the divinity of his nature from the *attributes* which he is said to have possessed, omniscience, omnipresence, &c.—There is close reasoning in this sermon; and yet a becoming attention to the prejudices of writers who have seen nothing in all these evidences to persuade them that Christ ought to be considered in any other light than as a teacher of a superior class, and a mere man. In speaking of Christ's exaltation after his resurrection, Mr. Hawker says,

'To what cause can we reasonably ascribe this wonderful exaltation? What was there in the life of Jesus, simply considered as a man, which merited this astonishing accession to the right-hand of power, to be the judge of quick and dead, and to determine the everlasting fate of millions? I speak with all possible reverence, and even with a religious apprehension on my mind, while proposing questions of this bold nature. But surely, it could never be merely for preaching a system of moral virtue, or being a pattern of the most perfect righteousness, much less for dying as a martyr to his cause, and sealing the testimony of his doctrine with his blood. These are very inadequate causes, wherefore *a name should be given to him which is above every name* \*. Great as these qualities are in themselves, and surpassing all comparison, which the highest and the best of men bear to the person of Jesus, yet there is no proportion between the merit and the reward, but it is without parallel, in all the dispensations of providence that have ever been revealed to the knowledge of mankind.'

Sermon VII. is a long train of quotation and reasoning, to prove that the testimony of the apostles, and earlier servants of

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\* Phillip. ii. 9.



Christ, was in favour of his Divinity. In the notes to this Sermon, Mr. Hawker has very successfully refuted some late opinions of Mr. Lindsey, in his Address to the Students.

Sermon VIII. and last, is employed in a recapitulation of the proofs and arguments advanced in the former; with some advices respecting the influence which the Divinity of Christ ought to produce, and the charitable sentiments that ought to be encouraged towards all who, from opinion or ignorance, are disposed to deny a doctrine on which the whole scheme of salvation hinges.—Of the general execution of Mr. Hawker's plan we are inclined to think well. He appears to have studied his subject with great attention, and to have availed himself of the best writings that have appeared on the controversy. In consequence of this, his chain of reasoning is compact and perspicuous; his meaning always plain; and if, upon a subject so warmly disputed, we may be permitted to give an opinion, we think that it is by such a mode of reasoning only that the divinity of Christ is to be supported, not by individual texts, far less by appealing to the writers of the early centuries, but by considering the whole scope and tenor of all these passages in the Old and New Testament, which relate to the coming or actual presence of our Lord. It is only to be regretted that so little candour appears among the modern polemics; and that the most of them consider their favourite opinions rather, 'as points of honour,' which pride forbids them to give up, than as the sentiments of men whose belief ought to be fixed, where only it ought to be derived, in the language and meaning of revelation.

It would be unjust to dismiss this article without adding, that Mr. Hawker's language is in general correct, often polished; and that, where he mentions his antagonists, he displays the candour and manners of a gentleman.

*Roman Conversations; or, a short Description of the Antiquities of Rome, and the Characters of many eminent Romans. Intermixed with References to classical Authors and various moral Reflections; in a supposed Conversation between some English Gentlemen at Rome. 2 Vols. 8vo. Vol. I. 6s. boards. Brown. 1792.*

THIS work, we are informed, was written about thirty years ago, by the late Joseph Wilcocks, esq. of Hurley, near Maidenhead. It was originally intended as a kind of introduction to the study of those authors who have particularly treated of Roman biography and antiquities. It may well be imagined, that, with regard to antiquities where no inscription can be traced, and such as are not ascertained, either by tra-

dition



dition or the perspicuous testimony of ancient writers ; much uncertainty, as well as contradiction, prevails among the different authors on the subject. To elucidate those controverted points, is a principal design in the work now before us. The dialogue is maintained by four persons ; three of whom are young gentlemen, gone abroad on the fashionable tour ; and the other, a respectable clergyman, tutor to one of the travellers. They all discover a taste for the contemplation of Roman antiquities ; at the same time that a difference in their habits and views gives a pleasing variety to the lights in which they consider them.

After an Introduction, containing a general account of the life of Romulus, the *Conversations* commence ; the time being the morning of the first of May ; and the scene where the company meets, the *Via Sacra*, at the temple of Peace. Opposite to that temple, at the gate of the *Farnese* gardens, they found their coach waiting for them ; and seating themselves in the vehicle, proceeded with great pleasure to the *Egerian* valley, which lies about three or four miles distant. In their way thither, as they passed along the side of *Monte Cælio*, a hill which derives its name from an ancient *Etruscan*, the first inhabitant, the conversation turned on the state of *Etruria* in those ages. This country was a flourishing nation before the building of Rome ; having, at a very early period, been improved by *Asiatic* as well as *Grecian* colonies ; and, it is imagined, by emigrations likewise from *Egypt*. In the course of the conversation, mention is made of *Pythagoras* ; when *Crito*, the clergyman, at the desire of his pupil, gives the company a short account of the most respectable parts of the real character of *Pythagoras*. In particular, he examines the famous tradition, that *Numa*, besides having studied in *Etruria* the religion of that country, had also the fortune to be instructed in the wisdom of *Greece*, *Egypt*, and all the east, by means of *Pythagoras*, one of whose *Italian* disciples he is said to have been. *Crito* observed, how much that ancient tradition was, by the arguments of *sir Isaac Newton*, and *Mr. Hooke*, cleared from its chief chronological objections ; remarking, as a farther argument of its truth, the great similarity between the pacific policy of this religious king, and the philosopher above mentioned.

While the intelligent traveller was proceeding with his observations, they were interrupted by the sound of some rural music ; and the company, on getting out of the coach, found themselves in a meadow, which is part of the *Egerian* valley. In this meadow appeared several parties of country people of both sexes, dressed in their holiday cloaths, crowned with garlands of flowers, and dancing to the sound of some *Abruzzo* bagpipes.

bagpipes. On enquiring the occasion of so much joy and gaiety in so solitary a place, they were informed, that it was an anniversary festival kept always on this day, and in this place, by the neighbouring peasants; that this custom had been handed down to these poor people by their ancestors, from time immemorial, but that none of them knew what was the real origin of it. This want of information, however, is immediately supplied by the travellers, who recollect that Numa appointed an annual festival to be kept on this spot, on the Calends of May. It is remarkable, that a custom, introduced more than four and twenty centuries ago, should still prevail among a people who have often changed their masters, and whose national traditions are extinct.

On the right of the Egerian valley is a small rising-ground covered with vines, on which is still remaining, almost entire, a large ancient temple, generally supposed to be that which was dedicated, on this spot, to Silence, and the Muses. At the foot of this hillock is the grotto of Numa. Before it, several broken capitals of marble columns lie scattered on the grass; and within it, at the upper end, is yet to be seen an antique statue, though much disfigured by time. On each of the three sides of this grotto are three empty niches, in which the statues of the nine Muses once stood. In one corner falls, with a pleasing murmur, a plentiful spring of the clearest water, called by the peasants *La Fontana Bella*. It must give a classical traveller great pleasure, when he applies to this object the following lines:

*Egeria est, quæ præbet aquas, Dea grata Camœnis:  
Illa Numæ conjux, consiliumque fuit.*

After viewing these objects, Crito's pupil reminded him of a promise which he had made the day before, of communicating to them a biographical sketch of the life of Numa; when they all sitting down under an old olive-tree, he proceeded to the recital. The narrative contains a summary account, intermixed with a few digressions, of the life of that Roman king, as related by Plutarch; and a short account of his royal successors is likewise subjoined.

The second day's Conversation is suggested by some paintings in a building appropriated for the tribunals of the conservatori, or modern Roman consuls, on the western side of the Capitol. The characters introduced are those of *L. Junius Brutus*, and *Valerius Publicola*; which the author delineates in natural colours, and with merited panegyric.

The third day's Conversation was held likewise on the Capitoline hill; where the company walked slowly from spot to spot,  
and



and conversed on several objects which presented themselves. They surveyed with great pleasure the prospect towards mount Aventine; and pointed out to each other a number of places, which were the scenes of interesting transactions in the Roman history. The historical lectures of this day are employed on Cincinnatus and Camillus, interspersed with pleasing episodes, and pertinent reflections.

The fourth day's Conversation begins at the place where the river Anio joins its small stream to that of the Tiber, and where stands the arch of the Ponte Salario, the most entire of the ancient bridges in the neighbourhood of Rome. It was in this place that Titus Manlius Torquatus distinguished himself in the front both of the Roman and Gallic armies. Some other particulars of his life are recited by Crito; and the chapter concludes with an account of the celebrated Decii.

In the fifth Conversation Crito continues the Roman history; entertaining the young travellers with memoirs of Quintus Fabius Maximus Rullianus, Curius, and Fabricius; and, in the sixth, exclusive of some travelling incidents, with those of Regulus, and Quintus Cæcilius Metellus. The seventh, after a detail of excursions from Rome, presents us with a biographical account of Marcellus and Fabius Maximus Verrucosus; as does the eighth day's Conversation with the character of Scipio Africanus; and the ninth with those of Titus Flamininus, and Cato Major. The tenth day's Conversation, the last in the volume, relates chiefly to L. Paulus Æmilius, and the character of Scipio Nasica.

We have hitherto detailed the subjects of the present volume without making any extract, not only because the history of the personages mentioned is generally known, but because the intervening reflections, though just and well-founded, are, for the most part, too short to admit of being separately exhibited. As we cannot, however, dismiss the work, without giving our readers a specimen of the execution, we select the following part, as affording an example of the moralizing manner of this author.

‘ O my dear young countrymen, your hearts, I know, are continually burning to imitate the characters of those among your ancestors, whose names adorn the history of your country: with what pleasure, with what rapture, may you now contemplate, in the history of the family of the Decii, such a son copying the patriotism of such a father even unto death; and both their memories thus joined together, and crowned with the same glory?

‘ Surely, of all the various causes, which contributed to the amazing greatness of Rome, none is more worthy of observation, than



than the incessant ardour, which for many ages continued to inflame the several great families of this city; I mean the ardour of imitating, if not excelling, the virtues and laudable actions of their ancestors. Thus we find magnanimity, firmness, generosity, patriotism even unto death, and many other virtues, when once entered into a family, to have continued there for many generations. Such as the fathers, such were the children and grandchildren of the Valerii Quintii, Camilli, Fabii, Papirii, Decii; and hundreds of others. No wonder, that the world at length fell under their feet.

‘ Though the moon is now setting, yet I cannot conclude without reading to you, as well as I am able, from this paper, an extract of three or four lines from Tully’s noble treatise *De contemnendâ morte*.

‘ *Denique bella contra Pyrrhum regem, Tertius Decius se Tertiam victimam reipublicæ præbuit, a paterno avitque in patriam amore non degener.*

‘ Give me leave, dear sir, again to observe, that how much soever these heroes were misled by the ignorance and barbarous superstition of their times, yet certainly the nobleness of their intentions, and the exalted degree of their benevolence to their country, are such as would do honour to characters of the greatest wisdom; to ages and nations the most enlightened. For, surely, the great duty of beneficence has not only a claim on us for our whole time and fortune, and for the labours both of our bodies and minds; it has a claim to our blood also. Perhaps among all particular duties of beneficence, there is not any one which can make a juster and stronger demand of this kind, than our duty to our country; I mean, when we are called to this service on such an occasion as makes it just, and necessary, and consistent with our duty to the rest of mankind. Nor is there a more noble patrimony in any family, than this of being able to count up several of their house, who have, like the Decii, performed this great duty, and left this exalted example.

‘ But why should I thus dwell on the examples of heathens, or on the virtues of their confined and narrow patriotism?

‘ O my dear Fellow-Christians, let us recollect what ought to have been our thoughts on last Easter-day. On that most solemn day did we not reflect with great and (I hope) due pleasure, that all Christians of all denominations, of all countries, were at that time celebrating the great memory of the passion of that Divine Person, who willingly laid down his life for the salvation of the whole world?

‘ O that we may be enabled always to retain in our hearts due remembrance of his abundant love in thus dying for us.

‘ In our whole lives may we shew forth our memory of such divine

vine love! May we not decline to follow his blessed example, even in our deaths!

‘As he gave his blood and body for us, so may we also be ready to give ours for our fellow-creatures, if ever a true and rational charity should call us to such a sacrifice.

‘Freely we have received these things. Freely let us give them.’

This work was professedly intended for the use of young readers; and to such it is peculiarly adapted. At the same time that it gives an account of the most conspicuous characters among the ancient Romans, the narrative is often enlivened with pleasing descriptions, and the mind of the reader invariably habituated to sentiments of benevolence and virtue.

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*Letter from Lady W—ll—ce to Captain —. 8vo. 2s. sewed. Couch and Laking. 1792.*

**I**F a lady ever can with propriety assume the didactic strain in writing, it must be in addressing her own children. Several ladies of eminence have exercised this natural privilege in regard to their daughters; and the lady whose Letter is before us, has extended it, with no small ability, for the instruction of a favourite son. The young gentleman to whom the Letter is addressed, is at present, we find, a military officer in the East Indies. Her ladyship seems to be no less ambitious of his attaining renown in his profession, than of forming his manners by the standard of honour and moral rectitude; and she recommends to his imitation the example of her own brother, colonel M—ll, now likewise in the East Indies, and who is known to be an officer of distinguished merit and reputation.

Lady W. very judiciously begins her admonitions with informing her son, that the first part of his duty, as a man, or a soldier, is religion; and, on this subject, she is evidently neither a free-thinker nor a fanatic. ‘I have always, says she, endeavoured to convince you that all religions are good—they all tend to virtue, and the comforts of their professors.—There is none that is not deficient in some points—and those of each form may say—you have not our errors, but you have others which are fully as great; but surely the established religion of a man’s country is always the best.’

In treating of this subject, we meet with the following observations on the late king of Prussia.

‘The late king of Prussia, whom it is the fashion to call Great, because he was successful, must appear to you—if you investigate his character—a mere quack. All religion—all moral rectitude



titude—he renounced for simulation; and those arts, which by his temper, he was master of: impiety he wished to be general among his subjects; perhaps from a fear they might despise him, were they men of principle; for vanity and despotism were his ruling passion; his dirtiness, and humble dress—his condescension—all was the excess of pride! he owed his successes to the taking every advantage of the follies and situation of his neighbours; his army appeared brilliant in the eyes of Europe; but severity of discipline, and fool-hardy-bravery, in Frederick, made them what they seemed:—his soldiers would rather meet a glorious death in the field, than an ignominious one from their austere king, who gave them the severest treatment, for the slightest infringement of his orders. But, though he had no religion himself, and treated all ideas of the sort as pernicious to a soldier, and said; that to be a hero a man should not stickle at crimes—nor a soldier at rapine and pillage—all of which Christianity is averse to—yet he allowed perfect liberty of conscience to all. But in spite of his strange opinions, an impious man is never a brave soldier; amidst toils and dangers, the hope of after-peace stills every fear, and takes the bitterest pang from the last adieu of an expiring friend, entering on eternal rest, which the next bullet may send his companion to partake with him.’

Lady W. next employs her ingenuity in cautioning the young warrior against the seducing powers of passion; and she particularly requests him to subdue every violent propensity to women, gaming, and wine. She, very appositely observes, ‘they, like every other tyrannical foe, if you do not conquer them, will enslave you.’ On this occasion, she mentions the expedient practised by Ulysses against the temptation of the Syrens; and her ladyship justly remarks, that ‘this proved more virtue than fortitude.’ Some readers may, perhaps, be of opinion that lady W. in the commencement of the following extract, betrays more indulgence on the subject of love, than is strictly consistent with the tenor of moral admonition.

‘Choose mistresses, says she, you neither sentimentally love—nor, from any reason fear; and seek in the society of amiable women, social comfort and amusement. You will find women, whose minds are free from coquetry, and profligacy—the most generous friends, and most disinterested advisers;—where esteem and confidence interest there is more real comfort than in any other intercourse in life. The desire of pleasing—the delicacy necessary in men’s conduct to such women, refines their manners and ideas;—they speak to the heart, and are a more pleasing relaxation to a mind fatigued with either the toils of war or business, than either the gravity of wise men—or the rude riot which attends the parties of the more dissipated.’



"We meet, in this production, with many just observations on manners, and the intercourse of civilities in life.

' Many silly young men, says lady W. think that to be up in arms at every shadow of offence, is a proof of bravery; but believe me such men will be most apt to tremble at the sight of a cannon; a man must have little hopes of signalizing himself, nobly—who seeks to give such proofs of his courage.

' A man really brave always avoids duelling—he never is the aggressor—and very few will be so hardy as to insult him—if he is so unlucky, he will study to shun what must render him an object of observation and doubt; and lead him to expose arms devoted to his country in licentious brawls.

' Tarenne very wisely sent a duellist out of his army—he said "that fellow, though he would not scruple to cut the throats of all his friends, I have often seen tremble before the enemies of his country." It is always the proof of a great mind to wish to shun such combats, which are no proof of courage, but a fermentation—a fever of the blood from rage, which brutally—assassin like, gives a vengeful thirst for blood; bravery in a soldier exists from sentiments not momentary, but the cool result of a glorious, generous zeal, for the service of his country.

' To pardon often shews more high-minded honor than vengeance would—prince Menzecoff, the war-minister of Peter the Great, was very negligent, and permitted many very cruel abuses in the army—an officer, who felt for the honor of his sovereign, as well as the grievances they endured, complained to Peter himself, who reprimanded severely Menzecoff, who in place of using the power he had to crush his accuser, sent for him, and told him he must have a great mind, to have braved his resentment to do what he thought right, and for the interest of the Czar;—he therefore asked his friendship and counsel, and even distinguished him by every sort of reward, and respect.'

Though we have already been more free in quotations, than is common with us in reviewing pamphlets of this size, we are induced to lay before our readers the subsequent account of the late king of Sweden, as we believe lady W. had an opportunity of becoming acquainted with his majesty last year, at Aix La Chapelle. It is extracted from a Postscript to the Letter.

' Since writing the above, an event has happened, which has awakened horror, indignation, and sorrow, in every honest breast—the assassination of the king of Sweden!—the greatest man that has existed for many centuries—a man of the most brilliant abilities—universal knowledge, unequalled greatness of soul—and an elegance of manners rarely united with the learning of a philosopher

philosopher and the hardiness of a warrior.—His character was not obscured by one vice—nor his mind degraded by any weakness. Simple and humble in his manners—austere only in those privations by which he restrained himself when either the advantage of his people, or the cause of humanity interested him. His intrepidity as a soldier, and ardent love of glory, was equal to his predecessor Charles the Twelfth. But his manly judgement, and deliberate prudence, rendered him far superior to that hardy turbulent monarch.’

The maternal advices of this sensible lady are intermixed with a number of historical anecdotes; and she delivers an account of some late incidents, and conspicuous characters, on the continent, apparently from her own observation, or, at least, from indubitable authority. We must not omit to inform our readers, that, according to this lady’s assertion, her son is a descendant of William Wallace, the celebrated champion of Scotland.

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*Rights of a Free People. An Essay on the Origin, Progress, and Perfection of the British Constitution, with an Historical Account of the various Modifications of Monarchy, from the Norman Invasion to the Revolution. 8vo. 4s. boards. Debrett. 1791.*

THIS author sets out with the axiom in politics, that all governments must have originated in one of two causes; either in usurpation, and conquest, which are the same thing, or in the free consent of a majority of people, forming a community. The personal aggrandisement of an individual, therefore, or the public advantage of the nation, have been originally the objects of all governments; and according as each has respectively tended to those ends, it has been considered either as the offspring of despotism or popular freedom.

From the general detail which the author gives of the progress of the English government, after the Norman conquest, it appears, that under William, and many of his successors, it frequently partook more of the nature of a monarchy than a free constitution. Though the barons, during the reigns immediately subsequent to the conquest, and, at a later period, the people, asserted their liberties, against the tyranny of the crown; it is, in fact, only under the government of the Saxon princes, and since the Revolution in 1688, that we find the nation to have enjoyed any settled state of constitutional liberty. When we intimate to our readers, that this is the general result of the author’s historical deduction, it would be unnecessary to follow him through the different stages of his progress.



We have only to observe, that the narrative is faithful, and the remarks which occur well founded.

The following address, from the conclusion of the volume, will afford a short specimen of the author's style, as well as the moderation of his principles.

‘ Britons, friends, and fellow-countrymen, listen not to the weak suggestions of factious men ; convince the rest of the world you are not dupes enough to believe you are slaves ; spurn, and repress the base attempts of ambitious, and indigent individuals to render you miserable ; be firm, unanimous, should they attempt (which heaven avert) to disturb your peace, shew, that you have prepared for them that punishment the enemies of a free state deserved, ostendite bellum, pacem habebitis.

‘ The corruption of your representatives, the delinquency of the agents of your executive power, the grievance of an oppressive tax or impost, or any other regulation, or restraint inimical to your natural, or supposed liberty, cannot possibly exist beyond a certain short period, without your special connivance, and concurrence. If your burthens are heavy, waste not your time in fruitless lamentations, at what cannot now be remedied, but by industry, patience, perseverance, and domestic quiet. The causes of those burthens have ceased to exist, and the authors of them permitted to retire in peace. Charge not the extravagance of an ancestor as the crime of his descendant who has succeeded indeed to the direction of a noble estate, but incumbered, mortgaged, and despoiled by the folly, and rapacity of former stewards, and possessors, and fallen to decay from the indolence, and inactivity of the tenants. Unanimity, assiduity, the accumulating, and increasing benefits derived from them, will redeem your credit, and place you once more in affluence, and prosperity.

‘ Personal protection, security of property, every moral, and civil liberty is yours ; serene and undisturbed amidst the tumultuous conflicts of surrounding nations, pity their distress, and imitate not their example. Be happy that the established form of your constitution has rendered you ignorant what despotism is. Rejoice that the first personage in your nation, is not an arbitrary monarch, but an equitable judge, and learn that, the first great earthly happiness is—to be content.’

At a time when the Rights of Man are so much the object of political speculation, it is agreeable to find such a writer as the present, judiciously maintaining them, in an extent neither inconsistent with the principles of the constitution, nor subversive of public tranquillity.



*Survey of the Russian Empire, according to its present newly regulated State, divided into different Governments: illustrated with a correct Map of Russia, and an Engraving, exhibiting the Arms and Uniforms of the several Governments of that Empire. By Capt. Sergey Plescheef, Translated from the Russian, with considerable Additions, by James Smirnov. 8vo. 6s. Boards. Debrett. 1792.*

**T**HIS Survey appears to have been compiled at the request of the grand dutchess, to whom it was dedicated by the author. It contains a concise geographical account of the empire of Russia, distinguished into three divisions; viz. the northern, the middle, and the southern; with the several governments in each, and the number of inhabitants. The northern division, beginning from the 57th degree of latitude, extends to the end of the Russian dominions on the north. Though deficient in grain, fruit, and garden vegetables, it is superior to the other two in the abundance of animals, the skins of which are valuable; in particular kinds of fishes, very useful for different purposes of life; in cattle, and metals of inferior kinds, &c.

The middle division is reckoned from the 57th to the 50th degree of latitude. It abounds in different kinds of grain, hemp, flax, cattle, fish, bees, timber proper for every use, various kinds of wild beasts, metals, precious stones, &c.

The south division extends from the 50th degree of latitude to the extremity of Russia on the south. It abounds not so much in grain as the middle division; but excels in different delicate kinds of fruit, as well as in the quantity of fish, cattle, and wild animals; amongst which are several species different from those in the middle division.

With respect to the population and revenue of the Russian empire, the author gives the following brief account.

According to the last revision, the population of Russia amounts to 26 millions; but it is to be observed, that the nobility, clergy, land as well as sea forces, different officers, servants belonging to the court, persons employed under government in civil and other offices; the students of different universities, academies, seminaries, and other schools; hospitals of different denominations; likewise all the irregular troops, the roving hordes of different tribes, foreigners and colonists, or settlers of different nations, are not included in the above-mentioned number: but with the addition of all these, the population of Russia, of both sexes, may be supposed to come near to 30 millions.

The revenue of Russia is estimated at upwards of 40,000,000 roubles;

roubles\*. The expences in time of peace never exceed 38,000,000 roubles: the remainder is not treasured up, but is employed by her imperial majesty in constructing public edifices, making harbours, canals, roads, and other useful works, for the glory of the empire, and the benefit of her subjects.'

This work seems to be faithfully drawn up, and may not be void of utility to a Russian sovereign, desirous of information relative to the general state of the empire; but the detail is too minute, and the subject too uninteresting, to afford entertainment to an English reader; who, in the account of foreign countries, looks for other intellectual gratification than the extent of territory, and dry geographical divisions.

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*A Voyage from Calcutta to the Mergui Archipelago, lying on the east Side of the Bay of Bengal. By Thomas Forrest, Esq. The whole illustrated with various Maps, and Views of Land; a Print of the Author's Reception by the King of Atcheen; and a View of St. Helena from the Road. Engraved by Mr. Caldwell. 4to. 1l. 1s. boards. Robson. 1792.*

THE importance of the East Indian territories to Great Britain, is now so much increased, as to excel probably in that respect all that Rome enjoyed in her meridian splendor; and though politicians may, in the gloomy moments of despondency, look on such a acquisition of territory as dangerous, and even the more cool judicious patriot consider the sudden influx of money, in consequence of it, as detrimental, yet while the speculative reveries of politicians and patriots have so often failed, and rest on so uncertain a foundation, it is necessary for this country to examine every method of rendering the acquisition more valuable. In the vast Bay of Bengal, the coasts of the peninsula on the west, are well known; on the north the mouths of the Ganges have been sufficiently explored. On the east, our information has been less accurate: we have attended Mr. Hunter to the embouchure of the Ava, and to Pegu; but, to the south of this country, little is known. The eastern coast, from  $11^{\circ}$  of north latitude downward to  $8^{\circ}\frac{1}{2}$ , is broken by islands which seem to have deterred the navigator. In major Rennel's last map, they are imperfectly laid down, and their situation respecting the main land little understood. Accident led captain Forrest to this

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\* A rouble is the current money of Russia, the intrinsic value of which, as tried in the mint of London, is about 3s. 2d. with very little variation; but in commerce the exchange of it with foreign countries, owing to different eventual circumstances, varies very much, and from so low as 2s. 4½d. it rises to 4s. and upwards.'



tract; and he discovered the strait between these islands and the continent, with some useful harbours, which promise to facilitate greatly, in different parts of the year, the passage from the mouth of the Hughley to Europe, while the islands themselves may furnish different objects of commerce.

In the Preface, he notices the attempt which the East India company is meditating to introduce the sugars of Indostan into Europe; an attempt which he highly approves of, and thinks will be successful. The newly-discovered islands, some of which he has distinguished by particular names, the whole retaining its old appellation 'The Mergui Archipelago' may be useful in the same way. As they are under the regular change of the monsoons, they are not subject to hurricanes, as the West India Islands. Captain Forrest describes a curious Chinese nautical manoeuvre, by which some sailors of that nation carried a junk against a strong current of tide. It was effected by a long scull, that turned on a strong pivot or iron semiglobe, fixed in the middle of the stern. It vibrated like the tail of a fish, and was managed by four men: no oars could have effected the same.

The Mergui Archipelago is described, in general, as a long chain of islands lying on the east coast of the Bay of Bengal, admitting of a passage between them and the main land, which is protected by them against the south-west monsoon. This barrier extends 135 miles from north to south; the strait is from 30 to 15 miles broad, with good soundings, good anchorage, and regular tides all the way. A vessel may ride it to the southern extremity, and then with a spirit of wind, which in July and August often hangs to the northward of the west, she may get round Atcheen head, and proceed to Europe. She will consequently avoid waiting till the north-east monsoon returns. The islands possess many peculiar advantages: the channels between them are bold; the islands themselves covered with trees on a good soil, in a climate cool, and favourable to vegetation, with good fish and excellent oysters. The cocoa nut, which might be readily made to grow there, would be, in captain Forrest's opinion, an useful article of commerce with Pegu, where it is considered not only as an article of food, but the oil and the cordage made from its filamentous shell are highly valuable. The latter, from its flexibility and elasticity, is esteemed by Europeans as often more advantageous than that made from hemp; and the riches of Pegu, which may be procured in exchange, are well known to be various in their nature, and of the most useful kinds: European goods also find a very ready market in Pegu. Beds of black slate and marble, timber of many different kinds, edible bird's-nests, and coral  
rocks



rocks for lime, are said to abound in this Archipelago, and will add to their value. The coast differs materially from that of Coromandel: it has soundings two degrees off, is woody and cool; its rivers are deep and muddy; and it is less subject to destructive gales.—Such is nearly our author's account; and, whatever allowance may be made for the partiality of a discoverer, these islands undoubtedly merit attention. Though we should detract much from the promising colouring, many important advantages will remain.

The nautical details of the voyage from the mouth of the Ganges to Queda can afford nothing interesting to general readers. The strait ends at about  $9^{\circ}$  north latitude; Queda lies to the south; and, as the coast trends, a little eastward: Pulo Penang, the island given to captain Light, and denominated Prince of Wales' Island, is to the south of Queda, which lies in  $6^{\circ} 10'$  latitude.

The river of Queda will admit of a vessel which draws 12 or 14 feet of water: the bar, gravel and mud. The exports from all these islands are of the bulky and more essentially valuable kind; and, from the vicinity of the plantations of Ava, the quantity of Poon wood for masts, &c. a settlement for the purpose of building and repairing ships would be of the most essential consequence. More than one harbour in this neighbourhood might be easily fortified for this purpose, against any force that could be brought against it in these seas. At Queda, the soil is fruitful, the air cool and wholesome; fruit, grain, and vegetables in perfection. Fish swarm, and are greedily caught by the natives.

Pulo Penang, as we observed before, was given by the king of Pera to captain Light; but our author thinks he has repented of his liberality, and invited the Illano pirates to attack it. The fact is, that the king gave it to captain Light, a circumstance not uncommon in that country, and of little import, as an individual could never be formidable. The captain perceived the full value of the acquisition to this country; and, from motives the most truly patriotic, gave it up to government. This altered the case: though captain Light was not a dangerous neighbour, the English nation might be so; but, notwithstanding all the representations of interested persons, we have reason to believe that the king did not repent. The Illiano pirates were excited by the hopes of plunder, not without suspicions of the interference of the Dutch, who thought Pulo Penang much too near their spice islands. If our minister would station a frigate there, it would be highly useful: this may have been done, for the importance of the measure has, we know, been properly stated.—We shall

select from this part, our author's account of Mr. Hastings' very spirited and judicious conduct. At this time it ought to be particularly known.

"To do justice to the character of the late governor-general of India, who managed our affairs in that country with such consummate wisdom and policy, and who, though surrounded with an host of foes, assisted by the French and Dutch, and encompassed with dangers from every quarter, which threatened the extirpation of the British nation from Indostan, yet rose superior to them all, and by his wonderful exertions saved that empire—to do justice, I say, to the character of Mr. Hastings, I cannot help relating, that he sent me in a Johanna boat, her planks sewed together, but decked and rigged as a ketch, sometimes as a ship; being loose, she sailed fast, spreading a deal of canvas for her burthen, which enabled me to avoid every thing I chose: and there were many privateers both Dutch and French, in the Bay of Bengal at the time. My orders were to get news of the enemy. Having learnt at Queda, in December 1782, that M. Suffrein was at Atcheen, and was not gone to Mauritius, as was thought, I concluded he would cross over immediately to the coast of Coromandel; and therefore set off and arrived at Vizagapatnam on the 20th of December, whence Claude Ruffel, esq. the chief, communicated the intelligence both to the northward and southward; and doubtless, the information saved many rice vessels from falling into the enemy's hands, as the French fleet did appear off Ganjam in a few days; and passing that way, I had very near being taken; but my oars and water-engine saved me. Their shot went over the vessel several times; in any other vessel I must have been taken. Having got to the Ganges, I stopt many rice vessels from going out at a very critical time. It was in this vessel, called the Fly, that I rowed up Pry River, being chased by a Dutch cruiser from Queda Road; but I disappeared presently in the river, whilst he thought, I suppose, I had gone through the strait between Puló Pinang and the main land.

"The Fly ketch was afterwards overset and lost at Calcutta, during a north wester, with several other vessels."

The island of Jan Syllan affords nothing very interesting. The manners are chiefly those of the Malays, and the produce nearly resembles that of the neighbouring islands. The trade for opium was formerly of great importance, and many captains of the country ships owed much of their fortune to this commerce. Tin was also exported; but the importation and exportation of each is now prohibited under severe penalties, or encumbered with a heavy duty. At this time about 500 tons are sent away yearly; but, as the government oppresses the  
miners,



miners; it will not be difficult to prevent the trade by means of the Cornish tin, which beats into a finer leaf, and is more bright in its hue. In general the prince of the country is the chief merchant, and his gains, in commerce, are substituted for port-duties, imposts, &c. The price is usually raised 25 per cent. on the consumer, and this method is not injurious either to the importer or the consumer. The former is not compelled to sell his cargo at the price offered, if he thinks he can procure more for it at another port.

The next place described by our author is Atcheen, a port on the northern part of Sumatra, an island pretty well known to the English reader by Mr. Marsden's account, which our author commends, and thinks very accurate. The description of the Battas, who inhabit the interior parts of the island, we shall select.

'The Battas are a well-meaning, ignorant, simple, people. The Malays and Atcheeners have the address to persuade them that they settle at the mouths of their rivers to defend them from invasion (from white men especially); whereas, it is to enjoy the monopoly of the camphire and benjamin, which they gather near Sinkel River, Baroos, and Tapanooly. What Mr. Marsden says of the Battas being cannibals, I have great reason to believe.

'Trading once at Sinkell for benjamin and camphire, with Babamallum, a reputable Malay man, I purchased from him a Batta slave, who spoke good Malay; I named him Cato. In the many conversations I had with Cato about his countrymen, I beg leave to relate one short story he told me, which may be called the progress of cannibalism.

'Babamallum had a favourite wife or concubine stolen from him by a Batta, who sold her. The thief was taken, and executed according to the Batta law for such a crime; that is, he was tied to a stake, and cut to pieces by numberless swords. They roasted pieces of him on the fire; and Babamallum, a civilised Mahometan, put a bit of his roasted flesh into his mouth, bit it with anger, then spit it on the ground.

'I dare say Cato did not invent the above: had he said Babamallum ate it as food, seasoned with salt and lime juice, as did the executioners, I should not have believed him.'

The revenue of the king is about 3000l. annually, which chiefly arises from exports and imports; for, to oppress the Orankayos, the men of rank and substance, he prevented them from trading, and by that means seems to have impoverished his kingdom, merely to add a little to his own revenue. The method by which the Chulias (the commanders of merchant ships) prepare their limes cannot be made too public.

'West India captains of ships might here take a hint, as limes



rot under the hedges in the West India islands. The Chulias make four or five incisions long ways into the ripe lime, and put into each a little salt; after lying 48 hours or more, they with the hand give each lime a smart squeeze, then lay them to dry in the sun for several days: they expose the extracted juice also, that all the watery particles may be exhaled. They then put up the limes in jars, pour back the juice upon them, and fill up with more juice, or good vinegar, often had from the cocoa-nut tree. The lime thus preserved they call Atchar. This given on board ship, with less salt meat, would save many a poor sailor's life.'

'The country above the town is very highly cultivated, and abounds with inhabitants in many small villages, and single groups of three or four houses, with white mosques interspersed. Walking that way, if after rain, is disagreeable to a European, as they have no idea of roads: but Malays do not mind walking through mud up to the knee, which, however, they are careful to wash off, when they come to a house, before they enter it. The main street in the town is raised a little, and covered with sand and gravel; but no where else are the streets raised; and even this is sometimes overflowed by the swelling of the river, by sudden rain on the hills just above the town; in which case they make use of canoes: this often happens, especially during the rainy season (our summer); but the town, which is on the south side of the river, straggles so as not to deserve the name of the capital of a populous though small kingdom. They have an excellent breed of horses, much valued at Madras; horned cattle and goats, but few or no sheep. Vessels drawing under eight feet water can come over the bar with spring tides, which is two miles from the town; but cannot go higher than about half a mille, where they sometimes heave down and repair. Here are many of the king's warehouses (*golas*) for Telinga salt. Many Maldivia boats come yearly to Atcheen, and bring chiefly dried bonnetta in small pieces about two or three ounces: this is a sort of staple article of commerce, and many shops in the Bazar deal in it only, having large quantities piled up, put in matt bags. It is, when properly cured, hard like horn in the middle; when kept long the worm gets to it. I am told it is cured at the Maldivia Islands by the sun only. I question whether herrings and pilchards would not answer even carried thus far, they are so fond of fish diet, as Malays in general are. The king's palace (*dallum*), about 100 yards from the skirt of the town, and to which there is access by a canal from the river, as well as by land, is about three quarters of a mile in circumference, is ditched round, and is also surrounded with a strong wall, but not high. A number of large venerable trees shade it, with a good many tall bamboos: it is built on  
higher

higher ground than the town, so of course it is not subject to be overflowed.'

The Atcheeners are cowardly, cruel, assassins; and the kings, in general, oppressive tyrants. 'When I call for my beetle-box,' says one of the chief assassins to his servant, 'you must stab the captain with the cress (short dagger) that lies at the bottom among the leaves.' The Malays, who come on board, 'are generally disarmed; but who would suspect the beetle-box?' At Queda, captain Copan, Mr. Overbury, supercargo, two Englishmen who were brothers, called May, and the gunner, a Dane, were murdered in September 1782, by a Malay, taken in as a passenger. He attempted to poison, and afterwards, with the assistance of a Lascar, stabbed them, probably to get possession of the ship, and seemingly urged on by the minister who shared in the spoil.—Captain Forrest's account of his reception by the king at Atcheen is curious.

'In the year 1764 I again visited Atcheen, and had the honour of paying my respects to the king, Mahomed Selim: my audience was appointed at eight in the evening. I accordingly got ready some piece goods to the amount of about forty rupees, as a present, which were divided into two parcels, and put up in common basta covers, which had been previously stained with trumerrick, yellow being the royal colour, as in China and at Mindano. Having been told it was expected I should pull off my shoes, I waved the mortification, by wrapping round each a piece of red bunting, and tying it with a kind of garter of the same, just before I entered the audience hall (*ruma bicharro*), which was about sixty feet long, and twenty broad, built of stone, with a stone floor. At the farther end, which was covered with carpets, hung a superb cloth of gold, about fifteen feet square, which reached within three feet of the floor. There were about twenty well dressed persons in the room, orancayos, a venerable calipha, and others, every one bare-footed, having left their slippers without. As I entered I saluted this company. Two Seapoys were also in the hall, upon guard, dressed and armed as ours generally are. In about two minutes the golden cloth was drawn up, like the curtain of a play-house, exactly in the same way, and we all made a profound obedience to his majesty, who just glanced his eye at me. My two servants were then ordered by the shabander to advance with the presents, which, after having presented, by holding them up and bending their bodies, they gave to an attendant, and were then directed to withdraw. The cloth of gold had covered a large niche in the wall, a kind of alcove, in the middle of which the king was seated in an arm-chair, with his legs across, barefooted, his slippers on the floor of the alcove. The king was



gaily dressed in silver brocade, over an inner garment of white muslin; his turban was very small, being a single piece of gold flowered muslin, gathered together at the ends, tied round the head with a half knot, and was ornamented with a few jewels. He seemed to be about forty years of age, with a pleasing countenance, rather fair for a Malay. Two elderly women sat on the floor, close to each side of his chair, their eyes fixed on the ground, which was about five feet higher than the hall in which the court was assembled. The alcove was lighted with two large wax tapers coloured red, much like what we see in Roman Catholic churches. The hall was lighted with pendant lamps, in which they burnt oil.

‘Having caught the king’s eye, immediately after the dismissal of the presents, I made his majesty a second profound bow. Presently he spoke to the shabander, the shabander spoke to the linguist, and Abraham asked me whence I came. I addressed his majesty directly in Malay, on which the shabander pulled me gently by the sleeve, and looked disapprobation; but I went on. The king smiled, and took no notice of their interruption, as if offended with me. I had then the honour of conversing with his majesty for about a quarter of an hour, who asked me several pertinent questions about Madras, Bengal, and Bencoolen, and particularly to what parts of the island Sumatra (*Pulo Purcha*) I had sailed. I then, by intimation from the shabander, who, I suppose had his signal, retired, walking rather backward, until out of the hall. Nobody in the hall was seated; neither did I see in it bench, chair, or stool. I left most of the company in it standing, who politely made way for me, as I retired; and, at the door at which I entered, I made again a profound bow, being then in full view of the king in the alcove at the further end of the hall.’

They certainly know how to cast cannon at Atcheen, and the present sultan (1784) had improved himself in this science by having made some stay at Mauritius. The Atcheeners are, in general, good mechanics, and know the use of the pulley, screw, and capstan, very well. At Atcheen our author was invested with the order of the golden sword. The city is greatly diminished in size. In 1619, Beaulieu tells us that it had been six times larger, and there are many appearances of its having been, since that time, still farther curtailed. The Atcheeners are of a more swarthy complexion than the inhabitants to the southward; more shrewd and acute than the other Malays, but less brave and less honourable than the Bugesses of Celebes. M. Suffrein was at Atcheen in 1782, but did not come into the town, or see the king, probably because  
he



he would not submit to the humiliating ceremony of taking off his shoes.

The nautical details that follow we shall omit, and again join our author at Celebes. His general description of the island is chiefly taken from Buggefs, a man of intelligence and integrity; it is, in most respects, new, generally curious and accurate. Local descriptions admit not, however, of analysis or extract. The Buggefs, or Macassars, are a very peculiar race, different from the Malays or Hindoos: they are high-spirited, brave, and industrious. They will not bear ill usage, and possess only the eastern character of revenge, though not the meanness of assassins: in the picture of eastern inhabitants, they start from the canvas, appearing dignified, manly, and respectable.

‘When the count d’Estaing took Bencoolen in 1760, where I unfortunately was, having been a freighter on board the ship *Denham*, that was burnt with all my property, he had a proof of the desperate spirit of Buggefs. After the English had been sent to Batavia, in the frigate *Expedition*, some Buggefs prows arrived and traded with the Malays. What gave offence, I cannot tell; but the count, afraid of an insurrection amongst the Buggefs, 2 or 300 in number, he having kept prisoner in Fort Marlbro’ the English Buggefs captain, Dyon Macoolay, who was a Buggefs chieftain, and for whom his nation had a great regard and respect; to prevent this, the count invited several to the fort, and when three had entered, the wicket was shut upon them: in attempting to disarm them, they mangamoed, that is, run a muck: they drew their cresses, killed one or two Frenchmen, wounded others, and, at last, suffered themselves for supporting their point of honour. The count d’Estaing behaved with great civility and politeness to his English prisoners, distributing a small stock of provisions with great impartiality: and, notwithstanding what has been said of the count, the English had Mr. Douglas, governor of Gambroon, exchanged in his place, before he took Fort Malbro’. A French serjeant having got possession of a slave boy belonging to me, I applied to the count, who ordered me immediate restitution; and shewed me equal favour, particularly in letting me go early to Batavia in a Malay prow. Gambroon was taken by captain Cesar, of the ship *Condi* of 50 guns, and the frigate *Expedition*.’

The inhabitants of Celebes are very industrious, and carry on a pretty extensive commerce, which is much owing to the industry of the Buggefs. The Buggefs cambays resemble the plaids of the Scotch Highlander, when the ends are sewed together. They are strong, but dull-coloured, sometimes as  
fine

fine as cambric, and cover the wearer, when asleep, from head to heel. The arms of the Buggefs, are a sword, lance, dagger, and target. Sometimes a musquet and a bayonet, or a blunderbuss, supplies the place of a lance, and the Buggefs is then attended by a boy who, himself armed, carries many lances. Their cambays are exported to Bencoolen, and it has been necessary to prohibit them, as they interfere with our own manufacture: they prepare also a paper from the inner part of a small tree, which they dye of different colours. It greatly resembles the Otaheite clothing. The Buggefses write, as we do, from left to right: their religion is Mahometan; but, if a Buggefs marries his equal, he takes but one wife. They trade largely and extensively, and are fond of acquiring maritime knowledge: they sometimes extend their voyages to the north coast of New South Wales. In short, every part of their character and conduct shows them to be a race very different from, and greatly superior to, the Malays. Conjecture would be idle and endless in this state of uncertainty, and with such scanty information as we possess; there are many reasons, however, for supposing them to be an European race, and perhaps the remains of a Phœnician colony, since that, at so great a distance, may be comparatively styled European.

This very interesting work, which is decorated with some valuable charts, and neatly executed prints, concludes with a treatise on monsoons; which was first published in 1783, and occurs in the LVIIIth volume of our Journal.

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*Essay on Pulmonary Consumptions, including the Histories of several remarkable Instances of Recovery, from the most alarming Stages of the Disorder, by an improved Method of Treatment. By William May, M. D. 8vo. 3s. 6d. Boards, Cadell. 1792.*

**I**N situations so difficult, in emergencies so distressing, as the management of consumptions afford, every practitioner must feel himself obliged to those who even hold out plausible promises; his obligations will be greatly increased, if a single new remedy of importance is recommended on the sure grounds of practical observation.

Dr. May 'professes to entertain an opinion that there exists a method of curing pulmonary consumption in its most advanced stage;' and the method he explains in the volume before us, after an Introduction, natural in a young practitioner, a little declamatory on the errors of others, expressing his surprize that the great discovery should have been so long delayed. The observations that wounds in the lungs will readily heal, and that balsam of Peru must be changed in the cir-

culatation



culation before it can be applied to the ulcer, are a little too trite. Each has been the hackneyed theme of almost every modern author, who has written on the disease. This author's exuberant complaisance to every physician, whose name he mentions, we should not have remarked, if it had not been lavished with a studied care on his colleagues and predecessors at Plymouth, from whence his Dedication is dated.

The first chapter contains several cases, in which pulmonary consumptions have been cured. If this be intended to prove them curable, we think it will be serviceable in inspiring hope : if to show that they are curable by medicines, Dr. May has failed. Many of these cases, we believe, to be really consumptive, and they have been cured : similar cases have been cured under our own care, that we have every reason to think were consumptive ; but, if every similar cure in the records of medicine be examined, it will be found to have taken place under every different mode of treatment that can be devised, and even without any medicines. In reality, they are the cures of nature not of art, unless phthisis be considered as of so various, so heterogeneous, a nature, as to be relieved by opposite modes of treatment, and to resist at one time the plans to which it yielded at another. We remember when we thought that all consumptions might be cured by vomits and by myrrh ; but it was in the days of our youth, when fancies will take possession of the mind, fancies which reflection and experience never fail to eradicate. We shall not enlarge on these histories : they are often related imperfectly ; and, in more than one instance, circumstances escape which lead to suspicion.

Dr. May next considers the nature of the disease, and concludes that every genuine consumption depends on tubercles of a schrophulous nature. In this view, we believe him to be correct : that the foundation of schrophula is debility, may be considered as a position more doubtful. But discussions of this kind are trifling. In every derangement of the functions, there is debility, either as a cause or effect : it can seldom be considered as a sole cause, for, in the practice of medicine, tonics are scarcely more than palliatives. They relieve symptoms, and assist nature in restoring health, or compensating for the defect. To come nearer to the question, it may be allowed that, in schrophula, there is a laxity of the extreme vessels, and the swellings are indolent. Is the laxity to be removed by tonics ? Certainly not, except they can be applied to the part ; for where a disease depends on tone irregularly distributed, the irregularity is not removed by a general increase : if we add equal quantities to unequal ones, we do not  
bring



bring them nearer to each other; and this principle will be found to pervade the whole practice of medicine, in which tonics are employed. But admit for a moment, that bark is an astringent and will correct this laxity, is our author aware of the impropriety of constringing the fibres of distended vessels? does he not know, from numerous facts, that the debility is increased by it? Again: schrophulous swellings are indolent, but will bark contribute to their suppuration? We believe not, but we are by no means certain of it, for no prudent, we will add no honest, physician will, except in very peculiar circumstances, urge on this process; and, if it ever is necessary, there are much easier and more obvious methods. In reality, however, the indolent nature of the tumours arises from the little irritability of the part affected, for a cause of inflammation will as readily affect a schrophulous person as another, and a common phlegmon will advance as readily to suppuration. Let us bring this reasoning to the test: Will bark cure schrophula? will cold bathing; will the metallic tonics cure it? Every judicious practitioner knows that they will not: he knows that salt-water, in a quantity that moderately purges, is more effectual than either; that small doses of calomel will greatly assist its operation. Where then are we to look for the tonic powers of this remedy; and what, with these facts before us, becomes of the boasted system of laxity and debility?

We shall next consider how far this plan is applicable to phthisis; and, though the quotation is rather long, we shall extract our author's plan of managing the disease, that we may not be suspected of misrepresenting it.

‘ I have generally premised an emetic of ipecacuanha, accommodating the dose to the circumstances of age and condition, and varying the repetition of it as the exigency of the case required.

‘ I have sometimes given the solution of Vitriolum Romanum, as recommended by Dr. Simmons, but, upon the whole, I have found reason to prefer ipecacuanha, which, under all circumstances, is the most safe and effectual medicine of the emetic class.

‘ The emetic may be repeated, at the distance of from three days to a week, several times, and the following medicines administered during the intervals.

‘ R Infusi Corticis Peruviana unciam cum semisse, Tinct. Cort. P. Comp. drachmas duas,—Lavend. C.

‘ Syr. Cort. Aurantii ana drachmam,

‘ Pulv. Gammi Myrrhoe grana xv, M. signetur haustus bis quotidie sumendus.

‘ The

• The state of the bowels should be attended to in the mean time with great care; if coltive, they should be opened by some gentle laxative, such as tamarinds, chrystals of tartar, or infusion of senna: if on the contrary, a small portion of gum Arabic, aromatic confection, or an opiate, should be added to the draught. If the cough should be particularly troublesome, the following medicine may be successfully exhibited.

• R Pilulæ e Scilla

— ex Opio ana grana quinque, fiant duæ pilulæ h. s. exhibendæ, et cum dimidia Opii quantitate mane iterandæ.

• To obviate occasional pains of the thorax, blisters ought to be applied, and renewed as often as shall appear necessary; and to defend the surface of the body against the vicissitudes of temperature, and the injuries of cold and moisture, a flannel covering should always be recommended.

• If the strength of the patient be not too far exhausted, riding on horseback should be strictly enjoined, which cannot be too frequently used. And if the weakness should be so considerable as to render this exercise impracticable, swinging, in the manner described by Dr. Carmichael Smith, should be substituted, and regularly used once or twice every day.

• If the irritability of the body be very considerable, the opiate may be given during the day, at convenient intervals, and the dose gradually increased, as the habit of using it diminishes its effects. I have seen the tinctura opii given in doses of from forty to seventy drops, three times a day, with wonderful good effect.

• Should the colliquative discharge by the skin prove troublesome, the dose of myrrh may be increased; and if it continue obstinate, moderate quantities of the vitriolic acid, given in some cold draught, will be found a useful remedy. In some of the cases already related, the patient has been taken out of bed, upon the appearance of the sweat taking place, and the infusum rosæ, cum acido vitrioli, administered with great advantage. Cold port wine and water, has also been found very efficacious in checking this inordinate and enervating discharge.

• The best time of administering the emetic will be about an hour previous to the evening exacerbation. I have seen the hectic paroxysm prevented by its operation, and the cough and dyspnœa surprisingly relieved. Expectoration is greatly facilitated also by the operation of vomiting, and if care be taken, to prevent the fatigue and relaxation consequent upon the exertion it occasions, by administering some cordial draught immediately after it, vomiting will most commonly produce considerable benefit.

• In conformity with this general plan, a nutrient regimen is to be adopted. Animal food, that is easy of digestion, as it con-



tains more of the principle of nourishment than vegetable, will be preferable to it. Where the stomach will bear it, solid meats, of a plain sort, are admissible; in other cases, broths and jellies must be substituted. Oysters, either raw or roasted, and eggs whose whites are scarcely coagulated by boiling, have been used, in many instances, with great advantage. Milk has also generally made a part of the regimen in the cases which I have attended: and where it has not happened to offend the stomach, (which is often the case,) it has appeared to afford sufficient nourishment. The addition of rum, or any other ardent spirit, I consider to be useless, and injurious. Spirituous liquors, of all kinds, have a tendency to increase the irritation of coughing, and by destroying the tone of the stomach, add to the general relaxation of the body, aggravate the hectic paroxysms, and augment the debility of the system. This does not happen with wine, or well fermented malt liquor. Of the former, a glass may be taken four or five times during the day; and of the latter, a draught taken occasionally as common as drink. Porter possesses a generous quality, and disagrees with but few phthical patients. I have generally found it very grateful to the stomachs of those to whom I have recommended it, and I have seldom seen any inconvenience arising from its use.

This is the plan proposed, which it may be said we should leave to be appreciated by experience. But, in reality, it is not a new one: it has met our view, in various forms, and we think we should be unjust to the public, if we did not add what experience has taught us relative to it, and guard them from delusive promises.

In consumptive cases, there is great debility and irritation; but the irritation, arising from topical congestion, gives an increased tone to the heart and arteries. There is always a tension in the pulse, wholly inconsistent with the state of the system in general, a deficiency of perspiration, except where the solution of the paroxysm, combining with the weakness, allows the debilitating colliquative sweats to escape. We have given bark, in the interval, in all its forms, and in very different doses: we have seen it check the sweats, but without in the least alleviating the other symptoms. The more usual effects of the bark have been an increase of heat, increased tension of the pulse, more difficult breathing, greater general languor and uneasiness. Another inconvenience of the bark is its great tendency to increase the alvine discharge in consumptive cases, without our being always able to mitigate it by opiates. It very often also increases the stricture on the breast, and checks the expectoration. Every one acquainted with consumptions knows that the breath is usually in a morning very strait, and continues



ness so, till the phlegm, collected in the night, is brought up. This is always a work of difficulty; and we have known the bark render it impracticable. On the whole, we have sometimes seen a light decoction, or the cold infusion, borne with tolerable ease: it has happened, that the bark in substance has done no great mischief; but we have never seen either highly beneficial.

Another part of the new plan is the liberal exhibition of opium. Five grains at night, and half the quantity of the *pilulæ ex opio* in the morning, do not in the whole contain two grains of solid opium; nor will that quantity, joined with the squills, be very highly injurious. It is, however, at best a palliative; and the patient often purchases his night's sleep, at the expence of very considerable and distressing languor through the day. The action of opium is so striking in checking irritability, that we have been tempted to keep up its action, and have done so, in a moderate degree, for successive days, without finding the expectoration greatly impeded. It produced, however, no change in the progress of the disease.

Blisters are undoubtedly useful remedies; and, if consumptions are ever cured, by art, it has been effected by blisters, which have been rendered perpetual, applied near the part affected. To the diætic part, we have nothing to object, except that to our observation, beer has appeared injurious. Porter has sometimes been useful.

The following chapter contains remarks on and defences of the author's reasoning and practice: in it, he involves us in a maze of theory, which we have little inclination to follow. The most important part is what relates to the diathesis, where Dr. May contends that it is atonic, that the supposition of a phlogistic diathesis is erroneous, and that the quickness of pulse is a symptom of atony. We think he is wholly mistaken in the point of fact, and the reasoning seems to us to rest on a very uncertain foundation.

As we are only called on to give our opinion of Dr. May's plan, we have not engaged in defence of the antiphlogistic practice, which is pretty liberally condemned in the volume before us. We have declined it also, because we cannot boast of our success. Yet, when the effects of each plan are compared, the latter appears undoubtedly better adapted to the nature of the disease: it relieves the symptoms more effectually, prolongs life, and makes it easier. Medicine can seldom do more—We may just add, for the information of our readers, that the *Angustura* bark has appeared, in a few instances, to be a bitter better adapted to consumptions than  
any

any other we have yet tried. We can scarcely except the myrrh.

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*An Inquiry into the Causes which produce, and the Means of preventing Diseases among British Officers, Soldiers, and others in the West Indies. Containing Observations on the Mode of Action of Spirituous Liquors on the Human Body. By John Bell, M. D. 8vo. 3s. 6d. Boards. Murray. 1791.*

THE unfortunate events of the late war have been productive of many improvements in the art of medicine, and in no respect of more advantage, than in pointing out methods of preserving the healths of seamen and soldiers. Dr. Bell's remarks on the last subject deserve much attention; for, as we have had occasion to remark, disease destroys in war more than the sword, and mismanagement, in the tropical climates, produces the most fatal events, diseases of the worst and most destructive kind. These discussions belong chiefly to the political department; and to it we recommend this work, with the most serious anxiety, as deserving their particular attention. It will afford us little subject for discussion, though we shall give a short account of the contents, and extract some passages from it of curiosity, perhaps of utility.

The use of ardent spirits is Dr. Bell's first object. Rum, and particularly new rum, he thinks highly injurious, for which wine or malt-liquors should be substituted. In this respect he is perfectly correct; and government would find good beer and porter much the cheapest beverage in the end. Whether rum produces sores on the legs is a question of some doubt: perhaps the recruiting regulations in some regiments, to take no young men, who have even the scars of former ulcers on the legs, may be proper and judicious. That rum is more injurious in the West-India islands, than in Britain, except when soldiers have been exposed to cold and damp, is another opinion not yet sufficiently supported. The observations on the use of wine and bark deserve attention.

\* Whether wine acts as a direct or an indirect stimulus, we know that it excites the powers of life to an increased action, in proportion to the quantity in which it is given, to the strength of the patient, and, as he has been formerly accustomed to the use of it. But if a large quantity is given to a soldier who has not been accustomed to it, at a time when he is in a state of extreme debility, the vital power must be stimulated to an exertion greater than it is capable of performing with safety, weakened as it is by the existing disease. But if this increased exertion of the vital power, occasioned by the wine, is mistaken, as it often is, for



an encrease of the symptoms depending on the original disease, which we propose to cure by the use of wine, the consequence is, that the remedy is exhibited both more frequently, and in larger quantity, until the vital power, wearied out by the constant operation of a powerful stimulus, becomes incapable of exerting its energy, and the patient is often hurried out of the world in the stupor of intoxication. Every man of candour in the profession will own, that this frequently happens; and that to suppose wine to be an effectual remedy, in the cure of low nervous or putrid fever, in proportion as it is given in large quantity, is a most mistaken idea, and has been productive of very serious consequences. From a good deal of attention to this subject, I venture to assert, that there is no remedy in the materia medica prescribed so frequently as wine, with so little attention to the circumstances which ought to direct or forbid its use, or to regulate the quantity in which it is employed; and that many advantages, which may be derived from wine as a remedy, are prevented by the indiscriminate mode of prescribing it, regardless of the present state or former habits of the patient; and, consequently, in the hands of negligent practitioners, it must often do mischief. The same inattention often deprives us of the benefit we may derive from the use of bark in the cure of fever. I have frequently seen an ounce and a half of this remedy taken in the day, with manifest advantage; but that was only in the first stage of synochus, where the inflammatory symptoms either did not run high, or had been mitigated by other remedies; or in the beginning of the second stage, where the strength was not yet very much impaired. But I never observed any beneficial effect to be obtained from throwing in a large quantity of bark in substance towards the latter end of the second stage, when the strength is much reduced. On the contrary, in these circumstances of the patient, a full dose of bark, or of wine, often excites nausea and vomiting, attended with such an irritable state of the stomach that, ever after, food or medicines can scarcely be retained.'

The second section on the use of salted provisions, and the mode of preserving them, contains some facts of importance. Captain Forrest's remarks we may be allowed to transcribe.

'The beef and pork, which I carried with me to sea, were preserved in a different manner, and admitted of some variety in the mode of dressing. The meat was cut from the bone in slices, and preserved with a mixture of salt and raw sugar. Prepared in this manner, it kept much better, and occupied less room. I would therefore advise, that the provisions for the navy should be preserved with equal quantities of the best salt and raw sugar, and that the bone should be entirely left out; for it is often observed,



even in meat salted for domestic use, that the part next the bone is the first that is spoiled. This may probably be owing to the salt never penetrating the bone, which consequently soon becomes more or less decayed, and admits the oozing out of a putrid oily matter from its cells, which corrupts the surrounding meat. Hogs should be skinned, and preserved in the same manner. I allowed my men a pint of tea twice in the day, which, including sugar, (and the tea was sufficiently strong) did not amount to a greater daily expence than a penny for each man. Sugar is very cheap in Bengal. For sixteen men I allowed two ounces of tea, value four pence, and four ounces of sugar, value two pence, which made sixteen pints of tea, at an expence not deserving attention, when compared with the beneficial consequences arising from it; for I always observed, that when sailors became fond of tea, they were weaned from drinking strong liquors. I therefore encouraged tea-drinking as much as possible, but without assigning any reason for so doing. The use of coffee, cocoa, or chocolate, answers the same purpose.'

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• Captain Forrest informs me, "that long before he went to India, he remarked that the Portuguese preserved fish, cut in small slices, with a mixture of salt and sugared tamarinds, of which he commonly carried a quantity to sea for his own table. Fish is thus cured by the Portuguese at Calcutta, who make a trade of it, and is named by them *pesche*, or *pescha molia*. Preserved in this manner, it is not found to be too salt, requiring only to be fried in the tamarind which covered it, with the addition of a small quantity of butter." He says, "the *pesche molia* is very grateful to the taste, keeps well, and is found to be a wholesome article of diet. He has used tamarinds (freed from the strings and stones) with salt in preserving meat, and has found the combination to answer the purpose much better than salt alone, especially if some Cayenne pepper be added. When he did not use tamarinds, he employed limes or lemons in the following manner: an incision being cut in the side of the lemons, or limes, some salt is introduced, and about the space of twenty four-hours thereafter, the juice is squeezed into a cask, or jar, and the fruit being allowed to dry for a few days in the sun, is then thrown into the cask containing the juice; some vinegar is added, and with this pickle (which is named *achar*, and is used in the East Indies in a variety of dishes) meat or fish may be preserved, for a great length of time, from any approach to a state of putrefaction."

This plan was in part carried into execution, we apprehend, during the last war, by lord Hood; and the seamen found by the admiral (we believe lord Rodney) sent out to take the

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mand, in full health ; though they had been actively employed at sea, for a long time.

In general, Dr. Bell in his third section on the means of preserving the health of the army in the West Indies, advises malt-liquor of a middle strength, instead of rum, wine in moderation, and, at the first coming, a more than usual attention to abstemiousness. A diet more than commonly taken from vegetables, and dissuades the stranger from indulging his appetite in its full extent. We have some doubts, that his plan might bring the *vis vitæ* too low ; for, while we agree with him in recommending moderation, some stimulus is required to support the different functions in their proper vigour.

The Appendix contains notes and additions. The only part not connected with the general subject in these additions is what relates to Gibraltar, which Dr. Bell thinks a source of constant expence, a means of keeping a great part of the army inactive in its defence, and of no utility. He thinks it would be advantageous to change it for the Canary Islands, which are fertile and healthy, useful to this country from their productions, and particularly so to season the troops for the tropical climates. On this subject, we have already had occasion to give our opinion ; and we perceive no additional force in our author's arguments to induce us to change it. We must now leave this useful work, and we have been solicitous to give a general sketch of Dr. Bell's plan. The particulars can only be understood with propriety in the work itself.

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*Observations on Scrophulous Affections, with Remarks on Schirrus, Cancer, and Rachitis.* By R. Hamilton, M. D. 8vo. 3s. boards. Dilly. 1791.

IT is the object of youthful practitioners to appear before the public, in any form, generally assuming for their introduction some disease usually intractable, and always dangerous. They collect what has been said : they add something ingenious, if not useful ; and they appear to the unthinking world as men of deep learning and acute penetration. Dr. Hamilton, though no youthful practitioner, by this volume recalls the young physician to our recollection. In all his works we find something interesting ; and, whether we are instructed or not, we shut the book with some satisfaction. In the work before us we cannot say that he has added greatly to our knowledge, yet the practitioner may read it with advantage : he will see what has been advanced placed in a clearer light, many instructive cases are described ; and, if no determinate step has been made to improve the practice by novelty, many parts of the established plan are elucidated by experience.

Schrophula, as Dr. Hamilton has advanced, is undoubtedly a constitutional disease, and he has answered some objections to this opinion with success. The cause we shall transcribe as stated by him.

‘ To the morbid action, then, of this peculiar constitutional malady on the absorbent system, are we to look for the origin of these tumours; and from the nature of the compound fluid, as I presume the lymph is, which is secreted from the blood for the purposes of animal economy, are we to account for the different matters contained in them.

‘ All the several materials which are necessary to constitute the different parts of the living animal must be furnished from the nutriment taken into the stomach; and what is necessary for this important purpose is separated from the more feculent matters, by the processes of digestion and chylication; and enters the absorbent system by the lacteals, and is carried into the mass of blood by means of the thoracic ducts opening into the left subclavian vein, so near the heart as to be readily mixed with it. It is not my purpose to describe this process; it is sufficient to say, that it is generally understood to be so. Now the inference to be drawn from it, for the elucidation of our subject, is, that the blood charged with these materials must, in the course of circulation, part with those which are destined for the recruit and support of the different component parts of the animal body; whilst those which are superfluous, or having done their office, become effete and useless, and therefore are separated from the mass by different secretory organs, and carried out of the body by the proper excretories.

‘ From this state of what we suppose the fact, we may readily conceive that the lymph, and other secreted fluids, are charged with the several materials above named; and thus loaded may stagnate in glands or cells, where the absorbents, from the influence of this disease, are obstructed, and unable to take them up, and transmit them in the proper use of solution, in which they are when secreted or separated from the blood: and that when stagnant in these cavities it is easy to comprehend that a decomposition of this, what we have supposed a compound fluid, may take place, and new combinations form; and, according to the nature of the different materials, the contents of these tumors may be gelatinous, milky, caseous, cartilaginous, earthy, &c.; all which are to be met with, even in the same body, loaded with this disease in the extreme: and according to the degree of this morbid state of the parts is the distemper to be relieved by art, or rendered incurable, and mortal.’

We have had occasion to explain the cause of scropula nearly



ly in this way. But, considering it as a disease of the constitution, we thought it was owing to the some defect in the solid, perhaps in the primary fibres. In reality, all the appearances of a scrophulous constitution seemed to center in too great laxity, not of the general system, but of the extreme vessels, by which the effusion in the cells, which ought to have been serosity, was glutinous, and the effect was a stagnation in vessels too small to admit of a fluid of this kind. We introduce this opinion again, to say that we suspect it is not true: it will not account for many minute circumstances in the disorder, to which, if any part of the theory be well founded, a want or irritability, or some disease in the lymphatic system, or its glands, must be added. It will undoubtedly account for the action of remedies, since, as we had occasion to state in reviewing Dr. May's work, by generally increasing the tone, we leave the relative state of debility in its former situation, and, by increasing the saline acrimony in the blood, we lessen the disposition to stagnation. It is necessary to return, however, to Dr. Hamilton, and we trust this short digression will be pardoned, as we meant only to prevent errors of our own dissemination.

Dr. Hamilton describes the appearance of scrophulous glands on dissection, with great accuracy, and traces schrophula, after puberty, in the scrophulous phthisis and ophthalmy, as well as in the psoas abscess. The last, he thinks, is generally of the scrophulous kind, as he has almost constantly found it in such constitutions. To our observation, it has appeared different, highly inflammatory, usually from a strain; but we mean not to say that it may not be often otherwise. Since we spoke of this subject in our review of Mr. Justamond's Tracts, we have seen one decided instance of this kind cured, with little aid from medicine, chiefly by rest, and the efforts of nature. Inflammations of the liver, Dr. Hamilton suspects, with perhaps as little reason, to be sometimes schrophulous. We have never had occasion to see or read of an instance similar to that which he has adduced. Schirrus and cancer, when they affect the uterus, are preceded by scanty menstruation, particularly by leucorrhœa and sterility, and are more clearly connected with scrophula. We have some doubts, whether in mature age, the diseased glands may not assume a rigid and knobby feel, so as to be mistaken for the former: one instance of this kind occurred to us, where, from its ready yielding, we suspect we had formed a too hasty, as it certainly was a too gloomy prognostic.

The effects of scrophula on the bones are accurately described; and, in the destruction of bone, Dr. Hamilton thinks

it probable, that the harder parts are first dissolved by a menstruum, before they can be taken up by the lymphatics. This opinion is suspicious; but we have neither facts sufficient to establish its truth or falsehood, nor room to discuss its probability. It is certainly true, that the consumption of bone has gone on in one limb, while the rest of the system has appeared not only healthy but thriving: this, however, adds not to the force of either hypothesis. Rickets, our author considers as a scrophulous disorder, or at least nearly connected with it; but the connection, when examined, is very remote, and they only meet in one very general cause, laxity. Our author's plan of cure we shall transcribe.

‘As the scrophula is a disease of the lymphatic system, attended not only with obstruction in that system, but a peculiar laxity of all the solid parts of the body, the principal intentions of cure should be to remove the obstructions, and strengthen the tone of the habit; and by a happy mixture of those means, great benefit is often derived. And by whatever methods these are attempted, it is of the utmost importance to the patient to begin early to attempt the resolution of the obstructed glands, before inflammation and suppuration have begun to take place; and speedily, as soon as an appearance of resolution is evident, to apply the corroborant plan.

‘The most active deobstruent medicines that I have experienced are mercury, with the addition of opium, with repeated purging with sal catharticus amarus, sal glauberi, or sea water, with a constant and steady use of sal sodæ and extract. cicutæ. And the best corroborants were the Peruvian bark and cold bathing, in the sea or any other large body of water. The burnt sponge, the calcined quercus marinus (sea wreck), so much recommended by Dr. Russel, and called by him æthiops vegetabilis, guajacum, sarsaparilla, and antimony, and others which shall be noticed afterwards, have by no means been attended with the advantage we have been taught to expect from them. I have had no experience in the coltsfoot, revived and recommended by Dr. Cullen; nor in the terra ponderosa salita, which has been lately introduced into one of the hospitals in London, as a medicine of great efficacy, particularly in the scrophula. It has now, however, been under trial for some months in this town, in the case of a youth of seventeen years of age, covered with ulcers when he began to take it, and who had been wasting by the almost daily appearance of fresh suppurations, and a constant large discharge, to a skeleton; but so far from succeeding here, the suppurations have been larger and more frequent, and he is reduced to nothing but the skin over the bones. His appetite is great, and he drinks, I am told,



told, to the amount of three pints of port wine a day, by which means he has probably been supported under this immense daily discharge \*.

In this list of remedies, we can say little in favour of any except the sal sodæ, sea-water, or salts, with small doses of calomel. The burnt sponge and the terra ponderosa salita have sometimes *seemed* to do good; but the former certainly has appeared more serviceable than the latter.

‘ I must confess that I have my doubts as to the sea-water’s possessing powers in a superior degree to any other medicines in the scrophula; nor do I think that it merits the virtues given it by Russel and Speed. My reasons are the following, however heterodox they may appear; but truth is my guide.

‘ I have long lived in a sea-port town of great trade, and the haven from the town to the opposite side is at least half a mile wide. The distance from the town to the mouth of the river Ouze (which forms the haven) where it opens into Lynn Deep, an extensive inlet from the German Ocean, is about two miles and a half. A large body of sea-water flows from this inlet up the haven, many miles above the town, twice in twenty-four hours; and with the tide we may suppose a very large share of sea-air; and during the summer months sea-bathing is constantly used, when the time of high water will admit of it, by men of all descriptions; and many of the boys are seldom out of the water in the day-time, except at school hours, all summer. Yet it is no less strange than true, there are no where more distressed victims to the scrophula to be met with than at Lynn! and they are as frequently to be met with amongst the lower orders of the inhabitants, who are used to the water daily, as in the other ranks of life, whose business has no connection with it. And in no inland town within my knowledge, which extends at least thirty miles around Lynn, did I ever see so bad cases of this disease as in this town, in a course of more than forty years practice.

‘ The inference to be drawn from these remarks is, that if sea-water and sea-air were such specifics, surely the scrophula would be far less formidable at Lynn than in any of the inland towns; but it is a melancholy truth that it is not so! And from long observation I am rather inclined to think that it is really more severe and distressing.’

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\* He sunk under this discharge, and died soon after this paper went to the press. The terra ponderosa salita was tried in other cases about the same time, both in ulcerations and tumors, but not with that benefit expected from its use. Indeed, matters appearing to become worse, it was totally laid aside, and recourse had to the remedies mentioned above, administered according to the different circumstances of the cases, and were attended with considerable advantage.’



At Lynn, however, he allows that vapours are common, and the air is moist; so that we should suspect these causes of debility may be too powerful for the effects of the salt-water. But, perhaps, the cause of failure alledged by our author is the true one, and the relief must be rather owing to the action of the salt-water as a purgative than as an alterative. We remember trying large doses of common salt, undiluted, in scrophula, without having had sufficient success to pursue the plan. The management of scrophulous abscesses is explained very properly, and we shall add our author's method of managing tinea, a disease in his opinion of the same kind. It deserves to be noticed and tried, though, we must add, that scrophula in his hands is too great a monopolist.

'Let the hair be clipped close of the part of the scalp affected; or if it can be removed by shaving with ease it will be better: then sprinkle this singular eruption with a dry powder, composed of one part of levigated cinnabar, and three parts of flor. sulphur. well mixed; rub it in with the finger at night, and wash the parts clean with a strong soap lather in the morning; repeating these operations until the disease vanishes. Small doses of calomel, with saline purgatives, twice a week, with some proportionate doses of cort. Peruvian. in the day, at the same time, will soon remove the strumous glands.'

In the cure of cancers, the principal improvement is the recommendation of the hemlock-bath, made of the decoction of the herb and seeds of the cicuta; and the volume is concluded by some judicious observations on the method of relieving, by mechanical means, the curvature of the spine.

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*The Barrister: or, Strictures on the Education proper for the Bar. 2 Vols. small 8vo. 5s. boards. Deighton. 1792.*

THE greater number of these Letters appeared, in the course of last year, in the 'World,' and we confess that we opened them with listlessness, expecting some temporary effusion calculated for the moment, strokes of wit, pleasantry, or satire. The disappointment was an agreeable one, when, instead of the smile or the sneer, which we supposed would have been excited, we were both rationally entertained, and judiciously instructed. The Barrister is a man of science, of judgment, and of learning: the gentleman and the scholar are conspicuous in every part of these Letters; and, if we follow him a little more closely than the nature of his work may seem to require, it will not be so much to make some compensation for a suspicion that could never have injured him, as to point out the steps

steps which lead most surely to an honourable station, steps which begin to be neglected as useless, or carelessly run over as unimportant. Our remarks may apply also to the two other liberal professions, which are sinking from sciences to arts, while the professors, to use a law-term, are to be considered merely as practisers.

The first particular circumstance worthy of being pointed out in this place is, that the lawyer who is designed for soaring to the summit of his profession, should have a good constitution. The law-student, or the chamber-counsellor, may be weak, nervous, or timid: the barrister\* should possess *mens sana in corpore sano*, a mind unclouded and undisturbed by noise and tumult, in a body fitted to bear heat, fatigue, and confinement. A public school is a kind of apprenticeship to the barrister. He acquires not only the most solid fund of real learning, but he attains what is almost of equal importance, a readiness, a confidence, a mind already fitted to accommodate itself to emergencies, a spirit active in invention, a firmness capable of resisting an attack. All that our author alleges on these subjects is excellent and unexceptionable.

In the next step we find a considerable deviation in ancient customs. From school the student now generally removes to an attorney's office, a measure, though the success of some has sanctioned it, which our author, after a full examination, severely reprobates; pointing out in his passage its various inconveniencies and disadvantages. The great distinction undoubtedly, between the practiser and the barrister is, that the one proceeds by rule and precedent; the other takes in the scope, the tenor, and the spirit of each act of parliament in his decisions, and the influence of other acts on collateral subjects. Nothing can undoubtedly cloud that bold, general spirit of investigation, combination, or discrimination, more effectually than confining the first years to the labour of engrossing. Precedents, and the practice of courts, are always to be found when looked for; but he, who has considered these as the principal objects, will overlook or lose the comprehensive boldness which should illuminate his opinions. We are a little surprised that our author should not have rested more on a general principle, which he afterwards hints at: it would have greatly assisted this part of his argument: we shall shortly state it, leaving the application to our readers. Laws can only be considered as general doctrines, for no act can apply to every individual case; and the great business of

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\* We have used the term barrister in a less general sense than has been usual, confining it to the lawyer who pleads, excluding the consulting counsel and the conveyancer.



the lawyer is to apply these general doctrines to the circumstances before him. Sometimes they will bear in every point: sometimes in a very few; and great sagacity is required to determine, how far the application will be admitted, how far the points, on which the question depends, are leading and discriminating ones.

After discussing the merits of different universities, our author prefers Cambridge. One reason is worth mentioning. As no one, he thinks, should be called to the bar till he has taken a degree in arts or in law, at Cambridge, where the first degree is with difficulty obtained, the student will be most likely to have attained the greatest share of knowledge: perhaps some other local reasons may have contributed to add strength to this argument, in itself not a bad one, and supported by other considerations. Ornamental accomplishments are next considered; and our author's decisions on these points are strictly just, and merit our unreserved commendation. The following peroration to this part of the subject is executed with great spirit and propriety.

‘Let us examine, before he goes to an inn of court, the stock in trade of our young pupil. He has now spent three years at the university. Is his capital improved, or is it diminished? If improved—to what amount? If diminished—from what cause? When he first enrolled himself among the sons of *alma mater*, he possessed a good constitution, had given proofs of abilities in passing through a public school, had acquired some reputation for scholarship; was a good classic; was ingenious, liberal, manly, no one's enemy, *not even his own*, and conducted himself by Hotspur's maxim—“*Tell truth, and shame the devil.*” Such, when he left school, were his principles, virtues, and accomplishments. What *is now* his character?—What he *now* is, he will most probably remain; it is not so easy to incline the tree as to bend the twig.

‘Does he continue liberal, ingenuous, and frank? Does he revere truth? Are the native powers of memory fully improved by habit? Has he advanced his classic acquirements? Does he declaim with grace, or speak with fluency? Is he an honourable graduate? Has he associated with young men of ability and industry? Does he feel within himself a spark of ambition, a desire to distinguish himself among the most distinguished of society? If the answer is generally affirmative, his future prospects in the law are fair.

‘If the answer is negative; if by keeping bad company, by indulging the habit of indolence, or other wretched means, he is become illiberal, disingenuous, reserved, oblivious of the sacred  
line



line of truth ; if he has neglected his studies, avoided his exercises, taken a dishonourable degree, and

‘ Haunts the throng’d vallies,  
Having lofty hills to climb.

‘ It is not *asserted* that he will succeed in the *church*, or in *physic* ; it is *believed* he will succeed in no *liberal profession*—the vallies of life may be trod by him with the less risk of disgrace ; the conspicuous summits of honest ambition he can never obtain ; he cannot, therefore, prosper in the honourable line of the law.’

At the conclusion of the first volume, the Barrister starts a little from his subject, to add some animadversions on the late decision of parliament, respecting the impeachment of Mr. Hastings’ not abating with the dissolution.

‘ It is by no means intended to enter into the argument ; and it shall only be hinted, that if any stress may be laid on *coincidence* of opinion ; or if any respect be due to the opinions of lawyers, on points of their profession ; the sentiments conveyed by the gentlemen of the long robe, ought to have had more weight in that day’s debate ; and that every principle which actuates the human mind, when in search of truth, should have induced those who lead the sense of that assembly, to have deferred the determination of a point of constitutional law, in which the profession itself were nearly unanimous ; and not to have opposed a vote of the house, to a more *accurate investigation of a serious constitutional point*.

‘ Neither shall the propriety of debating, and determining a point of law by the house of commons, which in this instance is a party to the impeachment, standing forth as accusers, be here canvassed ; nor shall any time be wasted in proving, that the question which the house determined, is sacred to that high court of judicature, which pronounces the accused guilty, or not guilty—our object is only to prove, that those gentlemen who applied the Gallic phrase, *esprit de corps*, to the profession, *sarcastically*, in that day’s debate, either misunderstood its meaning, or applied it unjustly.’

The profession, he contends, almost unanimously gave their opinion in favour of an abatement : it was an opinion supported by much legal knowledge and numerous precedents, one which no professional spirit could have influenced, which no principle of avarice or aggrandisement could have suggested. All this is well said, and we owe to our author’s candour a short reply. It is admitted, for a moment, that the law is such as our author states, and the fair open decisive conduct of the lawyers, on this occasion, was highly creditable. But was the law unalterable ; or might it not, in its present situation

tion, have opened the door to some abuses, and above all given the crown a power at any time of pardoning a favourite, and laughing at the attempt of the people to punish a public offender? It was time, therefore, to amend or to explain the law; and it was contended, with singular propriety, that a prosecution begun in the name of the people of England, through the medium of their representatives, was not abated by a dissolution; for the people had still representatives, and they again met, with this additional advantage, that, if the former conduct of the house had been improper, by renewing the connection with their constituents, they had opportunities of knowing their opinions. In fact, it took the subject from the statute-books: it was no longer to be a question of law, but a part of the constitution. While we say this, we can agree with our author, in condemning very severely the measure, and thinking Mr. Hastings a most severely oppressed and cruelly injured servant of the public. A man whose real faults have been fewer, and whose merits infinitely greater than could be expected in a similar situation.

Mr. Fox's late bill for ascertaining the rights of juries meets with the Barrister's approbation; but, to prevent such conduct in the judges as the bill deemed improper, our author thinks was puerile, because unnecessary: it was calling on a pigmy 'to defend a giant.' We have already had occasion to give our opinion on this subject, and can now only add that, if one change is made in the practice, another becomes necessary,—either to give more understanding to juries, or at least to give some chance for more correct decisions, by taking the jurymen from a higher rank in life.

When removed to town, the Barrister considers the student's general conduct, and points out many judicious regulations to assist his studies, and add to his knowledge.

The histories of the inns of court, and the former education of lawyers, furnish some interesting and less generally known remarks. For these we must refer to the work. The delay of the law, and its verbosity, are the subjects also of the author's animadversion: the last he severely reprobates, and thinks it can be only properly obviated by the interference of the bench. The course of study pointed out is judicious and proper.

The debut of the young Barrister, and the little business which he can at first expect or claim, are subjects of importance; and, in these points, where scarcely any thing can be expected, our author has given some useful practical hints.

‘Although in opening pleadings, it may be thought, that if the  
merits

merits of the case are in the least alluded to by the junior counsel, he takes on himself somewhat of the duty of his seniors: yet surely the bare recapitulation of the progress the pleaders may have, is not the whole that is expected from *him*, who receives an honourable fee with his brief; but some assistance should the cause receive, as well as his own reputation, from this public display of his professional knowledge.

‘ A terse and laconic statement of the leading facts, which appear in the pleadings, is what he should aim at; he should be *brief*, but *clear*; should recapitulate *all* that is necessary, and *no more*; *compression* should be his object, not *amplification*; here the style of Tacitus should be his model, not that of Tully.

‘ In *motions of course*, the first care is to be on guard, that you are not induced to ask for what is *not of course*—the court sometimes take offence when improper requests are made, as motions of course; conceiving the counsel intended to take the court by surprise, whereas, in fact, the *client* has taken the counsel by surprise; sometimes questions respecting the cause, from whence the motion originates, are asked the counsel—ignorance how to answer such questions, is no inconsiderable disgrace.

‘ *Special motions* are not frequently trusted to inexperienced individuals alone; therefore a junior Barrister follows his more learned leaders in the support of or in opposition to them.—An intimate knowledge of the pleadings will frequently enable him to hit a blot, which his seniors have passed over; but it is peculiarly essential to him, that he is acquainted with every thing that can be said in support of his brief, because his office is to *glean the field*—in which, if he can pick up nothing, he will either be reduced to silence, which does not become *him* who has received a fee for speaking, or to a recapitulation of what has been advanced, most likely in a better manner; which is worse, because it takes up time to no good purpose.’

The eloquence of the bar is next shortly considered, and it is divided into method, language, and action. From these heads we shall select a few remarks.

‘ A clear arrangement of the parts of a special argument, is essential to its being clearly understood; and that the principles attempted to be enforced, may be established in the minds of those whose office it is to determine; it is necessary they should be understood, unless they will not bear examination; therefore, when the case is *well founded*, method is necessary to insure success.

‘ But it should be also in the mind of the speaker, that *his* duty is not only to explain what the law is, but also to enforce that interpretation of it, which bears most favourably, towards the interests of his client—this is more emphatically *his* duty; while it remains



remains with the court to take care, that *his ingenuity* does not wrest from them a determination not warranted by law.

‘ The arrangement, therefore, of the argument, possibly, should not always tend to establish this lucid order in the minds of his hearers, although it should flow from this perspicuous view of the whole argument in his own mind—such a view as will enable the speaker, in his reply, to defend on the spot, each weakness in his argument which may be subject to be attacked; and to defend it also, with all the ingenuity of practised sophistry.

‘ First principles of law are sometimes the major proposition on which his argument rests, the conclusion being a judgment of the court, favourable to the client: when this is the case, a single syllogism would do the *business*; but it would also do, according to the popular phrase, the *business* of the Barrister. Here, therefore, amplification is not redundancy, and a flow of words may be necessary; not to his argument, but to his reputation with his clients; who are too apt to conceive, that what is soon said cannot be well said; and therefore will not allow that a Barrister’s reputation is well supported, or a case is properly argued, by a short, although successful argument.’

On method and language, our author illustrates his subjects by examples drawn from the bar and the bench. From Mr. Charles Yorke, he remarks, it was difficult to take a good note. There was a copia verborum, a splendid eloquence which dazzled and delighted, but which would have obscured the thread of the argument, if any thread had existed. Lord Loughborough, on the other hand, is commended as most able, methodical, and perspicuous orator.

On the subject of language, we shall select one anecdote. It has been often related, but seldom so ably and impressively.

‘ The singular strain of eloquence, in which Lord Mansfield delivered the judgment of the court of King’s Bench, on the reversal of Mr. Wilkes’s outlawry, is in the memory of many; possibly never did a question of constitutional law more attract the attention of all ranks of men; the court was filled with people of the first notice, for high situation and great talents; the capacious hall itself was never more crowded; and principally with the mob, whose passions were excited; for constitutional liberty was the theme; and their resentment had been industriously raised against the chief himself, by the prints of the day; the windows of the King’s Bench were drawn up, the curtain was thrown aside, by lord Mansfield’s express direction.

—— Silent, arrectisque auribus adstant  
Ille regit dictis animos.

• The other judges of the court delivered also their opinion, *seriatim*; the law, the authority, the judgment was the same; but the contrast was such as occasioned Mr. Wilkes himself to exclaim, when one of them, in less polished phrase and action than the rest, had finished his long laboured harangue—“ This is a draught of hog-wash indeed, after a bottle of champagne.”

• The dead silence of the multitude; the attention they paid to those eloquent periods, which, throughout the greatest part of lord Mansfield’s speech, appeared to have condemned their favourite to the long ruin of a cruel outlawry; the hushed attention which continued for a stound after the chief justice had concluded; the vast audience seemed to think him still speaking, still stood fixed to hear; the gradual increase of noise, and intermixture of voices, while the rest of the court delivered their opinion; and Mr. Wilkes’s observation, too loud not to be heard; spoke strongly the contrast; and is in point to prove the captivating effects of the graces of eloquence; as it was undoubtedly, the united excellence of style, and manner, which operated thus powerfully; and proved how much we are affected by the dress of thoughts; the one was all neatness and elegance; the other all rags and tatters.’

The remarks on action are not remarkably interesting or important.

After having followed the Barrister in his directions for the education of a professional lawyer, we may be allowed to add a few observations, as we hinted, of a more general kind. The avarice or the ambition of mankind pushes them eagerly to the higher ranks of their several professions, without leaving them time to enquire how far their abilities and their education have fitted them for it. The pert boy taken from the desk, is supposed to have great abilities, and he is immediately to become a counsellor: the apprentice of a country apothecary, who may be unusually solemn and sententious, or peculiarly florid and plausible, is transformed instantaneously into a physician. The farmer’s son, with sufficient school-learning to take his first degree at Oxford, has been always proverbially considered as aiming at the mitre. It will not require any depth of investigation to say, that each is in the wrong; and, though genius has sometimes burst through the obscurity of such origins, and advanced to the highest dignities, experience will tell us that they very often fail. It is only necessary to state the reasons of the error, and of the want of success.

Practical rules may be learned by rote, and their application be sometimes, even fortuitously, successful. To apply general principles to particular cases, with probability of success, requires scientific researches, which deal only in generals.

rals. A man of science requires a clear head, extensive knowledge and enlarged views. His positions are comprehensive and abstracted: they contain principles spontaneously evolved, when brought into action, and, by their connection with other principles in the most extensive view, illustrate every part of the subject. These general principles attained by reading, by reflection, and by abstraction, are not within the reach of the practitioner's clerk or the apothecaries' apprentice: his rules are particular ones; and, if they fail in the application, there is no collateral aid, and confusion or obscurity succeeds. Add to this, that, in the detail of particulars, where they are not connected or generalised, the memory is only of service: the judgment is unemployed, and the mind, instead of being able and active in all its functions, loses its powers with the loss or failure of the boasted plan. What then should be the result? The whole system should be changed: the detail of office should be left to lower orders, and the mind strengthened by information and meditation should take the larger, more exclusive, and more important range. If the world will not betray their own cause, if they will not desert their own welfare, they will labour to preserve the distinction a little longer. If the levelling system should continue to prevail, necessity will, after some period of equalization, again point out the propriety of a reform.

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*Observations on the Politics of France, and their Progress since the last Summer: made in a Journey from Spa to Paris during the Autumn of 1791. By T. F. Hill. 8vo. 2s. 6d. Hookham. 1792.*

THE politics of France become daily more interesting; and it remains to be shown, whether the democrats of that kingdom possess firmness and courage in proportion to their former versatility and rashness. Since the publication of this very interesting tract, the affairs of that devoted kingdom have changed their appearance. Overwhelmed with enemies on every side, with an army that seems to regard subordination as an infringement of liberty, with officers impetuous, rash, and ill-informed, there is no method of defence left, but by firm resistance in every tenable post, and distressing the invading army in every step. If they are unanimous, the boasted metaphysical constitution may still stand firm: if the kingdom is divided against itself, the usual consequences of such a division will be felt.

The period, during which our author travelled, is 'of dreadful preparation,' from September to December 1791; and his rout was through the camps of the emigrants, and the dominions of the national assembly. From Spa, Mr. Hill



proceeded through Liege, on an excursion up the Meuse, and down the Moselle and Rhine as far as Dusseldorp: from thence he crossed to Aix la Chapelle back to Liege, and went afterwards to Paris. We shall not follow him step by step, but select a few sketches of the new scene, with Mr. Hill's observations, which are as distinguishable for their candour as for their accuracy.

‘ I was asked, indeed, for passports at the gates of Givet; and as I had none, in consequence of having been assured at Liege that they were unnecessary, I was conducted to the municipality, the name given to the new courts of police; but on finding no appearances of evil intentions, the magistrates readily supplied me with them: though this entrance of France is, perhaps, one of the most essential of any. I only found this difference from former customs; that, instead of obtaining them from a nobleman and general, commandant de la ville, adorned with gold lace, with ribbons, and the accoutrements of war, receiving me in a spacious saloon dressed in silk and gold, I was conducted for them to the shops of peaceful tradesmen, the officers of the municipality, who behaved to me, however, with as much real civility as any count or marquis could have shown. We met on the river two barges loaded with furniture, of people quitting the kingdom; and I was generally told, of prodigious emigration: but I also saw several waggons filled with trunks, apparently belonging to those who entered it. I found it too true that the coin had disappeared, and the people complained of the want of commerce; a complaint I heard frequently repeated afterwards: yet certainly, even in the neighbourhood of Givet, I saw many more new houses than France used in times past to exhibit; and the inns in general were evidently improved. It may be not improper to add, that I had not seen France, the very neighbourhood of Calais excepted, for six years before.’

Givet is, however, an aristocratic town, but our author saw apparent satisfaction in the majority of the people; and those who were most oppressed by the old system must undoubtedly hail, with the most cordial applause, the rising of the new: these are by much the greater number, and if they are true to each other, will, as we have said, establish the constitution. The character of the French, our author tells us, is greatly changed: the insipid levity has yielded to a respectable rational patriotism, and with their freedom they seem to have acquired a dignity of character. ‘ France, Mr. Hill tells us, may hereafter become a far mightier nation than the world has ever yet seen it; even the mere vigour, communicated to the people, by so severe a political shock, uncontrolled by the arm

of foreign power, will be sufficient to animate it for greater enterprizes, to call superior minds into action.' At Metz, he describes the people as eager to acquire new rights from the free communications of ideas and opinions; and, in general, bears a respectable testimony to the steady zeal, the temperate enthusiasm, of this part of the kingdom.

On the German frontiers, the scene was changed. At Greven Macheren, the emigrated French officers were poor, living on hope, having, in their first eagerness to escape, miscalculated the probable duration of the new popular reign. The people seemed weary of them, and treated them with contempt or abuse. At Coblentz, there were about 4 or 5000 emigrants, who still continue wanderers from place to place.

I supped the evening of my arrival, with some of these ubiquitaries just arrived; they have travelled on foot, and looked dirty, poor, and ragged. Though by principle, as a politician, no great friend to their cause; I could not help, as a man, feeling pity for their sufferings. In every public place of the town, the concourse of the emigrants was prodigious: but the ferry or floating bridge over the Rhine, by the crowds collected during its delay, seemed to afford the best situation for reviewing them: it exhibited a motely scene of beggars and sharpers; those who were once rich and noble, reduced to rags and poverty; and adventurers who had risen from nothing, converted into soldiers and noblemen. A friend of mine was surprized to recognize in this place an adventurer whom he had seen at Rome some few years before; calling himself here a chevalier; assuming airs of importance; and talking, perhaps, indeed, not without foundation, of his familiarity with the duchesses and princesses of the emigration. Even our own country was not without its representatives; especially from among those, to whom the insurrection in Brabant had not been so favourable as they hoped: I even saw the coronets of England on the road to the residence of the conte d'Artois.'

By much the greater number were men, and in October they were actively preparing for war. The number of emigrants was then estimated in the whole at forty thousand, and it is supposed that they are since doubled; but our author adds, that 'all their efforts seemed to him as vain pretences to actual strength and establishment,' calculated merely to delude their followers.

The prince of Nassau is well known to be one of those who have much to gain and little to lose by revolutions. His presence was one of the evidences of the truth of the report which commenced about that time; that the emigrants had received very considerable assistance from Russia: this report appeared to me then



so improbable, that I conceived it to be a mere invention of the leaders, who had found all the other powers of Europe desert them, and employed this distant hope as a last resort, to seduce and deceive their underlings: or rather, as I have had good reason to regard it since, a mere pretext to cover the actual support they obtained from other quarters. I was informed at Coblenz, that they had then received to the amount of at least ten millions of livres from Beckman the banker of Russia at Frankfort; and ten thousand ducats from the house of Hope at Amsterdam: the suspicion was too glaring not to strike me in a moment; that the greater part of this money must come from the French court. These suspicions were almost turned into certainty, during my stay at Paris: the money from Frankfort passed, as I was told, through the hands of Brentano, minister of Treves at that place. Russia has at present no money, her finances are in the greatest confusion; and certainly she has no immediate interest to support the exiled French nobles: although indeed as they are, the martyrs of arbitrary power, they must be dear to every head that wears a crown. But the king of England was reported with more probability, though with more secrecy to have replenished, the empty treasuries of the emigration: a fact esteemed highly likely, both from his situation and character: the same rumour was reported with added strength towards the end of last December; and a sum named to the enormous extent of half a million: it is certain that the course of the exchange was affected about that period, in a manner sufficiently singular to authorize the supposition; such strange irregularities had not been experienced in it for the last half century.\*

This report we trust is not true; for, if we admit for a moment that it has arisen from the surplus of the civil list, the grateful contributions of a loyal people, what must we think of the numerous applications to parliament in aid of its supposed deficiency? A patriotic subject would not wish to give a name to such conduct. If it be true, what must be thought of a late application to parliament, and another supposed not to be far distant? It is incumbent on those, who are best able to wipe off so foul an aspersions, to obviate the evil tendency of such a report. Its tendency is at this period of the worst kind, for it will give democracy an argument which no loyalty can efface, from which patriotism will turn its face with disgust.

\* Spite of all the favourable circumstances which presented themselves to my observation at Coblenz, my calculations of future probabilities were by no means favourable to the success of the princes. I saw both sides indeed, aristocratic and democratic,



preparing for war ; the speeches towards the conclusion of the late national assembly ; the reparations I had seen making in the fortifications of the French frontier ; the soldiers I saw moving from place to place, all shew the sentiments of the democratic party : and I found the aristocrates endeavouring at Coblenz to realize the apprehensions of the new governors of France : yet, considering the case as a politician, I could perceive no hope on the side of the princes, except from future intestine divisions among the present possessors of France : though all the officers of the French armies should desert, even this could be but a trifle, in comparison of the strength left behind. The princes had been more than two years, using fruitless endeavours to obtain foreign aid, or strike some stroke at home : they were then attempting to form an army at the beginning of winter, which was not to act till the following spring ; or, in other words ; they were giving half a year's notice, to any enemy much stronger than themselves, that they intended to commence war ! Their hope of assistance was less and less ; the potentates in whom they had trusted, trifled with them ; and no material step had been taken by any foreign power, in their favour. Farther, I was told at Coblenz : that, when the elector of Treves consented to receive the fugitives, he obliged the princes to enter into an agreement, not to attack France on the side of Treves ; that his electorate might not become the seat of war : and indeed I could not see what prince would consent to suffer his subjects to be pillaged by a war, undertaken for the advantage of the French princes. Such were the reflexions which occurred to me on the spot ; when the situation, and resources of the emigrants, were immediately before my eyes.

At that time, the distress of the emigrants was very great : by a singular concurrence of circumstances, the poor and the rich were equally uneasy, almost equally despised or insulted. The clergy of France are nearly in the same state as those of England after the Revolution. The constitutional clergy are the schismatics, the others the non-conformists. In France, from Givet to Retel, the aristocratic or anti-revolution principles prevail : from thence to Paris the aristocrates are few.

Our traveller reached Paris on the 7th of November, and continued there till the end of December. The Parisians are not aristocratic, but the greater number seem dissatisfied. Paper-money, it was alledged, had ruined commerce, and even its credit was suspicious, while surrounding nations, particularly England, were profiting by their confusion. Between the aristocrats and republicans two new sects were conspicuous ; the former approaching to aristocracy, by preferring a limited monarchy ; the latter verging nearer to republicanism.

At Paris our author looked around him, and saw, or thought he saw, no danger from the emigrants, if not assisted by foreign powers; even at this period, with firmness, policy and unanimity there would be no danger. But the splendor of the metropolis was at an end. Coaches were few, houses untenanted, palaces neglected or left unfinished, and the boasted rights of man tacitly undermined by the distinction of *citoyens actifs*, the continuance of heavy imposts and the increasing price of the necessaries of life. Taste had vanished, and even the famous statue of Louis XIV. in the Place des Victoires, had yielded to the necessities of the state its metal, or been secluded from public view as a memento of slavery. Religion, either influenced by political distinctions, or by the folly and absurdity of popery appearing in its truclight, seemed almost forgotten, and had drawn in the same ruinous vortex the remains of morality. Such is our author's opinion of Paris when he saw it, and the circumstances are in no respect changed.

The irregularity and tumult of the national assembly are sufficiently known: the meeting of the Jacobins resembles it in form, and almost equals it in authority. The new members, it is well known, possess not the ability of their predecessors, and are violent democrats. To see them chosen from the lower ranks, was almost a prophecy of the increased subsequent emigrations; for it shows of what materials the primary assemblies were composed, and the opinion of the more respectable parts of the nation. Notwithstanding the boasted care of the constituent assembly, and the eulogies of English democrats, corruption is said greatly to have influenced the choice. The burning of assignats, our author remarks, is an useless ceremony, as more are immediately issued. It is not only useless, as we have formerly had occasion to observe, but ruinous: each conflagration is a proof that so much of the national domain has been spent: less must consequently remain; the resources of the nation are fewer, and their great work is still as far, in appearance, from being completed. The character of the assembly Mr. Hill thought was daily decreasing; aristocracy or something resembling it was acquiring greater credit, and the former loyalty of the French began to appear. Yet, even at the same moment, the projects of the republicans were at work, and the escape of the king was said to be owing to a strange coincidence in the views of the two opposite parties. It may be necessary to transcribe the passage which relates to this singular event.

‘ With respect to the intended journey of the king to St. Cloud, in the spring of 1791; I had an opportunity of acquiring some private information, not yet exposed to the eye of the public.

The plan for the flight of the king was then really settled. Fayette, it is said, knew it well; and had disposed the means for retaking him, at least as he pretended: unless indeed, what is perhaps most probable, he acted in this affair as chief emissary of the violent democratic faction, who wanted to be quit of the king. The emigrants upon this occasion, as afterwards in July, were indiscreet enough to express their sentiments; that they rather wished the death of the king, than his remaining in the hands of the national assembly: when asked, if he was in danger of being retaken, what should be done; “*Alors qu'on tue le gros cochon!*” they replied. The more modern party, the antagonists of the democrates, using this danger of the royal person as an argument, wholly prevented the king's journey.

‘As on this occasion there was a reciprocity of projects and intentions, between the democrates, and the emigrants; so there is the greatest probability, that a similar union of designs took place between them in July, and produced the escape of the king. The democrates wished him away; because they found themselves, whilst he remained, not strong enough to annihilate as they desired the executive power: the emigrants, on the other hand, wanted to have his person in their hands, as a chief to their party, and an effective means of giving it all the importance it wanted. Hence the king was enabled to escape out of his prison in the Tuilleries, an event which still remains entirely inexplicable, even to the inhabitants of Paris themselves! Hence he went so far through the kingdom without being discovered! Hence the emigrants conceived themselves, and with reason, certain of the success of the event! He was stoppt at last probably; because the more violent of the democrates, who wished his expulsion, did not find themselves sufficiently supported, to be able to execute their schemes. The man who stoppt the king, attended at the Jacobins, the evening I was there: in this society he was then well received; but it was rumoured, that he was afraid to stay at home!

‘This famous flight fulfilled, however, in a great degree, though not wholly, the wishes of the patriots. The people, seeing in it, merely an evidence of the king's insincerity; became entirely their friends. The conduct of the national assembly, was directed by dignity and energy; and it hence acquired that importance, which it possessed in its latter days. The constitution, such as we see it, may be said to have been created by this event. Yet neither strangers nor natives have hitherto seen; that it was no more than a successful farce, exhibited by the friends of liberty: the emigrants were merely their tools on this occasion.’

Our author's subsequent reflections, on what he calls the trite shallow maxim of great events from little causes, we cannot



not highly commend. They amount to this, that the events only follow, when the public mind is by other circumstances prepared for them. Undoubtedly a spark of fire falling on a tile, will not produce the same effects as if it fell on straw. The other events of the year are sufficiently known. The exercise of the royal veto gave a respectability and force to the executive power; and it was in December of last year, that a violent democrat advised an appeal to the people on this subject. This was to undermine the constitution, and again to throw the whole system into confusion; an object which the democrats are supposed to have been for some time aiming at.

To follow our author, in his enquiry into the probable conduct of the different princes of Europe, would be now superfluous; and it would be unjust to accuse him of want of prescience on a subject where the conduct of the different sovereigns has been at open war with the dictates of sound policy, and indeed even common prudence. We shall conclude our account of this excellent pamphlet by transcribing the following passage.

\* Commerce greatly revived in France, just before I quitted the country: the workmen were all employed, and consequently less inclined to be tumultuous. I have already noticed the complaints of the decline of commerce, which I had heard on my entrance into France; and with which this circumstance seems not easily to accord. But both the decline and the revival may have owed their common origin to the effects of the paper money. The cause of the evil effects of paper money on internal commerce, I have already in some degree explained: it is the uncertainty of the value of the common standard of traffic. But this very uncertainty becomes afterwards favourable to foreign commerce; when the value of the paper money is fallen greatly below the common value of the standard of traffic among other nations: because then the foreigner is enabled to buy the productions of the nation using paper money; for much less of his own standard of traffic than usual; and consequently he instantly purchases all he is able of its commodities. Thus trade revives from the same cause which had before made it decline: and paper money, which injures internal, is favourable to foreign commerce.

\* Though all my own conclusions tended to confirm the prospect of tranquillity in France; yet the warmer democrates assured me in private, even just before I left it; that the nation would hereafter be exposed to the most violent seditions; repeating also the probability, even of the separation of the kingdom; and hinting even the chimerical project, since publicly emanated from violence and faction, of creating a prince of England sovereign of the aristo-

cratic part of France. But I own the testimony of these enthusiasts appeared to me partial, as founded on an excessive confidence in the inclinations of the people to support their attempts to retrench the power of the crown, agreeably to what has been already observed; now as I was induced by various reasons to esteem the inclinations of the people very uncertain; and as the failure of the democratic plans to raise troubles, seemed to demonstrate a diminution of that influence: perhaps these positive assertions on the subject, may not deserve so much attention. I saw, however, too little of the kingdom, to be able, positively, to contradict them.'

*Tragedies by Hugh Downman, M. D; 8vo. 3s. 6d. Robinsons.*  
1792.

**T**WO of these Tragedies have already appeared before the public, *Lucius Junius Brutus* and *Editha*. The first is written after the manner of Shakspeare, and but little attention paid to the unities of time and place. The defects of our great bard, like Alexander's habit of holding his head awry, may be easily imitated, but his peculiar beauties, probably with no less difficulty, than the military talents of the hero. The undertaking, however arduous, has reflected no discredit on Dr. Downman. The characters in that drama are strongly marked and diversified, and the sentiments peculiarly their own. *Editha* is more congenial to the modern style of composition; but what it gains in regularity and stage-situation, it loses in strength and originality of character. *Belisarius* is the other tragedy comprised in this volume, and the author,

“ To make a third has join'd the former two : ”

at least it resembles the most striking features of the others; for the dramatic unities are as well preserved as in *Editha*, though the incidents seem not, on the whole, to be so artificially arranged, nor so well calculated to produce (according to theatrical cant) *stage-effect*. The characters, likewise, are well conceived and delineated, though not marked with that spirit of originality which appears in the first tragedy; we allude particularly to those highly finished ones of *Brutus* and *Aruns*. The stern virtue that characterised the old Roman is judiciously softened in that of a hero in Rome's degenerate but more polished days. In the breast of *Brutus*, the hero of the first tragedy, the love of his country and abhorrence of tyranny absorbs all other passions; but sensibility, and a regard to the

milder charities of life, are mixed with fortitude and patriotism in Belisarius.

A short specimen will give an idea of the character and the author's style, which in our opinion is, though plain, peculiarly energetic, and neither too tumid nor too tame. Intelligence is brought him that a plot, which would soon take effect, was laid against his life. His wife, daughter, and her husband Phorbas, advise him to fly and steer for Asia.

*Bel.* Steer thou for Asia ! seek its farthest climes !

Fly all ! but Belisarius here remains.

*Ant.* A prey to Narbal ?

*Bel.* Not a fugitive,

Proclaiming guilt.

*Ant.* I see, alas ! thy death.

*Bel.* Which I have never fear'd.

*Mar.* Yet pity us !

*Bel.* I do. But will not screen myself by baseness.

*Mar.* What refuge then remains ?

*Bel.* Our innocence.

*Mar.* What guard is that ?

*Bel.* More than encircling armies ;

It fortifies the heart.

*Mar.* Oh ! we are lost !

I see my Phorbas all our fate before us,

Painted in blackest characters I see it.

O Belisarius, if thou wilt not yield

To our intreaties, kill us not with sternness !

Kneel Junius ; heed, oh ! heed his infant prayer !

*Bel.* Why wound me thus Marcella ! I knew not  
That I was stern. Your looks, your sighs affect me.

Various are now the feelings of my soul ;

Pity for you, indignant rage, disdain,

And love of glory. Mid the different conflict

The latter triumphs. Belisarius must not

Sink in his opinion. Grief may rend

My heart ; treatment unmerited stir up

Resentment in me ; but my eye shall not

Quit sight of the guiding star, fix'd rectitude,

That never sets.—Lead these distress'd apart !

Fear not. Prosperity again will smile.

Lead them apart my son !—I meet alone

These messengers.

[*Exeunt.*

*Belisarius, (alone.)*

'Tis true. I feel it now in every nerve—

The energy of virtue. It supports,

Enlightens, strengthens.—Tryer of mankind !

Adver-



Adversity ! come onward ! I will meet thee  
 With open arms. To the unprepared heart  
 How dreadful are thy terrors !—All that's pass'd,  
 A bright extent of fame, beyond thy power  
 Is placed.—Tho' they have reach'd my stage of being,  
 How many sink oblivious !—I have lived  
 Compared with them, this mortal life thrice o'er.  
 With blessings, praises, willing honours crown'd,  
 Unforced, unbought applause.—The recollection  
 Warms me throughout, and thaws the frost of age  
 Which otherwise would make the thicken'd blood  
 Curdle within it's mazy labyrinths.  
 Yet am I man—nature is powerful still—  
 A sigh will rise ; a tear will fall—firm bound  
 Is the connubial, the parental chain.  
 Whatever link is shock'd, the faithful center  
 Feels the vibration.—In myself prepared  
 To meet each accident, for them my soul  
 Is soft as melting wax.'

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*Select Evidences of a successful Method of treating Fever and Dysentery in Bengal.* By John Peter Wade, M. D. 8vo. 6s. Boards. Murray. 1791.

THE fever which occurred in 1787, 1788, and 1789, in Bengal, is the remittent bilious fever of that climate, degenerating at times into a more continued form, or softening into a more distinct intermittent. The practice was by no means new nor singular. Emetics were followed by active saline purgatives, or by mercurials, and the more powerful drastics; the stomach, which was frequently irritable, was quieted by opiates, and the bark, either as a tonic or febrifuge, seemed sometimes necessary to complete the cure. Blisters to the back, warm fomentations, and the warm bath, seemed chiefly useful in relieving the head, perhaps by their relaxant or diaphoretic powers.

This is, in general, the sum of the information, expanded through 239 pages, containing a repetition of symptoms and remedies, with the names only changed. In this disjointed narrative, it is not easy to collect the symptoms of the epidemic; nor, indeed, do they appear extraordinary; and, to a medical reader, the term, employed in the beginning of this Article, will convey sufficient information, especially if we add, that the symptoms, particularly in the spring of 1788, were sometimes more inflammatory, the breast was occasionally affected, and pretty often the liver, requiring the peculiar mercurial course, which in India is found so successful,

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Though common facts are so often repeated, the more important ones are sometimes omitted. The disease is frequently mentioned as having been taken up by another practitioner, and sometimes the author begins his narrative in the middle, without giving any information of the previous appearance of the disease. The number of the pulse is never mentioned, and often every account of their state is omitted or expressed so vaguely, as to give little assistance. The look, the appearance of the eyes, the state of the epigastrium and hypochondriac region are scarcely ever mentioned; an accidental fainting from sickness is described as importantly as the last deliquium; and, through the whole, we are left often to guess what were the real effects of the medicines, and what the operations of nature. In general, the author's treatment seems to have been judicious; but his narratives are redundant in one view, and deficient in another. The lunar influence is attempted to be ascertained, by adding the new and full moons; but, strange to tell! this addition has been since made from a *London Almanack*. We shall transcribe one of the worst cases, and the most distinctly related. It has scarcely any of the faults and errors of the others, and it is an instance of the most continued type.

\* MOORE. Age . Admitted 24th November, 1787.

\* December 1st. Last quarter. He has been in a strong continued fever since his admission. His symptoms at present are, an intolerable anxiety about the præcordia; deep breathing; sighing occasionally; countenance full and flushed; skin extremely hot, with that *pungency* which communicates an unpleasant sensation to the finger; a deep yellow suffusion over the eyes, countenance, and whole body; an occasional dosing, or rather coma; besides the yellow suffusion of the white of his eyes, a great muddiness; tongue tremulous, with a thick, brown, dry fur; pulse full, rather strong, and not very quick. He has already taken a solution of emetic tartar, which has operated plentifully upwards.—The solution of salts to be taken, in the usual manner, until stools be procured.

\* 2d. The discharge by stool is very trifling, although he has taken much of the solution, which his stomach retained with difficulty.—Let him take the solution of emetic tartar immediately, until it operate abundantly by vomit; two purging pills at bedtime, and the solution of salts in the morning.

\* 3d. He has vomited freely, and is much easier at stomach; his tongue is still covered with the same fur; but his skin is cooler, and his countenance clearer. No evacuation by stool has taken place.—The solution of emetic tartar to be repeated in the usual

doses for six hours ; three purging pills to be taken at bed-time, and the solution of salts in the morning.

• Six o'clock, P. M. Some retching, but no evacuation by stool has occurred.—A sharp clyster to be injected every half hour, till nine o'clock.

• 4th. The medicines have not operated. The clysters were returned without any or very little mixture of fæces. He does not, however, complain of any pain in his bowels. His tongue appears somewhat less furred, his skin hot, and his pulse not very quick ; but his fauces are extremely parched.—The solution of salts to be continued in as large and frequent doses as his stomach will bear, till six o'clock, P. M. The purging pills to be repeated, and the solution of salts, with double the proportion of emetic, again in the morning.

• 5th. Notwithstanding all the purgative medicines which have been prescribed, he has not had any material evacuation by stool yet. He was delirious all night. His tongue is covered with a very thick, black, dry fur ; he can scarce move it. His teeth are covered with fordes. He is comatose ; and lies, without the power of motion, as far as I can perceive, on his back.—Let him be immediately put into the warm bath for half an hour : just before he is taken out of the bath to have a large draught of warm rice-water, with madeira in it ; he is then to be put into bed, and well covered, after having had bottles of warm water applied close to the soles of his feet. Two or three spoonfulls of panada, with one spoonfull of madeira, some sugar and orange-juice, to be given every hour during the course of the day. A blister to be applied between the shoulder-blades, and a large one on the inside of each thigh, as soon as he comes out of the bath. Let there be no delay in the application of the blisters. An ounce and a half of the finest powder of bark, and three grains of opium, to be added to two pints of a strong decoction of bark, and two ounces to be taken every half hour, if possible, allowing an interval of two hours, after the bath, without it ; when clysters also are to be given every two hours, till night. Ten grains of calomel to be taken at bed-time.

• 6th. No evacuation has occurred. He appeared pretty easy last night ; but he raves at intervals this morning. His tongue is pretty nearly in the same condition ; skin warm, and not dry ; pulse soft, rather small, and not very quick.—The clysters, panada, rice-water, and mixture of bark to be continued. Let him have as many oranges he as can eat.

• Six o'clock, P. M. He has had, for the first time, two very large and intolerably fetid stools ; since when he has been easier.—The medicines to be continued during the night, should he awake. Eight grains of calomel to be taken at bed-time, and the solution



of salts, in the usual manner, early in the morning; the mixture of bark is to be discontinued then.

‘ 7th. His stomach rejects the salts: in other respects he is much the same.—The infusion of sena with soluble tartar to be taken in small doses, and as frequently as his stomach will bear, till two o'clock, P.M. The mixture of bark is then to be repeated till night.

‘ Six o'clock, P.M. His stools are very fetid.—Five purging pills to be taken at bed-time, and the infusion of sena repeated in the morning.

‘ 8th. He has not raved since the morning of the 6th, except during sleep. His stools are large, liquid, stinking, brown, with yellow filaments. Skin rather hot and dry; pulse not very quick; tongue still much furred.—The infusion to be continued till noon, and then the mixture again.—His tongue, which an hour ago appeared covered with a thick dark fur, has been since scraped and cleaned, and is now nearly as clear as in health.

‘ 9th. New moon. His stools have been abundant, at first thick, latterly liquid. He did not take the mixture till night. His tongue is quite clean, skin rather warmer than natural. He says that he is greatly better in every respect.—Let the quantity of opium in the mixture be reduced to half the former quantity; two ounces of it to be taken every hour, till the evening; four purging pills at bed time, and the solution of salts very early in the morning.

‘ 10th, He has had large and liquid evacuations this morning. He perspired much yesterday and last night. He eat some fowl, and bread and butter, which one of his comrades gave him yesterday. His pulse is quicker this morning.—The solution of the salts to be discontinued. The mixture to be repeated without opium.

‘ 11th. He had not any sleep last night. His pulse is somewhat quick; tongue perfectly clean; skin natural.—The bark to be continued. Three purging pills to be taken at bed-time, and the solution of salts in the morning, till one very copious evacuation be procured.

‘ Six o'clock, P.M. His pulse is quick; skin dry, and warmer than usual; countenance flushed.

‘ 12th. His pulse is still quick; skin natural; tongue clean. He slept well last night, and has had several stools this morning.—The decoction of bark to be continued without the powder.

‘ 14th. He is free from all complaint but weakness.—The decoction to be continued.’

‘ Since dysentery does not include such a variety of circumstances as fever, the histories appear more full and correct; but in these we sometimes perceive material deficiencies. It would

would have formed a more useful, and much less extensive publication, to have given the general symptoms and treatment, illustrating them only by a few of the more important facts.

The cure of dysentery is only, in one respect, singular. Our author gave laxatives and opiates, and he seems more successful than his predecessor in this disease, as he gave opiates more freely. In the short account of the former methods of cure, they are scarcely mentioned, and Dr. Wade might have been more bold and active in employing them. The singularity we hinted at was the exhibition of mercurials: either by inunction on the hypochondria, or internally combined with laxatives, they seem to have been useful. We suspect, however, that some of the good effects, appearing to follow the mercurials, were often owing to the opium combined with them, or given at the same time. Allowing them to be useful, it will remain to enquire how far the practice may be imitated. We dare not decide on this question; for it will require much knowledge, which the work before us does not afford. If the dysentery appeared connected with the bilious remittent, or with former severe intermittents, we might easily suppose the disease kept up by obstructed liver, and the mercurials to be useful by obviating the primary cause. If it had no such connection, the remedy might be cautiously tried, to ascertain how far the good effects were owing to the particular epidemic. We own that we should employ mercurials with hesitation and suspicion.

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*Odes of Importance, &c. To the Shoemakers. To Mr. Burke. To Irony. To Lord Lonsdale. To the King. To the Academic Chair. To a Margate Hoy. Old Simon, a Tale. The Judges, or the Wolves, the Bear, and inferior Beasts, a Fable. By Peter Pindar, Esq. 4to. 3s. Symonds. 1792.*

SO rapid is the invention of the modern Pindar, or so numerous are the follies which call for his satyrical lash, that few Numbers of our Journal have of late appeared without the borrowed ornament of some of his rays. To attempt his reformation, we find to be useless: we shall no longer waste advice; and, though we have administered occasionally, and may continue to do so, some wholesome reprehension, it is rather to show that we disapprove some parts of his conduct, than from any expectation of perceiving beneficial effects resulting from it.

When no one public folly is sufficiently prominent to fill a pamphlet, Peter does not disdain to join various minuter subjects, and with the little art of a book-maker, an art which he ought to have despised, even to add what does not correspond

pond with the original design of his Pindarics, which certainly was 'to shoot folly as it flies.' In this publication, as well as the last, there are some 'make-weights.'—They are, however, sometimes pleasant and entertaining.

Whether the late *judicial* events may have contributed to change the sentiments of Peter, or whether he only follows the popular torrent, is uncertain; but these Odes breathe more warmly than his former ones an anti-aristocratic spirit. He is not only the poet of the people, but a more eager satyrical of the 'great.' His first Ode, addressed to the Shoemakers, is on the distresses of the poor, contrasted with the luxury of those who are supported by a share of the national revenue. It is an unpleasing reflection. A politic minister will, we trust, for the future, keep it from the public view, by declining future applications; and we are too much friends to public peace and good order to revive it.

The second Ode to Mr. Burke, on his supposed apostasy, is humorous. It is a subject at which we can smile with more complacency, as our poet, like Horace, truly 'circum præordia ludit.'

'Alas! if Majesty did gracious say,  
 "Burke, Burke, I'm glad, I'm glad you ran away;  
 I'm glad you left your party—very glad—  
 They wish'd to treat me like a boy at school;  
 Rope rope me like a horse, an ass, a mule—  
 That's very bad, you know, that's very bad.—"

"I hate the Portland Junto—hate it, Burke—  
 Poor rogues, poor rogues, that cannot draw a cork—  
 Nothing but empty dishes, empty dishes—  
 We've got the loaves and fishes, loaves and fishes."—

'I say, if thus a mighty Monarch spoke  
 As usual—not by way of joke;  
 Did not the speech so with'ring make thee shrink?  
 Didst thou not inward say, "I've damn'd myself—  
 Why, what a miserable elf!"

And then upon each old acquaintance think;  
 And with a sigh recal those attic days,  
 When Wit and Wisdom pour'd the mingled blaze?"

The following picture is exquisite.

'Thy tongue has promis'd friendship with a sigh—  
 For, lo, th' interpreter of thoughts, thine eye  
 Hangs heavy, beamless on the motley band—  
 To whom thou stretchest forth thy leaden hand!

Yes,



Yes, slowly does that hand of *friendship* move :  
 The startled courtiers feel no grasp of love :  
 A cold and palsied shake of gratulation,  
 As though it trembled at contamination !

The Ode to Irony more pointedly alludes to the late prosecution ; but surely the poet means not to insinuate, that the Odes to lord Lonsdale were only ironical :

‘ Yet mind, a critic hears you, called a jail.’

The Ode, or rather the Expostulation, to lord Lonsdale is not devoid of merit : but it is not the kind of merit that we expected, and we were surprised that Horace’s *Palinodia* had not rather occurred to Peter as a model. Aware of the irritable disposition of the peer, he escapes from lord Lonsdale ; and, knowing that the king is *more* full of the milk of human kindness, chuses that majesty shall have the honour of uttering his remarks. In truth, we can add, that no monarch ever spoke with more propriety and more sensibly than in this ode.—As we have already copied a royal speech, we shall prefer transcribing some of the concluding lines.

‘ Sweet Robin of the Muse’s sacred grove,  
 Whose soul is butter-milk, and song is love ;  
 So blest when Beauty forms the smiling theme ;  
 Who wouldst not Heav’n accept, (the sex so dear)  
 Had charming Woman no apartments there,  
 Thy morning vision, and thy nightly dream—

‘ Mild Minstrel, could their lordships call thee rogue,  
 Varlet, and knave, and vagabond, and dog ?  
 What ! try to bring thee, for thy harmless wit,  
 Where Greybeards in their robes terrific sit,  
 With sanctified long fortune-telling faces,  
 Whilst Erskine, eldest-born of Ridicule,  
 From solemn Irony’s bewitching school,  
 Tears to un-Judgelike grins, the hanging Graces !

‘ Meek Poet, who, no prostitute for price,  
 Wilt never sanction Fools, nor varnish Vice ;  
 Nor rob the Muse’s altar of its flame,  
 To brighten with immortal beams a King  
 (If Freedom finds no shelter from his wing),  
 And meanly sing a Tyrant into fame !

‘ Thus, Lonsdale, thou behold’st a fair example  
 Of greatness in a King—a noble sample !

Thou

'Thou cry'st, "What must I do? on thee I call."—  
Catch up your pen, my lord, at once, and say,  
"Dear Peter, all my rage is blown away;  
So, come and eat thy beef at Lowther-Hall."

In the 'Ode to the Academic Chair, on the Election of Mr. West,' Peter relapses into his former invective—"Somewhat too much of this."—Old Sir Simon is a pleasant verification of a well-known tale.

An Ode to the King, '*written some time since*,' is too much tinctured with the old leaven of abuse: the words in Italics were surely unnecessary, for it was impossible to suppose, from the *substance*, that it could allude to *modern* events; nor could the best-managed jury, if such there ever was, consider it as a *late* performance.

The 'Ode to the Margate Hoy' is occasionally too indelicate.

The Wolf and the Lion is a pleasant tale. The reply, when the Wolf endeavours to irritate the Lion against the Monkey, who has laughed at his little foibles, is generous and *king-like*, though we suspect it will not be often imitated.

'I fear, I fear, the rogue is in the right.'

The last is a Fable, entitled the Wolves, the Bear, and other Beasts. The Beasts, who have suffered from the Wolves, request that their teeth may be drawn: the Bear is consulted, who thinks the consent of the Wolves ought to be asked.

'Bruin, in consequence, the Wolves address:

"Lord Wolves, it is the wish of many a beast,  
That you consent your teeth may all be pull'd;  
D-mn me if I would lose my snags, my Lords;  
I'd tell the knaves so, in so many words—  
God d-mn me, of one's grinders to be gull'd!

"What! lose our teeth?" exclaim'd the Wolves—"no  
no—

We'll keep them, if it only be for *show*.—

Say my Lord Bruin, that, and let them *chew* it—  
Nay, tell the fools, we wish them somewhat longer,  
Sharper, and more of them, and stronger;  
And, if we lose them, *force* shall only do it."

The moral is too important to be inserted at the end of the article; which we would conclude with some wholesome advice, as we before observed, if there was any probability of its producing a good effect.

*The Speech of Warren Hastings, Esq. in the High Court of Justice in Westminster Hall, on Thursday the second of June, 1791. 8vo. 3s. sewed. Debrett. 1791.*

**T**HIS speech appears to us not a little forcible and interesting. In his commencement Mr. Hastings observes the peculiar hardships incurred by the unprecedented duration of his trial ; and among other circumstances mentions that many of his witnesses are dead, or returned to India : that of his judges the peers, 36 have died, and 9 Scottish peers are not now in parliament ; the creations and new bishops amount to 17, the new peers for Scotland to 6 : so that not less than 68 changes have taken place among his judges. He thence justly infers that the recent peers cannot be supposed to possess, or to be capable of attaining, the same knowledge of the past proceedings, as those who have attended to them from the beginning ; and that every obstruction to that knowledge is an injury to his cause, if it be, as he asserts it to be, the cause of truth. In p. 14 we learn that the public had already paid (June 1791), 45,400*l.* for the expence of the trial, and that only on accompt. After these preliminary reflexions Mr. Hastings thus proceeds.

‘ You have been told that I have ruined and depopulated the provinces entrusted to my care ; that I have violated treaties, and brought disgrace and discredit upon the British name in India ; that I have oppressed the native inhabitants by my extortion, or arbitrary demands of money ; that I have wasted the public treasure by profusion ; and that I have been guilty of disobedience to the orders of my superiors. This is the substance of the general charges urged against me ; and it is a great happiness and comfort to me that I have it in my power to answer them by facts of such public notoriety, as to require no proof.

‘ My lords, in refutation of the first, namely, that I ruined the country committed to my care, I need only say, I increased the revenues of my government from three millions to five. They have increased since my departure, and are still increasing ; infallibly proving thereby an increased population, and a good government in former years. The accounts delivered annually to the House of commons by the minister for India are, indeed, the best answer that can possibly be given to the charge which I am now speaking of.

‘ In answer to my having violated treaties, and brought disgrace and discredit on the British nation, I desire to inform your lordships, that the letters of Mozuffer Jung and Fyzoola Khan to my successor in office were laid before the house of commons. They requested to be treated by him as they had been treated by me. To these



these I may add, the letters of Moodajee Boosla, the sovereign of Berar, to Mr. Macpherson, wherein he speaks of me in the most honourable terms, and expresses an anxiety for my health, far beyond the common course of compliment. If farther testimony were requisite, I might also quote, the letters of Nizam Ulmoolk to his majesty, and of Madajee Sindia to his majesty, and to the company, yet more strongly expressive of their sense of my justice and good faith.

‘ In answer to the charge of my having oppressed the natives by extortions and exactions, I have to offer the testimonials of all ranks of people in India in my favour. I trust your lordships have not forgot what my accuser said upon this subject two years ago. When these memorials arrived, he felt the weight of them. He found the situation of an accuser to be very awkward, when the people, in whose name he had charged me with the grossest oppression, denied the truth of his accusations. He told your lordships that the testimonials were extorted, and, in a figurative manner of speaking, he said, “ that the hands were yet warm with the thumb screws that had been put on them.”

‘ The absurdity of this declaration was such as to require no answer. My influence in India has long ceased. It is very seldom that mankind are grateful enough to do even common justice to a fallen minister; and I believe there never was an instance in the annals of human nature, of an injured people rising up voluntarily to bear false testimony in favour of a distant, and prosecuted oppressor.

‘ In answer to my having squandered away the public treasure, I have only to refer your lordships to the amount of the expences, civil and military, of the government of Bengal during my administration, and that of my successor, in peace and in war: let the balance, which is very considerable in my favour, determine whether I have been profuse, or economical.

‘ In answer to the general charge of disobedience to the orders of the court of directors, I will not pretend to say that I have in no instance deviated from their instructions; most assuredly I have; but wherever I have done so, I trust I shall be able to justify those deviations by the necessity of the case, and by the event.

‘ That the court of directors were satisfied with the general line and tenor of my conduct, is evident from the thanks which I have been repeatedly honoured with by that body.

‘ I have farther to say, that the general sense of the proprietors has been at all times in my favour; for I have had repeatedly their thanks also, in the fullest, and most unqualified manner.

‘ My lords, I am sensible, that though I had the thanks and approbation of my superiors in many instances, and though it is acknowledged by many of those who voted for my impeachment,

that my services were of the utmost importance; and, in fact, have preserved India to this country.'

Such is the general defence offered by Mr. Hastings. In the particular defences our limits will not permit us to follow him with much minuteness. The first relates to Cheyt Sing, who as Mr. Hastings strenuously, and apparently with truth, asserts, was not an independent prince. The second concerns the Begum, who, says Mr. Hastings, aided and supported Cheyt Sing in his rebellion: and the conduct of the late governor-general towards her was 'nothing more than is done frequently by our courts of justice, who will compel an avaricious mother to divide her deceased husband's property with her children, by an execution on her goods, or imprisonment of her person.'

'The next charge, my lords, is that of the presents, and it divides itself into two parts, viz. that of the concealed, and that of the avowed presents.

'In answer to the first, I need only say, that there is no proof before your lordships of my having accepted any thing more than the common zeafut; and even of this there is no other proof than my own admission. I will not pretend to deny, I never did deny, that I accepted the usual entertainments which were then (for it was previous to the act of parliament prohibiting the receipt of presents) usually given to the visitor, by the visited. The nabob of Bengal received a thousand sicca rupees a day for a similar entertainment from the company, as often as he visited the governor in Calcutta. It was usual in the country, and it is impossible for any person to read any oriental history, without knowing, that the custom has prevailed all over the East, from the most ancient times to the present. My predecessors, as I was informed, had received the same, and it was never held criminal in them. I can most solemnly affirm for myself, and I dare say it might be said for my predecessors also, that I did not add one rupee to my fortune by this allowance; and I am confident I must have charged as large a sum to the company, if it had not been paid to me according to invariable usage, from the Nizamut. It is impossible there could have been any thing wrong in this transaction: not only was it a matter of public notoriety never denied by me, but the opinion of counsel was taken by the company, as to the propriety of commencing a prosecution against me for it, at a time when the minister wished to seize any ground for removing me from my station, through the medium of the court of directors. The legislature, since this business was the subject of discussion, has three several times appointed me governor-general of Bengal, at the recommendation of that minister. Surely, my lords, it cannot be the intention of my countrymen, after availing themselves

selves of my services as long as they wanted them, to call me to an account for acts, which were publicly known fifteen years ago. If there was any criminality in my receiving the amount of my expences from the nabob, it was sufficient to have induced my superiors to have recalled me at the time when they first knew of it: but it was never held up to the world as a heinous offence, till my enemies thought it might be of use, to load the scale of criminality.'

To the fourth article of the impeachment, that concerning Contracts and Allowances, Mr. Hastings offers a circumstantial reply. With regard to the adventitious charge, relating to the cruelties of Deby Sing, the following defence is given.

' I will not detain your lordships by adverting, for any length, to the story told by the manager who opened the general charges relative to the horrid cruelties practised on the natives of Dhee Jumla by Deby Sing. It will be sufficient to say, that the manager never ventured to introduce this story in the form of a charge, though pressed and urged to do so, in the strongest possible terms, both in and out of parliament.—Mr. Paterfon, on whose authority he relied for the truth of his assertions, and with whom, he said, he wished to go down to posterity, has had the generosity to write to my attorney in Calcutta for my information, "that he felt the sincerest concern to find his reports turned to my disadvantage, as I acted as might be expected from a man of humanity throughout all the transactions in which Deby Sing was concerned."—Had the cruelties which the manager stated been really inflicted, it was not possible, as he very well knew at the time, to impute them, even by any kind of forced construction, to me.—My lords, it is a fact that I was the first person to give Mr. Paterfon an ill opinion of Deby Sing, whose conduct upon former occasions had left an unfavourable, and perhaps an unjust, impression upon my mind. In employing Deby Sing I certainly yielded up my opinion to Mr. Anderson and Mr. Shore, who had better opportunities of knowing him than I could have. In the course of the inquiry into his conduct he received neither favour nor countenance from me, nor from any member of the board. That inquiry was carried on principally when I was at Lucknow, and was not completed during my government, though it was commenced and continued with every possible solemnity, and with the sincerest desire, on my part, and on the part of my colleagues, to do strict and impartial justice. The result I have read in England; and it certainly appears, that though the man was not entirely innocent, the extent of his guilt bore no sort of proportion to the magnitude of the charges against him. In particular, it is proved that the most horrible of those horrible acts, so artfully detailed, and with such effect, in this place, never were committed at all.



‘ Here I leave the subject, convinced that every one of your lordships must feel for the unparalleled injustice that was done to me by the introduction and propagation of *that atrocious calumny*,’

Towards the conclusion Mr. Hastings gives the following interesting statement of his own conduct.

‘ In this work I have in effect undertaken to reduce the compiled mass of seven folio volumes into the compass of a few pages, a labour requiring months of leisure to execute it as it ought to be, and a length of time proportioned, not to the extent of the work, but to the degree of its abbreviation.

‘ I have urged all that in this view of the subject was, in my judgment and recollection, necessary to the elucidation of it : but it is hardly possible that something may not have been omitted, which would have rendered it more complete ; something the want of which may yet leave doubts on your lordship’s minds respecting parts of my conduct, detached from the general tenor of it. For this, and for other deficiencies in this address, I have to beg your lordship’s candour, and to plead the disadvantage of the restricted and inadequate time, and the infirm state of body, under which I have arranged it.

‘ I most reluctantly press upon your lordships time, and shall hasten to conclude with a few general observations upon the nature of this impeachment, as it relates to those principles which constitute the moral qualities and characters of all mankind.

‘ If the tenor of a man’s life has been invariably marked with a disposition to guilt, it will be a strong presumption against him, in any alledged instance, that he was guilty.

‘ If, on the contrary, the whole tenor of a man’s life was such as to have obtained for him the universal good will of all with whom he had any intercourse in the interested concerns of life, the presumption will be as well grounded, that he was innocent of any particular wrong imputed to him, especially if those who are the alledged sufferers by that wrong, make no complaint against him.

‘ But what shall be said of complaints brought against a man, who was in trust for the interests of the greatest commercial body in the world ; who employed and directed the services of thousands of his fellow citizens in great official departments, and in extensive military operations ; who connected princes and states by alliances with his parent kingdoms, and on whose rule the peace and happiness of many millions depended ; I say, what shall be said of complaints brought against such a man, in the names and on the behalf of all those descriptions of men, *who all unite their suffrages in his favour* ? Such complaints, with such a presumption against the possibility of their truth, may have existed, but the history

history of mankind, cannot produce an instance of their being received on such a foundation, until the late and present house of commons thought fit to create one in my impeachment.'

Mr. Hastings then informs us that he entered the service of the East India company in 1750; and from that service derived all his official habits, all his knowledge, and principles of conduct.

' In the year 1768 I was appointed by the court of directors of the East India company, a member of the council, and eventually to succeed to the government of Madras.

' In the year 1771, when the affairs of the principal establishment were supposed to be on the decline, and to require an unusual exertion of abilities and integrity to retrieve them, the court of directors made choice of me for that trust: and I was by their order removed from the council of Fort St. George, to the government of Fort William in Bengal, and to the principal direction of all the civil, military, commercial, and political affairs, dependent on it.

' In the year 1773, I was appointed by an act of parliament, governor-general of Bengal, for five years.

' In the year 1778, I was re-appointed by the same authority for one; in 1779 for another; in 1781 for ten years; and in 1784 I was virtually confirmed by that act which forms the present government for India.

' In this long period of thirteen years, and under so many successive appointments, I beg leave to call to the recollection of your lordships, that whilst Great Britain lost one half of its empire, and doubled its public debt, that government over which I presided, was not only preserved entire, but increased in population, wealth, agriculture, and commerce; and although your lordships have been told by the house of commons, that my measures have disgraced and degraded the British character in India, I appeal to the general sense of mankind, to confirm what I am now going to say, that the British name and character never stood higher, or were more respected in India, than when I left it.'

He adds that two great sources of revenue, opium and salt, were of his creation; the first amounts to the nett yearly income of 120,000l.; the last to above 800,000l.; and thus concludes,

' My lords, I am aware of the promptitude with which my accusers will seize on this exposition of my merits and services, to construe them (to use the phrase which they have already applied to them) a set off against confessed offences.

' I disclaim and protest against this use of them. If I am

guilty of the offences laid to my charge, let me be convicted, and let my punishment be such as those offences shall deserve.

‘ No, my lords; I have troubled you with this long recital, not as an extenuation of the crimes which have been imputed to me, but as an argument of the impossibility of my having committed them.

‘ My lords, when I solicited your indulgence for this day’s hearing, I did it under a belief, that there would be ample time in this session for your lordships to give judgment. Without that belief I should not have urged the request which I made on Monday last. I assure your lordships, that there is no object upon earth so near my heart as that of an immediate termination of this tedious prosecution. I am so confident of my own innocence, and have such perfect reliance upon the honour of your lordships, that I am not afraid to submit to judgment upon the evidence, which has been adduced on the part of the prosecution.

‘ My lords, it is impossible for me to know the limits of the present session of parliament; and under this uncertainty, I can only say, that if there be sufficient time for your lordships to come to a final judgment before the prorogation of it, then I most cheerfully and willingly rest the cause where it now stands.

‘ I am above all things desirous that your lordships should come to an immediate decision upon the evidence before you. But if the shortness of time should prevent your lordships from complying with this my earnest desire, and the trial must of necessity, and to my unspeakable sorrow be prolonged to another session, then, my lords, I trust you will not consider me, by any thing I have said, as precluded from adopting such means of defence as my counsel may judge most adviseable for my interest.’

At the end of this pamphlet we find observations on the impeachment, dated 18 December 1791, apparently written by major Scott. The writer accuses the managers of the prosecution of being led by party, and by personal resentments. Mr. Fox, says he, had repeatedly declared that Mr. Pitt got into power by the support and assistance of the East India company; and that the company was a mere name, an instrument in the hands of the tools and creatures of Mr. Hastings. He adds, that the best vindication of Mr. Fox’s India bill would have been to ascertain the guilt of the late governor-general. Afterwards we find a charge of inconsistency against Mr. Pitt; and many severe censures of Mr. Burke’s heterogeneous principles.

In the present state of this important business, it would be improper for us to anticipate the judgment of that supreme tribunal before which it is brought. Yet we must join the national voice in observing that the trial itself has been a severe punishment, and that the recent delay is an additional stain on the British annals.



*Examination of an Appeal from the New to the Old Whigs; to which is prefixed, an Introduction, containing Remarks on Mr. Burke's Letter to a Member of the National Assembly. By W. Belsham, Esq. 8vo. 2s. 6d. sewed! Dilly. 1792.*

THIS work has been long before us; and it is not from disrespect to Mr. Belsham, that our account of it has been delayed. We consider it as a very able examination, containing much good sense and judicious reasoning; and we wished to have given a full account of it, with such observations as led us frequently to dissent from the author in his conclusions. Indeed, if we had been to compare Mr. Burke's two works with this Examination before us, we could have made the question intelligible; but, on referring to the articles on the 'Reflections' and the 'Appeal,' we find it almost impossible; nor would it be at any time easy to have connected, or contrasted two opponents, where the opposition is carried on in detached passages. We must, therefore, content ourselves with a very short account of this able pamphlet.

The Introduction contains observations on Mr. Burke's 'Letter to a Member of the National Assembly,' and remarks on the 'Reflections.' In this part our author avails himself with success of some misrepresentations, and some acknowledged mistakes; mistakes acknowledged only in general, and not corrected in Mr. Burke's works. But, perhaps, Mr. Belsham pushes his triumph too far, and in his opposition, becomes personal, occasionally a little illiberal. In the examination of the appeal these faults are sometimes conspicuous; but, in general, it is conducted with greater ability, more candour, and a more guarded temper. The following observations are strictly just. The French had undoubtedly a right to aim at perfection; and we are equally warranted in saying, that we think they sought this boasted perfection by a path, in which it could not probably be found; and that the metaphysical foundation of their constitution is frail and untenable.

'In framing a constitution wholly new, the French nation were fully warranted in their endeavours to attain to what appeared to them the standard of political perfection; though, had we a constitution to form in this country, it might reasonably be supposed that our standard would differ in various respects from theirs. —But our constitution is actually formed: we know that the great ends of government are answered by it;—we are free and happy under its benignant influence and protection: and though it would be absurd to pretend that it is incapable of improvement, and absolutely free from imperfection, it may be safely affirmed, that the privileges and advantages we possess, are far too great to make any

any rational person hesitate a moment, whether it be advisable to seek for an extension of our liberties, or a redress of our grievances, at the risque of involving ourselves in civil contentions and commotions. Every political alteration and improvement of importance in this country, ought, without doubt, to proceed from a perfect and unanimous conviction of its utility, after the fullest, the fairest, and most deliberate discussion. In what respect does it appear that the commemorators of the French revolution have acted inconsistently with these constitutional principles?—The French nation had long groaned under a vile and oppressive yoke. By an unprecedented exertion of heroic valour, they, by one grand effort, annihilated the despotism of a thousand years; and established, by general consent, that form of government which appeared to them most equitable and eligible.

‘In order to justify our congratulations upon this happy change, were we bound to enquire with scrupulous accuracy into the complex machinery of this new constitution, and to refrain from expressing any marks of approbation, if we perceived it to deviate in any respect from the constitution of our own country? No, certainly; it is sufficient if we discern in it the general characteristics of a free government. It is enough if they themselves are satisfied with it, and happy under it. For, surely it will not be denied, that freedom may subsist under a variety of forms of government; and these different forms may be very wisely and happily adapted to the different situations and circumstances of different nations.’

The rest of the first Part of the examination consists chiefly of the inconsistencies of Mr. Burke’s present, with his former works; a weak side which meaner antagonists have succeeded in attacking, and which affords Mr. Belsham a splendid triumph.

The second Part contains an enquiry how far Mr. Burke’s principles are consistent with those which he adduced from the speeches and the works of the Whigs of the last century. As we find it difficult to give any adequate idea of the subject, broken as it necessarily must be, in this kind of warfare, we must be allowed to conclude, in general, that some of the inconsistencies, pointed out by Mr. Belsham, appear to us imaginary; some are undoubtedly well supported; but, on the whole, there is a sufficiently striking dissimilarity to justify Mr. Burke’s conclusion, that the modern Whigs have greatly degenerated from the *professions*, at least, of their predecessors.



*An entire and complete History, political and personal, of the Boroughs of Great Britain; together with the Cinque Ports. To which is prefixed, an original Sketch on constitutional Rights, from the earliest Period until the present Time: illustrated by a Variety of Notes and References. Vol. II. III. 8vo. 14s. boards. Riley. 1792.*

**I**N our Review for March last \*, we noticed the former volume of this work. After detailing the general arguments which may be urged by those who insist upon the indiscriminate equality of right, in every individual, to elect their own representatives in parliament, and of those who argue against either the practicability or expediency of such an establishment, we concluded with observing, that a temperate politician might deem it prudent to make a compromise, between what is strictly just in speculation, and what may be practised with the greatest advantage to the community. This is the mode of conduct, not only the most likely to be productive of beneficial effects, but that likewise which seems most consistent with the public tranquillity.

These volumes are conducted upon the same plan with the preceding; the author giving the political character of each borough; its ancient state of representation; corporation; right of election, number of voters, returning officer, and patron. The boroughs, however, are not ranked, as before, according to the alphabetical arrangement of the counties.

An anecdote relative to sir Richard Steele, induces us to present our readers with an extract from the account of Stockbridge.

• Political character. The right of election in this borough is in the inhabitants house-keepers, paying scot and lot. They have no particular patron; but Mr. Bucket, the landlord of the principal inn in the town, is a leading man amongst them. The frequent petitions which have been presented to parliament on the score of bribery, shew, either that this borough is more than ordinarily open to corruption, or that it is more shameless in the exercise of it. The petition of Mr. Barham and Mr. Porter, against major Scot and Mr. Cater, the sitting members, is now depending on the same charge,

• Ancient representation. This town never sent to parliament till 1 Elizabeth.

• Corporation. None: it being a borough by prescription, governed by a titular bailiff, constable, and serjeant at mace.



• Right of election—Is in all the inhabitants paying to church and poor.

• Number of voters—57.

• Returning officer. The Bailiff.

• Mode of bribing the voters. The bailiff, who is generally an innkeeper, or one dependent upon an innkeeper, is the returning officer at elections; for it is said that the innkeeper, in order to have an opportunity of receiving bribes upon these occasions, without being liable to the penalty, has frequently procured one of his own hostlers to be elected bailiff, and has himself carried the mace before him.

• The ingenious sir Richard Steele, who represented this borough in the reign of queen Anne, carried his election against a powerful opposition, by the merry expedient of sticking a large apple full of guineas, and declaring it should be the prize of that man whose wife should first be brought to-bed after that day nine months. This, we are told, procured him the interest of the women, who are said to commemorate sir Richard's bounty to this day, and once made a strenuous effort to procure a standing order of the corporation, that no man should ever be received as a candidate who did not offer himself on the same terms.'

The borough of Old Sarum, with a few others, has often been cited, by the advocates for a reform, as an instance of the present inequality of representation.

• This borough was quite decayed, and reduced to only one house, in the time of Brown Willis, occasioned by the translation of the old city to the new one, which is about a mile lower on the river, of which there is now only a small vestige remaining. The members are chosen by a bailiff and six burgessees, who are appointed by lord Camelford, the lord of the borough, and entrusted by him with burgage scites.

• This borough, with the assistance of Midhurst, sends four members to parliament. although there is not a single house standing, nor a person living, within the limits of either, to be represented. The boroughs of Gatton and Castle Rising have each two houses only, and they have each two representatives.'

The last of these volumes concludes with a short account of the counties and royal boroughs of Scotland. The author has set down the right hon. Henry Dundas as patron of Edinburgh; but we cannot suppose that city to be dependent on the will of any patron.

The author appears to have collected his information from good authorities. The political character, and the patrons, of boroughs must always be of a fluctuating nature; but, till a change shall have taken place in many of them, this work,

as we before observed, must prove useful to those who may be candidates for seats in parliament.

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*Ten Minutes Caution from a plain Man to his fellow Citizens.* 8vo. 1s. Edwards. 1792.

**P**LAIN honest good advice, which we would recommend to every fiery leveller in the three kingdoms. Swallow it, gentlemen:—a dose of quietness may be nauseous; but depend on it, the effects will be salutary.

*Crowns and Sceptres useless Baubles. A Political Dialogue.* 8vo. 1s. 6d. Symonds. 1792.

A Dialogue between a reformer and a real patriot. In those fictitious battles, it is always determined who is to conquer; and Honestus, the real patriot, succeeds. His arguments are good; but his antagonist, Growler, too palpably betrays his own cause.

*Rights of Man invaded; being an Exposition of the Tyranny of our India Governments.* By W. H. Faulknor. 8vo. 2s. Jordan. 1792.

This attack on the India governments is in every part so apparently dictated by prejudice and partiality, that we can scarcely trust the author, even when he seems to be most correct.

*A Preface to the History of Man, up to the Time of his Regeneration upon the Continent of Europe. Containing a Plan for extending the happy Influence of that Spirit of Regeneration throughout this Kingdom.* By Herodotus Hodiernus. 8vo. 1s. Westley. 1792.

An ironical defence of Mr. Paine, endeavouring to prove, on his system, that religion and government are of little utility in the world. It is not, on the whole, executed very happily, though some points are pleasantly *hit off*, and some passages well parodied, with a few judicious remarks in a more serious strain.

*A Letter to the Farmers and Manufacturers in Great Britain and Ireland, on the audacious Attempts of obscure and unprincipled Men to subvert the British Government.* 8vo. 1s. Stockdale. 1792.

Our author very calmly expostulates with the farmers and manufacturers on the impropriety and impolicy of some late attempts to reform, in other words, to undermine the constitution. He endeavours to dissuade them from the effects of the artifices of modern patriots, by holding out the example of the distressed situation

tion of France; and by displaying, in proper colours, the folly and absurdity of the attempts of the present levellers.

*A Word in Season to the Traders and Manufacturers of Great Britain.*  
8vo. 1s. Stockdale. 1792.

Some plain truths in favour of the constitution, and of contentment with our situation. We are glad to see one instance of real patriotism, and can faithfully commend the design and the execution.

### CON T R O V E R S I A L.

*Observations on a Letter from Lord Cornwallis to the Court of Directors of the East India Company; Published in the London Gazette of Feb. 1, 1792.* 8vo. 1s. Debrett. 1792.

The author of the Observations finds much to render his prognostics gloomy in the general's letter, and much also to blame in his conduct. We trust that the event will be more fortunate than he seems to expect.

*An Address to Dr. Priestley, containing desultory Observations on the general Inutility of Religious Controversies.* By W. Pettman. 8vo. 2s. Evans. 1792.

The author is a skirmishing chasseur, who takes his aim in a desultory manner, and is sometimes successful. In plainer words, Mr. Pettman attacks Dr. Priestley on his opinions in general, following that author's indiscriminate style of assertion and manner of writing. He is not, however, a powerful antagonist, or a successful imitator.

*A Letter to William Baker, Esq. from a Hertfordshire Freeholder.*  
8vo. 1s. Stockdale. 1792.

The Hertfordshire Freeholder very calmly expostulates with Mr. Baker for his political conduct, particularly for his endeavouring to disseminate discontent and dissatisfaction. He examines the necessity of a reform in parliament, shortly, but with ability and judgment.

*An Answer to the Second Part of Rights of Man.* 1s. 8vo. Rivingtons. 1792.

This is a most unjustifiable attack.—A man of sense, reason, and judgment, chooses to oppose an itinerant without either, whose only merit is to speak treason impudently, and to talk nonsense plausibly. For shame, Sir—keep your arguments for those who can understand, and your reproofs for those who can feel them.



## P O E T I C A L.

*The Invitation, or Urbanity. A Poem. For the Benefit of a Sunday-School. By the Author of Wensleydale, &c. 4to. 2s. Johnson. 1791.*

This author has the merit of intending well; and hopes that

‘A song may win him who a sermon flies.’

He does not presume on his poetical abilities, and the severity of criticism would be exerted in a very unjustifiable manner, if applied to a writer, ‘who entreats all who know him to allow for the fading powers of ebbing life, in one who never had a self-interested view in any sentiment that dropped publicly from his pen.’

*Poetical Thoughts, and Views; on the Banks of the Wear. By Percival Stockdale. 4to. 2s. Clarke. 1792.*

In this desultory Essay Mr. Stockdale displays a liberal and independent, if not a highly poetical spirit. His sentiments appear to be dictated by sincerity; but his language is unequal, not always perspicuous, and sometimes more animated than accurate.

*The first Book of the Iliad of Homer, verbally rendered into English Verse; being a Specimen of a New Translation of that Poet: with critical Annotations. 8vo. 1s. Debrett. 1792.*

We noticed, in our review of Mr. Cowper’s Translation of Homer, that the poetical beauties of the original suffered great diminution by being too closely rendered, without proper attention having been paid to the different idioms of a dead and modern language. In a version like the present, almost entirely verbal, they totally vanish, as might naturally be expected. It, however, answers the author’s intention, who appears to have written it merely as a burlesque on Mr. Cowper’s, for being a too servile copy of the original.

*John Bull’s Opinion; or, the English Ca Ira, a New Song. Written by Tom Thorne, no Esquire. 4to. 1s. Ridgway. 1792.*

A palpable misnomer—John Bull always possessed sound sense and a little judgment. The present author is of a spurious race, descended from a Dame de la Halle and a violent American democrat.

*The Fair Pilgrim, a Poem. Translated from Dafydd ap Gwilym, a Welsh Bard, who flourished about the Year MCCCCL. By E. Williams. Third Edition 12mo. 6d. Robinsons. 1792.*

We know nothing of the former editions of this poem. It appears to be wildly descriptive of Morvid’s pilgrimage to St. David’s,

vid's, though with little choice of expression, or boldness of imagery. The last defect only can be ascribed to David ap Gwilym, the Welsh bard of the fourteenth century.

*Elegy written in a London Church-Yard.* 4to. 1s. Bell. 1792.

A feeble attempt to imitate Mr. Gray's well-known Elegy: the subject, the late comic actor Edwin; the scene, Covent Garden.—  
‘Seeing what we have seen, to see what we see!’

*Lord Mayor's Day; or, City Pageantry; a Poem. With Notes illustrative and explanatory.* By T. Touchstone, Gent. 4to. 1s. 6d. Ridgway. 1792.

Dull and prosaic. The chief part of this *pretended* ‘poem’ consists of the characters of the London aldermen. Where no passage can claim the meed of peculiar merit, there is little temptation to select a line.

*The Brothers, a Politico-Polemical Eclogue; humbly inscribed to the Rev. Mr. Timothy and the Rev. Dr. Joseph Priestley.* 4to. 1s. Debrett. 1792.

Dr. Joseph and Mr. Timothy Priestley are brethren only by nature: in religious tenets, and general conduct, they differ more than the most distant relations. We think this Eclogue might have been more pleasant, if, in the ancient style, each had been introduced in *corresponding* lines, expatiating on their different merits. As it is, our author is generally facetious, and often highly humorous. The following lines from Mr. Timothy Priestley are excellent.

‘Ah Joseph, Joseph, to my voice attend,  
Nor ever thus thy precious time mispend!  
A short-liv'd reputation to attain,  
Why wilt thou ever strive, and strive in vain?  
Why rashly venture on a sea of Ink,  
Where, wreck'd by tempests, thousands daily sink;  
While death's dark images around thee swarm,  
Why in a cock-boat weather out the storm?  
Oft have I griev'd to mark how letter'd men  
Expos'd the shallow reasonings of thy pen;  
From thy proud throne of science and of taste,  
Where thou, my Joe, thy little self hadst plac'd,  
With aching heart have seen thee headlong hurl'd,  
The wonder, scorn, derision of the world!  
While rambling rhapsodies thy thoughts employ,  
As carnal comforts are thy constant joy,  
The Spirit's voice can no impression make,  
Nor thy mad mind from its delirium wake.

Tho' thou, Apostate from the good old creed,  
 Father to all the *modern mongrel* breed,  
 With mingled pity and contempt canst view  
 Me; call'd of God, and my elected few;  
 Believe me, Joseph, could ev'n *Burke* submit  
 To read thy works, and to applaud thy wit,  
 I'd scorn to change *my inch* of gospel fame  
 For all thy boasted barb'rous yard of name!

Instead of the immediately following reply, we shall select a better specimen of Dr. Joseph's language and opinions.

' They, who though fall'n on a fastidious age,  
 Yet dare in truth's immortal cause engage,  
 With philosophic spirit must oppose  
 The gentle lash of friends, the scourge of foes.  
 But he, whose brains with great discoveries teem,  
 And still, like mine, produce some novel scheme,  
 Tastes all the raptures of Elysian bowers,  
 And finds his thorny paths bestrew'd with flowers!  
 Oh, Tim, what force of language can explain  
 My mingled sense of pleasure and of pain,  
 When late, bare-breech'd, with well-bent tube apply'd,  
 Close to my tub I stood, and gently sigh'd;  
 Then sighing said, " Like air of other kind  
 " Could ventral air-o'er water be confin'd,  
 " One inch of this rare fluid to behold,  
 " Pleas'd would I give an inch of *Shelburne's gold*!"  
 Or could describe the transports of my heart,  
 When now I caught and analyz'd — —!  
 Hail blest philosophy! By thee inspired,  
 And with a ray of genuine genius fired,  
 I've gain'd of public fame and honour more  
 Than ever Presbyterian gain'd before!  
 What though soon number'd with the mighty dead,  
 Fate may lay low thy favour'd votary's head,  
 'To *my* transactions *thine* shall honour give,  
 And *Doctor Joseph* with *Sir Joseph* live!

## N O V E L S.

*Elvina, a Novel.* 2 Vols. 12mo. 6s. Lane. 1792.

*Elvina* is a work which never rises above mediocrity, and sometimes sinks greatly below that standard. The part which relates to the heroine and Falkland is by much the most interesting, and perhaps the author has shown his judgment in carrying that connection no farther. The greater part is wire-drawn and insipid.

CR. R. N. AR. (V.) *June, 1792.*

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*Anecdotes*



*Anecdotes of the Delborough Family, a Novel. By Mrs. Gunning.*  
5 Vols. 12mo. 15s. Lane. 1792.

Mrs. Gunning has been a novellist from her youth; but a more extensive career, greater experience in the manners of the world, and a fancy still warm and vivid, have rendered her last work greatly superior to all her former. The chief merit of the present volumes consists in the delineation of characters, among which lord Haverville, lady Selina Dangle and her sister, the duke of Angrave, young Harvey, and lord Greendale, are drawn with a bold but masterly and discriminating pencil. They preserve the distinguishing traits of nature; and, like well-drawn portraits, appear, from these circumstances, to be the representation of originals. In the conduct of the story, there is nothing to blame or to praise particularly: in general, it possesses merit, though not void of errors; and from the levelling view of nature, which experience gives, the novel-reader will be often disappointed in her presages. We must dismiss, therefore, Mrs. Gunning with applause; and, as her fire appears not to be decayed, we may express a wish of again witnessing its expanded flame.

*Orlando and Lavinia, or the Libertine, a Novel. 4 Vols. By a Lady. 12mo. 10s. Wayland. 1792.*

We cannot deny that the lady possesses some talents: they gleam occasionally and faintly; but the whole is trite, trifling, and improbable. This is the second instance we have met with, where the heroine, though the victim of seduction, is raised to the highest ranks. We mean not to say that, when the mind is not guilty, the faults of others should be imputed to the lady as crimes. But, when indiscretion is connected with the events, the lesson is by no means salutary; and we are a little afraid, that involuntary seduction may be sometimes confounded, in the weak female's mind, with voluntary indiscretion—'Pray you no more on't.'

*Emily, or the Fatal Promise, a Northern Tale. 2 Vols. 12mo. 6s. Wilkins. 1792.*

A tale without interest, probability, or common sense.—Heaven defend us from such trash; but Reviewers must wade through the most disgusting masses.

*Fitzroy, or the Impulse of the Moment. A Novel. By Maria Hunter. 2 Vols. 12mo. 6s. Lane. 1792.*

Mrs. Hunter seems to possess talents and acquisitions much beyond modern authoresses, or the ladies of the drama, with whom she ranks. Her language is easy and elegant; the adventures well conducted, and the denouement natural. Perhaps she has not involved her tale with sufficient art to render it highly interesting;

resting; and the characters scarcely start from the canvas with sufficient spirit. But, on the whole, her work is very pleasing and entertaining, and the little disquisitions, with which the narrative is interspersed, shew much ingenuity and no inconsiderable share of learning. We trust this will not be the last time that we shall meet the lady on this ground.

## M E D I C A L.

*An Enquiry into the Nature and Causes of Sickness in Ships of War.*  
By W. Renwick, Surgeon. 8vo. 2s. 6d. Evans. 1792.

Mr. Renwick, with his usual attention to the health of the navy, enlarges particularly on the different causes of diseases in ships; and proposes some useful means of avoiding them. In general, we find little that is new or interesting: in his situation, he might have known, that many of these sources of disease, particularly the causes of the bilge fever, were obviated in the ships lately fitted out, in the two last naval armaments. We suspect that our author has written enough.

*The Art of Healing, by Thomas Marryatt, M. D. Twelfth Edition.* 12mo. 4s. sewed. Mills, Bristol. 1792.

Dr. Marryatt's Art of Healing has been so long before the public, that any particular account of it would be unnecessary. Like Dover, whom he in many respects resembles, his prescriptions are bold, decisive, and often well directed; but the power of his remedies renders them, we think, exceptionable. In cases of danger, he advises applying to a physician; but, with such remedies at hand, if well applied, the danger would be soon over, or, otherwise, the application would be no longer necessary. In proper hands Dr. Marryatt's work will be valuable; but we cannot recommend it to people in general; for a slight mistake in the nature of the disorder, or the strength of the constitution, would be fatal. — His observations on the effects of combining remedies, though concise, are correct and judicious, and on the whole, his work, under proper regulations, is commendable: it contains many practical remarks of real importance.

*An Essay, Philosophical and Medical, concerning Modern Clothing.*  
By Walter Vaughan, M. D. 8vo. 3s. Boards. Robinsons. 1792.

There are many important hints in this Essay, which we would recommend to the ladies, who chiefly suffer from ligatures too tight, and cloathing improperly chosen. Dr. Vaughan displays much learning in this work, and appears to have been equally diligent and attentive; but, in a medical view, he is sometimes a little fanciful; and, if his meaning is not obscured by the press-errors, which are very numerous, we think frequently mistaken.



## MISCELLANEOUS.

*The Character of Dr. Johnson. With Illustrations from Mrs. Piozzi, Sir John Hawkins, and Mr. Boswell.* 8vo. 1s. Dilly. 1792.

A miniature of the late Colossus: the likeness correct, but unpleasant; the lines strong and harsh, and the colouring neither soft nor mellow. Whether an original, as is pretended, or a reduced copy from some lately painted whole-lengths, it is of little importance to determine.

*Thoughts on the Necessity and Means of a Reform in the Church of England. By a Friend to Religion and his Country.* 8vo. 1s. 6d. Johnson, 1792.

The usual hackneyed arguments against the conduct of the clergy, their education, non-residence, plurality of livings, and the alliance between church and state; with a plan of reformation, which, though not impracticable, will probably not soon be adopted,

*A Report of the Proceedings of the Committee of Sugar-Refiners, for the Purpose of effecting a Reduction in the high Prices of Sugar, &c.* 4to. 1s. Couchman. 1792.

This Report is highly advantageous to the cause of the sugar-refiners. They seem to have acted with spirit and propriety in resisting the exactions of the planters, and the monopolising spirit of the merchants. From the account before us, the manœuvres of the former seem to have prevailed too much in the late regulations of parliament; but we have been so long accustomed to the effects of contending interests, that we have learned never to determine from ex parte evidence. We own, that from our own knowledge we suspected what the sugar-refiners have said pretty plainly.

*A Letter to J. Boswell, Esq. With some Remarks on Johnson's Dictionary, and on Language, &c.* 8vo. 2s. 6d. Kirby. 1792.

The Postscript is longer than the Letter, and more unintelligible. In the Letter, after much incongruous rambling, we find some observations on different parts of Dr. Johnson's Dictionary; and as 'in opere longo, fas est obrepere somnum,' so our author, in a few instances, catches the Colossus napping. It is singular, however, that a critic on Johnson's Dictionary should have drawn his strictures from the abridged octavo, for there are many instances which show that the author had not read, or at least not understood, the examples adduced in the two folios. But though he has been fortunate in seizing some advantages, he often shows his own ignorance, and a disposition too eager and cavilling. The Postscript is about Mr. Pitt, the late lord Chatham, Henry IV. of France, &c. But the author's meaning is too high for our reach, or too deep for our plummet.

*A Country*



*A Country Gentleman's Reasons for voting against Mr. Wilberforce's Motion for a Bill to prohibit the Importation of African Negroes into the Colonies.* 8vo. 1s. 6d. Debrett. 1792.

These reasons are short, judicious, and satisfactory: the great bulk of the pamphlet consists of extracts from the evidence. The extracts are partial; and, of course, though they might serve the purpose of an orator, they add little to the force of the argument in the closet.

*The strange and wonderful Predictions of Mr. C. Love, Minister of the Gospel at Lawrence Jewry, London.* 12mo. 6d. Sael. 1792.

Walk in gentlemen!—the whole is dog cheap. You will know things, past, present, and to come, from Mr. Christopher Love, Mr. Peter Jurieu, Mr. Joseph Davis, and Robert Nixon, the Cheshire idiot. We only regret that the French king had not known of Mr. Jurieu's prophecy, for it would undoubtedly have prevented the meeting of the *etats generaux*.

*Le Livre de la Nature, ou le vrai Sens des Choses expliqués Et mis a la Portée des Enfans.* 12mo. 1s. Chaiklen. 1791.

A pretty little book for children, instructing them, from the different natures and qualities of brutes, what to avoid, and what to follow. It is, however, too simple for the French scholar's school-book, since those who want to attain the knowledge of a language, are, in general, too far advanced to bear such childish tales.

*Proclamation.* 4to. 6d. Owen, 1792.

A Proclamation against the French Revolution, and the French emigrants.

*A Review of the political Principles of the modern Whigs. In a second Letter addressed to Lord Sheffield. By the Rev. J. Alley, L. L. B. M. R. I. A.* 8vo. 2s. Debrett. 1792.

By modern Whigs our author means not the respectable members of opposition, who claim that title, but the sect of Levellers, who by inflammatory publications, feasts, riotous meetings, and seditious resolutions have, for the two last years, endeavoured to disturb the public peace. These he particularly attacks in their strong holds, in their first principles, in the foundation of their arguments; and, in general, combats with success. These flimsy tenets have, however, been so often assailed, that the world begins to see their weakness, and we may be allowed to take leave of Mr. Alley, with our thanks, and with our praises, which, though not wholly unreserved, we should limit only by a very few inconsiderable exceptions.

*Farther*

*Further Observations on the Discovery of America. Brinze Madog ab Owen Gwynedd, about the Year 1170. By J. Williams, L.L.D. 8vo. 1s. White and Sons. 1792.*

We may be pronounced fastidious, when we say that the proofs of the existence of a tribe of Welsh Indians in America, derived from the followers of Madog, a prince of the twelfth century, are either too vague or too particular. But so it is. If we wanted to disprove their existence, we should select the latter, and show, that as this colony has been supposed to be so long known, the continuance of the dispute is a proof, that there is no foundation for the report. If we wished to show on what vague and uncertain grounds, the mind willing to believe would build a system, we should prefer the former. On the whole we would not decide; but, even on the evidence before us, we strongly suspect that no race of this kind exists in America: individuals only have been seen, and individuals of every nation may be found in the internal parts of America.

*The Jockey Club: or, a Sketch of the Manners of the Age. 8vo. Part II. 4s. Symonds. 1792.*

The applause which attended the first part of this performance seems to have intoxicated the author, and he scatters his abuse with little discrimination and no gentle hand. Mr. Sheridan and the marquis of Landsdowne are almost the only persons to whom he is complaisant, forgetful of the well-known line, that,

‘ Praise undeserved is censure in disguise.’

As it is more pleasing to copy panegyric, though undeserved, than abuse, we shall transcribe a part of the character of the marquis, whose extraordinary talents as a statesman the world just saw, whose success no one witnessed, and of whom it may be justly said, that he did a good thing in the worst manner.

‘ Incredible pains have been taken to poison the public mind, and to render unpopular a man who, on every great constitutional question, has proved himself the liberal, eloquent advocate of the people’s rights; and who, unlike some that could be named, having once avowed a popular principle, has made his best effort to carry it into execution. A zealous friend of toleration, a warm supporter of the necessity of parliamentary reform. Every scandalous epithet, and all ignoble artifices, have been employed to brand a reputation which, in every impartial point of view, rises as superior to the reputation of those who thus vilely calumniate him, as light is preferable to darkness. It would not, however, be difficult to trace the source of all this calumny.

‘ We often have had cause to condemn the infamous practice of certain

certain persons devoted to particular parties, who, to promote their own selfish schemes, are unwearied in their labours to decry all men whom they conceive as obstacles or enemies to their completion. Any man who has ever had the courage to stand forward, and arraign the unprincipled measures of themselves or champion, has never failed to draw down on himself, the whole collected battery of their persecuting resentment; and when once their choler is raised, it is an invariable maxim with them, never to forgive. "Inimicitia eterna."

The patriotism of L—d L—d—wne was very differently composed from that of his assailants. He disclaimed and abhorred those motives which the others unblushingly avowed. The honours and emoluments of his office were a very secondary consideration with him, when set in competition with a sacrifice of principle. Hence, he rejected and detested the coalition, while the declared object of that coalition was gloried in by its authors, as the only means of securing their places, and (to use their own words,) as the means of ensuring to themselves the whole power of government, "that of two evils, it was necessary to chuse the least;" which was to join the common enemy.

It is a little surprising, that not a word is said in this place of the cause of his opposition to the coalition. He could not stand alone, and no one wished to coalesce with him.

*The Interim; or, Thoughts on the Traffic of West India Slaves; and on some other Slaves, not less worthy of Compassion; with an Address to Mr. Wilberforce.* 8vo. 1s. Johnson. 1792.

A curious and hasty work of an author of fourscore. He professes his wish to meliorate, at least, the condition of the negroes, or to abolish slavery, and to relieve the English negroes, as he styles the inferior clergy. In his answer to Mr. Burke, and his address to Mr. Wilberforce, he says nothing new: indeed his reveries are truly his own; and having, as he remarks, read little or nothing on the subjects he treats of, it is not surprising that in what is crude, or what is otherwise, he should have been anticipated.

## R E L I G I O U S, &c.

*A Sermon on Church Discipline; being an Enquiry how far the present National Clergy are to be justified in their Departure from the Strictness and Severity of the Primitive, and of the early reformed Church. Preached at the Cathedral of Norwich, June 17, 1791. By T. Jeans, A.M.* 4to. 1s. Robson. 1792.

Mr. Jeans, in this excellent discourse, points out the source of that strictness and austerity of manners which distinguished the first Christians, and the reformers of the church, from the errors of Popery. From this examination he shews that, as the causes are not at present equally forcible, the present conduct of the respectable



able ministers of the church of England is in itself defensible, and more likely to be of service in promoting the cause of true piety and sound morality.

*A Sermon on Duelling, preached before the University of Cambridge, Sunday, Dec. 11, 1791. By T. Jones, M. A. 4to. 1s. Cadell. 1792.*

We give Mr. Jones the fullest credit for a pious and moral Sermon. But, in his chief arguments against duelling, he is guilty of some errors. There *are* undoubtedly crimes which no law can reach; and duelling *has* corrected the ferocity of manners, and tendered conversation more polished, as well as less offensive.

*Reasons for Unitarianism; or, the Primitive Christian Doctrine. Addressed to the serious Consideration of the Inhabitants of St. David's. By a Welsh Freeholder. 8vo. 2s. 6d. Johnson. 1792.*

The Welsh-freeholder leaves no mode of attack unattempted, in his combat with Dr. Horsley: he returns to the charge with a spirit unabated, and with ardour unallayed. He now descends into the Arena of polemics more decidedly, and quits the narrow ground, which he formerly occupied, for a more extensive field; nor, in these theological questions, do his shrewdness or his judgment forsake him. After glancing at the opinions of the heathen world, he examines the doctrines taught in the Old and New Testament. These he considers to be wholly unitarian, including the doctrine of the divine mercy; the resurrection as the sole ground of a Christian's hope of a future life, without any interval of a conscious state of activity and enjoyment between this life and the last judgment. If such are the doctrines of Christ, it is next necessary, in his opinion, to trace the source of the different corruptions; and to show that, on the footing which Christianity should, according to the unitarian system, rest, it is not less valuable and less interesting. To this is added, a short account of unitarianism, in its present state. We shall not pursue the Freeholder more particularly, because very few of his arguments are new: he has urged those of his predecessors with force and address; nor do we perceive that he has, in any instance, misrepresented those of his opponents.

## C O R R E S P O N D E N C E.

*A Buckinghamshire parson* may be assured that the Index to the *Critical Review* is in great forwardness; and will be published as soon as the nature of such an arduous task will admit.



## CRITICAL REVIEW.

For JULY, 1792.

*Rinaldo, a Poem; in Twelve Books: translated from the Italian of Torquato Tasso. By John Hoole. 8vo. 6s. Boards. Doddsley. 1792.*

EXtravagantly wild as this poem is, for the author dis-claims all pretensions to probability, and indulges in the discordant dreams of an over-heated imagination, yet it exhibits frequent marks of a bold vigorous mind, and discloses the lawn of those beams whose effulgence appeared so glorious in the *Jerusalem Delivered*. In this, his first performance, Tasso proposed to form himself on the model of the ancients, yet his manners are more consonant to those of the ROMANZATTORE, whose example he disavows. The story is too eccentric to follow, we mean as to the events; for in itself it is not irregular, but carries on a connected narrative of different adventures that beset the hero in the course of his peregrinations, previous to his union with Clarice: of course, the events here supposed to have occurred are previous to those narrated in the *Orlando Furioso*, wherein mention is made of Rinaldo as a married man. It should be observed, that this adventurous knight is not the same whom Tasso chose for his hero in the *Jerusalem Delivered*; but one of those famous Paladins of France, of romantic memory, whose marvellous exploits, exhibited in the brilliant colouring of Ariosto, will live to future times, whilst those of many heroes, who once stood most conspicuous on the stage of human life, are swallowed up in the gulph of oblivion, quia carent vate sacro!

The exploits recorded are no less strange and romantic than those celebrated by the preceding bard. Whether they were taken from some ancient romance, or invented by Tasso himself, we cannot pretend to determine. The names and characters of several principal actors in this performance are evidently borrowed; and we meet with many of Don Quixote's old acquaintance; a circumstance that not a little recommends its perusal. It affords, indeed, some curious illustrations of Cervantes' inimitable performance. The gigantic Mambrino, the treacherous Gano, the sage Alquife, C. R. N. AR. (IV.) *July*, 1792. S and

and others of the same ideal race, who have acquired a kind of gratuitous existence, and which but for the knight was in no little danger of extinction, are here brought before our view. But those characters have no marked discriminating lineaments; there is no intricacy of design to awake our curiosity, or excite our apprehensions. We find, indeed, enough of the wonderful, and a supernatural interposition is always to be met with in cases of emergency. The knot of intrigue, if not easily unravelled, is cut through; and ‘dignus, aut non dignus vindice, deus interfit.’ We cannot therefore be deeply interested about events whose termination is easily foreseen. The hero fights his way straight forward, a few episodes excepted, till we come to the end of the twelfth book, and then, of course, marries the heroine. The number of these books might have been enlarged or diminished without any detriment to the story, as a great part of the incidents are not connected with, or dependent on one another. It was probably fixed on by Tasso’s partiality to Virgil, whom he appears to have copied with no less attention in this poem, than in his other more celebrated epic. The following passages, among many others, may be considered rather as translations than imitations; others might be produced.

‘An oak, whose root as far beneath was spread,  
As o’er the plain he rais’d his ancient head.’

‘Æsculus——quæ quantum vertice ad auras  
Æthereas, tantum radice in Tartara tendit.’ *Geor.* ii. 291.

‘Soon busy Fame with rapid pinion speeds,  
And bears from clime to clime his glorious deeds:  
From small beginning greater bulk she gains,  
And every hour increasing strength attains;  
Yet, mingling truth with lies, still changing shows  
A different form, nor rest nor slumber knows.’

‘Fama, malum quo non aliud velocius ullum:  
Mobilitate viget, viresque acquirit eundo.  
Parva metu primo; mox sese attollit in auras—  
Tam ficti pravique tenax, quam nuncia veri.’ *Æn.* iv. 174.

‘But o’er the rest a dame superior rose,  
Like Dian whom her virgin nymphs enclose,  
What time the choir in sprightly dances led,  
On Cynthus’ top she moves with stately tread.  
She gives her golden locks to sport in air,  
The quiver, stor’d with shafts, her shoulders bear:  
Latona fees, and scarce her heart contains  
A mother’s joy that trickles thro’ her veins.’

‘Quali



Qualis in Eurotæ ripis, aut per juga Cynthi  
Exercet Diana choros, quam mille secuta  
Hinc atque hinc glomerantur Oreades: illa pharetram  
Fert humero, gradiensque deas supereminet omnes:  
Latonæ tacitum pertentant gaudia pectus.' *Æn.* i. 502.

This lady, who, like Dido in Virgil, is compared; somewhat improperly, to Diana, falls in love, like her, with the wandering hero of the poem, and is also forsaken by him. To point out all the particular passages in which Virgil has been copied would swell our quotations to too great a length. Even the philosophical song of Iopas, not very happily introduced at the feast of the Carthaginian queen, is injudiciously copied by the bard of Floriana.

Tasso appears likewise to be well read in Ovid. The story of Niobe, painted on the mantle of Florindo \*, is taken almost literally from the sixth book of the *Metamorphosis*: and the Episode of the Knight of the Tomb † and Clytia is borrowed from the seventh book of the same poem. Some pleasantly romantic incidents are added to it, and the scenery of the Mournful Wood is happily delineated.

The Greek poets were not much studied in Tasso's time, but he appears to have been well acquainted with them. A similar passage to that in which Rinaldo is compared to a horse ‡, which cannot be restrained by the curb, by interposing rocks and torrents, is to be found in the conclusion of the sixth *Iliad*, though probably, like some others, taken at second hand from § Virgil: but the following is, we believe, only to be traced back to Homer.

'Here on these plains shalt thou neglected lie,  
No parents near to meet thy swimming eye;  
Nor they, who long ere this in death repose,  
With pious hands thy heavy lids shall close;  
While beat by storms, thy members here decay,  
To ravenous wolves and hungry dogs a prey.'

— ὅ μιν σοὶ γέ πατήρ καὶ ποτνια μήτηρ  
ὅσσι καθαιρήσουσι θάνατον ἱ περ, ἀλλ' οἰῶσι . . .  
Διμήσαι σ' ἔρυσσιν, περὶ πτερὰ πικρὰ βαλόντες. *Il.* xi. 452.

The description of the Isle of Pleasure, in the Western Ocean, is perfectly consonant to the poetical mythology of Greece.

'An isle there lies amidst the breezy main,  
Beyond the bounds that mariners restrain,

\* B. viii. 125.  
§ *Æn.* xi. 492.

† B. vii. 195.

‡ B. i. 199.

Alcides' bounds, where ships with danger ride,  
 And Calpe's mountain parts the roaring tide.  
 In this abode, this far-sequester'd seat,  
 Where peace and gladness holds their blest retreat,  
 Where frolic pastime sports, where all unite  
 To form a smiling region of delight,  
 'Tis said that Jove the mansion has assign'd  
 For heroes, once the pride of human-kind;  
 When worn with labour, or with years oppress,  
 Their souls releas'd aspire to endless rest—  
 No further cares, no evils here annoy,  
 Each, near approaching, feels the general joy:  
 For gifts like these the wondrous region fam'd,  
 Is hence by all the Isle of Pleasure nam'd.'

Homer describes the regions inhabited by happy spirits in a very similar, though superior, manner in the *Odyssey* (book iv. l. 564.), and Hesiod places the heroes of the fourth age in a situation of the same kind:

‘Εν μακαρῶν νησοῖσι παρ Ὀκεανὸν βαθυδύνῃ.’ *Egy.* 170.

The following lines bear a striking resemblance to the conclusion of Sappho's celebrated ode.

‘ Ah me! when first she met my dazzled view,  
 Through all my frame a chilling tremor flew:  
 Pallid and cold, with pain I drew my breath,  
 And life seem'd fluttering on the verge of death.’

Καὶ δ' ἰδὼς ψυχρὸς χεῖρ, τρόμος δὲ

Πάσαν αἰεὶ χλωροτέρῃ δὲ ποίᾳς

Ἐμὲ τεύχωναι δ' ὀλίγῃ δαίσεια

φαίνομαι ἀπνός.

Mr. Hoole notices several passages in this poem, which Tasso amplified or imitated afterwards, in his *Jerusalem Delivered*. He might likewise have added, that not only the hero's name in that poem, but his most characteristic features, are adopted from this. Each warrior is presented with armour not framed by mortal hands. The Rinaldo of that poem is always fearless and invincible, so is this: that Rinaldo is obliged to quit the Christian camp for killing Gernando, who had basely calumniated him; this Rinaldo is exiled by Charlemain, for putting to death Anselmo, who had traduced his mother's honour. That Rinaldo is seduced from the paths of military glory by the blandishments of Armida, this by the charms of Floriana. The parallel might be extended farther, and tend to prove that Tasso scrupled as little to copy from himself as from the classics.—Mr. Hoole justly observes,

‘ that

\* ——— that there can be little doubt, but the poem of *Rinaldo* was, as well as the *Jerusalem*, known to our inimitable *Spenser*. It is more than probable that the strong painting of the valley of despair, in the present juvenile poem, furnished the English poet with those hints which he has so wonderfully worked up in the story of the red cross knight.'

This passage will serve as a farther specimen of the poem, which affords, notwithstanding its faults, many capital designs in the bold Gothic style of painting.

' *Rinaldo* thence a different track pursu'd,  
Uncertain where, and while in heaven he view'd  
Eight times *Aurora* from her tresses shed  
The morning dews and tinge the clouds with red,  
The warrior rov'd: at length when *Phœbus*' ray  
Had brought on earth the ninth revolving ray,  
A straight and level path his steed convey'd  
To reach a valley black with dreary shade.  
There sate a shape, that seem'd of human kind,  
On his sad arm his drooping head reclin'd.  
Squalid his mien; tears trickled from his eyes  
With upward gaze directed to the skies;  
While from his lips, in chill affliction's tone,  
He breath'd the loud complaint and mingled groan.

' Soon as the knight approach'd this mournful vale,  
He felt increasing pangs his heart assail:  
Such pangs he never till that day confess'd,  
Such pangs as all his vital powers oppress'd.  
Onward he pass'd, and silent still pursu'd  
The guiding path, till nearer now he view'd  
This child of woe; and, as he gaz'd, he drew  
Infectious grief, that deep and deeper grew.

' Between two hills conceal'd the valley lies,  
Two hills that intercept the cheering skies  
With horrid gloom, where scarce a joyless ray  
Through lazy vapours gives a doubtful day,  
Such as we see ere yet reviving light  
Restores the colour'd tints obscur'd by night.  
The earth around displays a baleful scene,  
With plants and herbage of funereal green:  
There trees, of forms unknown to mortal eye,  
From sable leaves envenom'd juice supply,  
Where black ill-omen'd birds securely rest,  
And build, in odious flocks, their frequent nest;  
These, each to each, in shrieks their wants impart,  
In shrieks that pierce the shuddering hearer's heart.'



Of Mr. Hoole's skill in the Italian nothing need be said; but in this, as in some of his other translations, it will be thought that his spirit is not always equal to his fidelity.

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*Poems chiefly by Gentlemen of Devonshire and Cornwall. 2 Vols. 8vo. 10s. Boards. Robinsons. 1792.*

POEMS by different authors are in general no less miscellaneous in their merit, than in the subjects on which they are written: and every work of the kind affords the critic, if he finds leisure and inclination for the purpose, an opportunity to compare, contrast, and ascertain the different claims of each respective writer to the wreath of literary fame. But the Editor here stands forward to check us in such an undertaking. 'Nothing, he observes, is more obvious than to compare one author with another, but such a decision is not always satisfactory.' Certainly not to the person whose writings are condemned. 'An *invidious comparison*, the critic will doubtless avoid; though he *need not scrupulously balance his applauses.*' This permission is extremely obliging! 'The greater number of the authors of these poems rejoice in being friends—superior to every mean competition; who are truly interested in each other's success.'—But if any of these gentlemen are too fore to be touched by a critical probe, why lay themselves open to its incision?

———— poteras tutior esse domi.

Some have guarded themselves against the severity of animadversion by merely permitting an initial letter, or letters, to be prefixed to their compositions. This resembles the cautious mode of fighting in armour, which, though it cannot elude the stroke of an adversary, blunts the edge of his weapon, and causes the wearer to be less sensible of the violence of the blow. Others more intrepid have subjoined their names, and braved the field, in open defiance to all critical assailants. They have, indeed, but little cause for any apprehension, being, in general, well known to the literary world, and respected by it.

A very pleasing lyric composition of the late Mr. Badcock opens the collection. Poems of this kind, chiefly in the dithyrambic, desultory measure, are most considerable in quantity, and, on the whole, in point of merit in the collection: nor will the reader be surprised when informed that Dr. Downman, Mr. Hole, Mr. Polwhele, and Mr. Warwick\*, are the

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\* We have more than once noticed with approbation some poems of this gentleman, though the Editor observes that 'by a strange fatality they have been little regarded.' He informs us that he is now no more; and gives the following just critique on his Odes in this collection. 'They are, says he, it must be owned often obscure; but this is owing to an abruptness which is never forced or affected. They are fiery; they are enthusiastic.'

principal contributors. Two very elegant odes by Mr. John Bampfylde, likewise, command our approbation. Neither ought we to omit a very classical performance of this kind, bearing the signature of G. and addressed to Fancy: nor another very spirited performance, entitled the Rapt Bard, by Mr. Drewe. His Ode to Discord, likewise, contains both poetry and humour, but we are sometimes at a loss to find out its drift and tendency; and inclined to exclaim with Ferdinand in the Tempest,

‘ This is no mortal business, nor no sound  
That the earth owns!’ —

As a specimen of these Poems we shall lay before the reader the former part of Mr. Hole’s Ode to Terror; the transcription of the whole would encroach too much upon our limits. It will be sufficient to add, that the remainder is equally descriptive of an agitated mind labouring under the apprehension of fear-created evils.

‘ Around me night and silence reign — my beating  
breast  
Seems with some huge weight oppress’d,  
And strives to shake it off in vain.  
Oh, let me close my orbs of sight,  
And in my bosom check the panting breath!  
Encircled by the shades of night,  
Let me here unnotic’d rest!  
And yet, as if the hand of death  
Lay heavy on me, moisture cold bedews  
My shivering limbs: and fancy views  
Scenes of unknown terrors rise.  
Advancing footsteps strike my ear;  
Low-murmurs in the forest sound:  
The rustling leaves are strew’d around.  
Reluctant, yet compell’d by fear,  
I ope my anxious eyes,  
Now wildly through the extended plain,  
With the moon’s mild light array’d,  
I gaze—yet all dismay’d,  
Would fain, but dare not close their lids again,  
See through the path in yonder grove,  
Silent and slow a phantom move!  
Pale grief is on his brow impress’d,  
And darkly down his snow-white vest  
From his gor’d bosom sanguine streams descend,  
He stops, he turns, on me he bends his view,  
His course unknown he waves me to pursue—  
Oh, let me hence my tottering footsteps bend!

Alas! in vain I seek to fly,  
My powerless limbs their aid deny;  
And fear, that gave the spectre birth,  
Rivets me motionless to earth.

Let me shake off this causeless dread :  
Let me my fortitude resume !  
In vain—for at this awful hour,  
Bursting the cearments of the tomb,  
Ascend the spirits of the dead,  
And roam thro' night compell'd by magic's wond'rou  
power.

This is the time, when o'er the corse  
Festering in death, with accents hoarse  
The raven croaks, or beats with ominous wings  
The murderer's window—at the sound  
Trembling he starts, he glares around,  
And feels the thrilling pangs of guilt's infixed stings.

This is the time, waiting their destin'd prey,  
And shunning day's detecting eye,  
In covert hid unpitying ruffians lie.

To his lov'd home the traveller bends his way,  
That home he never more shall view !

At once up starts the savage crew ;  
By earthly fiends inclos'd he stands :  
For mercy at their feet he bends ;

He lifts his pleading eyes ;  
In anguish clasps his hands ;

Conjures them by his dear domestic ties—  
But lo ! the ruthless sword descends :

Cold in his breast he feels

The deadly point : he feebly reels,  
Forth bursts the vital stream, he gasps, he dies.

Hark, loudly-echoing through the glade,  
Shrieks of distress my ears invade :  
Nearer and nearer rolls the sound—  
Like thee, poor wretch, 'twill soon be mine,

This transient being to resign :  
I feel, I feel the life-bereaving wound,  
My soul within me sinks dismay'd !

My pity, hapless man ! was thine,

But oh, I could not, durst not give thee aid !'

It is to be observed that the Odes in the first volume are, in general, preferable to those contained in the second. In some of them we are often amused, as Hamlet says, with 'words, words, words,' instead of matter, or bewildered by too laboured



boured an arrangement of them. Yet there is scarcely any among these Odes but what contains some passages either sublime or beautiful. Of the latter kind is that of Mr. Polwhele on the Susceptibility of the Poetical Mind; it is marked by elegance and feeling. The opening lines will particularly strike every reader of taste and sensibility.

• 'Tis not for vulgar souls to feel  
Those sacred sympathies refin'd,  
That o'er the Poet's bosom steal,  
When nature, to his glowing mind,  
Each varied form, each colour gives,  
Where rich the bloom of beauty lives.  
For him yon' smooth and swelling green  
In contrast with the craggy steep,  
Hath charms, by common eyes unseen,  
As o'er the lawn with shadowy sweep  
That oak's luxuriant foliage flows,  
And to the summer-sunbeam glows.  
His fancy-roving eye perceives  
New pleasure in the lucid stream,  
That to the rose's opening leaves  
Reflects a crimson-tinctur'd gleam;  
And wanders down the daisied vale  
To the tall aspin, quivering-pale.  
For him yon fawns in many a maze  
The splendor of the morning court;  
Or group'd, enjoy the genial blaze,  
As satiate of their frolic sport;  
And, with a charm unfelt by few,  
The setting glory still pursue.  
He sees some faery power illume  
The orient hills with richer light,  
Chasing the mist's disparted gloom:  
He sees, upon the mountain-height,  
Some faery power the pencil hold  
To paint the evening-cloud with gold.  
There, as the deep and silly shade  
On night's pale bosom seems to rest,  
And from the glimmering azure fade  
The last cool tints that streak the west;  
He heaves—though others wonder why—  
He cherishes the pensive sigh.'

Mr. Polwhele's imitation of Ossian, which is one of the

the Elegiac Pieces, likewise deserves much praise; but among the poems of this kind none appears superior, in our estimation, to that written by miss Hunt, on the ruins of Dunkerwell Abbey in Devonshire. The Pastoral Pieces are but few in number, and consist chiefly of burlesques on those of Shenstone, by Mr. Drewe. We believe there are few readers but will admire the humour, though they may not approve the justice of the ridicule: of which we shall subjoin a short specimen,

‘ My beds are all furnish’d with fleas,  
 Whose bitings invite me to scratch;  
 Well stock’d are my orchards with jays,  
 And my pig-sties white over with thatch,  
 I seldom a pimple have met,  
 Such health does magnesia bestow;  
 My horse-pond is border’d with wet,  
 Where the flap-docks and sting-nettles grow,  
 I have found out a gift for my fair,  
 In my Cheshire some rotten I’ve found;  
 But let me the plunder forbear,  
 Nor give that dear bosom a wound:  
 Though oft from her lips I have heard,  
 That the rotten her palate would please;  
 Yet he ne’er could be true, she averr’d,  
 Who would rob the poor mite of his cheese.’

The Heroic Pieces, Epistles, Songs, Epitaphs, and Theatrical Addresses, are, in general, not obnoxious to censure, nor intitled to much praise. But the Sonnets, which are very numerous, are commonly executed in a peculiarly happy manner. The principal contributors to this line of composition are Mr. Bampfylde, Mr. Emmet, Mr. Polwhele, Mr. Sweet, and Mr. Warwick. Without meaning any invidious comparison, we shall take the liberty to observe, that we meet with no sonnets superior to those of Mr. Bampfylde, in this collection; or indeed in any other late publication. With one of them, written in a country retirement, though we are at some loss where to make the selection, we shall conclude our article.

‘ Around my porch and lonely casement spread,  
 The myrtle never sere, and gadding vine,  
 With fragrant sweet-brier love to intertwine;  
 And in my garden’s box-incircled bed  
 The pansie pied, and musk rose white and red;  
 The pink, the lily chaste, and sweet woodbine,  
 Fling odours round; thick-woven eglantine

Decks my trim fence ; in which, by silence led,  
 The wren hath wisely built her mossy cell,  
 Shelter'd from storms, in courtly land so rise,  
 And nestles o'er her young, and warbles well.  
 'Tis here with innocence in peaceful glen  
 I pass my blameless moments far from men,  
 Nor wishing death too soon, nor asking life.'

*Cumberland's Calvary. (Concluded from p. 132.)*

**I**N the trial and condemnation of Christ, which is contained in the fifth book, Mr. Cumberland, with propriety, strictly adheres to the narrative given by the Evangelists, whom he invokes with much solemnity. Then follows,

' Musing my pious theme, as fits a bard  
 Far onward in the wint'ry track of age,  
 I shun the Muses haunts, nor dalliance hold  
 With Fancy by the way, but travel on  
 My mournful road, a pilgrim grey with years ;  
 One that finds *little favour with the world*,  
 Yet thankful for it's least benevolence  
 And *patient of its taunts* ; for never yet  
 Lur'd I the popu'lar ear with glibing tales,  
 Or sacrific'd the modesty of song,  
 Harping lewd madrigals at drunken feasts  
 To make the vulgar sport and win their shout.  
 Me rather the still voice delights, the praise  
 Whisper'd, not publish'd by Fame's braying trump :  
 Be thou my hearld, Nature ! Let me please  
 The sacred few, let my remembrance live  
 Embosom'd by the virtuous and the wise ;  
 Make me, O Heav'n ! by those, who love thee, lov'd :  
 So when the widow's and the children's tears  
 Shall sprinkle the cold dust, in which I sleep  
 Pompless and from a scornful world withdrawn,  
 The laurel, *which it's malice rent*, shall shoot  
 So water'd into life, and mantling throw  
 It's verdant honours o'er my grassy tomb.'

We admire the author's piety ; but is he not too querulous concerning the ill usage he has experienced : as, in his pilgrimage through life no man is exempt from faults, nor free from enemies, *who* has reason to expect it in his literary career ? Mr. Cumberland has commonly met with deserved approbation ; but universal, unqualified applause, he has no right to expect. His writings, like those of others, possess different degrees of merit, and are often unequal in them.



themselves. Captious or unfriendly persons may have exaggerated blemishes, or treated, we may allow, even faultless passages with unmerited ridicule. To adjust the balance, will not friendship, on the other hand, be often too kindly partial in its judgment, and prepossession fancy beauties that may have no existence in reality?—The world at large will judge with candour, and those who look with pleasure on Mr. Cumberland's happy passages, are liable to no blame from him for not being blind to his defects.—The diction of this book is less elevated than that of several others, and its poetical beauties less striking. How, indeed, can the pathos of this interesting scene, as described in evangelical simplicity, be heightened by the embellishments of poetry? Several just and proper reflections are, however, interspersed; but we must not pass, unnoticed, some faults which occur. The style not only frequently wants elevation, but sometimes approaches to vulgarity. Caiaphas acquaints the Sanhedrim that

— ‘ Christ is seiz’d,  
The Prophet whom they dreaded is *in bold.*’

Again,

‘ If yet the sepulchre had power to keep  
Its crucified possessor safe *in bold.*’

And again,

‘ Take of the guiltless blood what stripes can draw,  
To *satisfy your longing.*’

The phrase an ‘immur’d Divan,’ for a council assembled in the hall, favours of affectation.—‘He shall stand at bar.’ Why not *the* bar?

Pilate is described as unwilling to condemn Christ;

‘ Some sparks of Roman virtue, not quite dead,  
Tho’ faintly felt in his degenerate breast,  
*Revolted from the dead.*’

Pilate might revolt; but it borders on the absurd and obscure to say, that ‘the sparks which he felt, revolted.’ Caiaphas is said to look with ‘an eye *inquisitorial*,’ and he styles himself in another place, ‘the servant of servants,’ an appellation assumed of old by the Roman pontiff. We have no objection to his being compared to an inquisitor or a pope; but such affected humility is not consonant to the character of a Jewish high-priest.

The sixth book opens with a pathetic address to the Jews in consequence of their dreadful imprecation, ‘his blood be upon us, and upon our children!’ The effects of our Saviour’s voice on Judas, standing unnoticed at a distance, is well-imagined,

‘ There

' There was a magic sweetness in his voice,  
 A note that seem'd to shiver every nerve  
 Entwin'd about his heart, though now corrupt,  
 Debas'd and harden'd. Ill could he abide,  
 Murderer although he were, the dying tones  
 Of him, whom he had murder'd: 'twas the voice  
 As of a spirit in the air by night  
 Heard in the meditation of some crime,  
 Or sleep-created in the troubled ear  
 Of conscience, crying out, Beware! It smote  
 Upon the soul, for it was Christ who spake,  
 Well then might Judas tremble.'

But we cannot approve such lines as these.

' His cheeks with blows *sufflated*, and his face,  
 Oh, piteous! with blaspheming *slaver* slain'd.'

These words, one obsolete, and one vulgar, debase a passage in the Gospel from whence the description is taken, most strikingly pathetic: and the verbose paraphrase that ensues is much inferior to the concise and affecting simplicity with which the Evangelists describe our Saviour's crucifixion, and the events subsequent to it. Where we have not the sacred original to compare with the copy, Mr. Cumberland again rises upon us. The supposed dialogue between Judas and Mammon is well conducted, and the bitter taunts of the fiend highly characteristic. The sounding of the Satanic trump, the spirits at the call 'swift-posting on the charmed winds,' and their sudden dispersion into different parts of the world, are circumstances happily imagined and well expressed.

In the seventh book, which is entitled, Christ's descent into hell, Mr. Cumberland gives full scope to his fancy, and carries us, '*ultra flagrantia moenia mundi*,' through the boundless regions of space to the gloomy abode of Death, where 'no sunbeam ever reached.' 'The unhoused spirit of Christ, borne on the wing of mightiest cherubims,' approaches its confines. The sufferings of the wicked are described.

' These when th' all-present spirit of Christ descried  
 At distance tossing in the sulph'rous lake,  
 And heard their dismal groans, the conscious sense  
 Of human weakness by experience earn'd  
 In his own mortal body now put off,  
 And *recollection* that himself of late  
 In his sublunar pilgrimage had prov'd  
 Temptations like to their's, drew from his soul  
 A *sigh of nat'ral pity*, as from man  
 To man although in merited distress;

But when his human sympathy gave place  
 To judgment better weigh'd and riper thoughts  
 Congenial with the Godhead reassum'd,  
 The justice of their doom, th' abhorrence due  
 To their vile deeds by voluntary act  
 Of will, left free, committed in despair  
 Of conscience moving them to better thoughts,  
 Turn'd him indignant from the loathed sight  
 Of these impenitents.'

The assignment of sensations to our Redeemer, which he is here supposed to have felt, or motives on which he is supposed to act, as occurs in other places, seems rather too bold and presuming. We neither charge nor suspect Mr. Cumberland of designed presumption or irreverence, and he has the example of Milton to allege in his vindication; but we must confess that even Milton has sometimes struck us with a kind of religious horror, when developing the counsels of the Almighty, which we must suppose are neither comprehended by men nor angels. Compared to Milton Mr. Cumberland is extremely cautious. Ideal beings, earthly and infernal agents, seem allowable subjects for the poet's *quidlibet audendi*; and we object not, though the scene is extremely terrible, to the description of Satan, 'now driven through regions of eternal frost, now scorched by fires, his proud form shattered by the whirlwind's blast, and precipitated, the wreck of arch-angelic majesty, before the gloomy threshold of death.'

'Scar'd at the hideous crash, and all aghast,  
 Death scream'd amain, then wrapt himself in clouds,  
 And in his dark pavilion trembling fate  
 Mantled in night. And now the prostrate fiend  
 Rear'd his terrific head with lightnings scorch'd,  
 And farrow'd deep with scars of livid hue;  
 Then stood erect and roll'd his blood-shot eyes  
 To find the ghastly vision of grim Death,  
 Who at the sudden downfall of his fire  
 Startled, and of his own destruction warn'd,  
 Had shrunk from sight, and to a misty cloud  
 Dissolv'd, hung lowering o'er his shrouded throne.'

Saran implores his aid in vain.

— 'a deep and hollow groan,  
 Like roar of distant thunders, shook the hall,  
 And from before the cloud-envelop'd throne  
 The adamantine pavement burst in twain  
 With hideous crash self-open'd, and display'd  
 A subterranean chasm, whose yawning vault,



Deep as the pit of Acheron, forbade  
 All nearer access to the shado'wy king.  
 Whereat the imprison'd winds, that in its womb  
 Were cavern'd, 'gan to heave their yeasty waves  
 In bubbling exhalations, till at once  
 Their eddying vapors working upwards burst  
 From the broad vent enfranchis'd, when, behold!  
 The cloud that late around the throne had pour'd  
 More than Egyptian darknefs, now began  
 To lift its fleecy skirts, till through the mist  
 The imperial phantom gleam'd; monster deform'd,  
 Enormous, terrible, from heel to scalp  
 One dire anatomy; his giant bones  
 Star'd through the shrivell'd skin, that loosely hung  
 On his sepulchral carcase; round his brows  
 A cypress wreath tiara-like he wore,  
 With nightshade and cold hemlock intertwin'd;  
 Behind him hung his quiver'd store of darts  
 Wing'd with the raven's plume; his fatal bow  
 Of deadly yew, tall as Goliath's spear,  
 Propp'd his unerring arm; about his throne,  
 If throne it might be call'd, which was compos'd  
 Of human bones, as in a charnel pil'd,  
 A hideous group of dire diseases stood,  
 Sorrows and pains and agonizing plagues,  
 His ghastly satellites.' —————

This forms but a small part of the hideous groupe. The remainder are delineated in the same bold colouring. The description is not, however, uniformly excellent. The 'cypress wreath,' &c. is perhaps too finical, and the comparison of death's fatal bow to Goliath's spear gives a determinate idea of its size, which should have been left undeterminate. The 'murdering Rufs,' and 'barbarian caliphs,' were in embryo at the time of the crucifixion, and therefore should not have been introduced among the shadowy train of death. His speech to Saturn is quite in character: his voice sounds as if 'low-murmuring from the tombs,' and informs him,

——— 'here no place hast thou,  
 For here is peace; no part in this domain  
 To thee and to thy rebel host belongs:  
 They in the flames of Tartarus, but we  
 Dwell with the silent worm.' ———

The dialogue between them is admirable, and the triumphal appearance of Christ,

'Bright

• Bright as the sun his presence; darkness fled  
Down to the center; Satan on the earth  
Fell motionless; Death trembled on his throne,  
And call'd his shadowy guards, they with loud shrieks  
Vanish'd in air. —

Satan is hurled into the bottomless pit, and chained by the avenging angel: all this part is in the best manner of Dante, terrible and sublime. Death humbles himself before the Redeemer of mankind, tenders his crown to Christ, and lays the keys which sets free the souls of the saints, destined to be the partakers of the first resurrection, at his feet. We shall just notice a few passages in these last books that might have been more happily expressed. '*Spear'd to the heart*' is a very singular phrase, and '*accursed Deicides,*' i. e. the Jews, no less so. A strict unitarian would shudder at the idea, and not greatly approve of their being characterised as a '*stiff-neck'd generation,*'

• Who spurn the yoke, and kick against their God.'

These lines are certainly not poetry; the question is, whether they are common sense?

• Joseph arrives; a counsellor was he,  
*But not for death,* and rich and just *withal.*'

The spirits of the just releas'd from the dominion of death pay homage to their Saviour in a hymn of praise and thanksgiving. In this book, which concludes the poem, Scripture is sometimes strictly adhered to, sometimes its ideas are expanded, and some circumstances are introduced, but slightly, if at all countenanced by it. Of the latter sort are Abraham's intercession with our Saviour for mankind, though it must be admitted perfectly consonant to the character of the patriarch, '*through whom all nations of the earth shall be blessed;*' as is likewise the dialogue between Gabriel and Moses, in which the former declares the purport of our Saviour's resurrection, and from the nature of man's free-will explains the origin and necessity of evil, deducing from thence the benefits of Christ's death and redemption. Liberties, of this kind, if allowable, may be allowed to such an author as Mr. Cumberland, who evidently writes under the influence of a religious frame of mind, and whose fancy, though bold and fervid, never hurries him into enthusiastic extravagance, or any gross and unbecoming ideas of the divine dispensations. The scrupulous reader, however, will be apt to think that he sometimes takes rather too great liberties, and improperly interweaves the dreams of fancy with those events through which the Saviour of the world was brought

to death, and the redemption of mankind effected. The less scrupulous, probably, will condemn him on the other hand for adhering too closely to the same expression used in Scripture, when he narrates events recorded in it, and by that means giving us many pages flat and unpoetical. Either charge might, we believe, in some degree be supported. Yet considering the difficulties he was to encounter, the Scylla and Charybdis through which he was to steer, he has extricated himself with admirable skill and success.

Our readers must not judge of the incidents of this poem, or of its different beauties, merely from those we have adverted to. A number of each, unnoticed by us will strike them on a careful perusal, and afford pleasure to the man of taste, the moralist and the Christian.

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*Foot's Treatise on the Lues Venerea. (Concluded from p. 14.)*

THE nature and action of the venereal 'disease' it would have been more correct to have said venereal matter, is the subject of the fourth Lecture. But so much has been already advanced on these points, that ingenuity can scarcely afford the zest of novelty; and the most diligent research can add but little to the facts. Mr. Foot thinks, that the matter of syphilis and gonorrhœa is the same, and the difference of action, as well as of the slower progress of syphilitic symptoms, to be the result only of the infection being applied to different parts. This is a subject on which we have had occasion often to speak, without being able to decide. The danger, however, to which the patient will be exposed, if we err in our opinion, when we consider the diseases as different, and the comparative inconvenience resulting from the other system, an inconvenience scarcely amounting to more than a prudent precaution, make us little solicitous to determine. Mr. Foot is of opinion that the different æra at which the gonorrhœa was observed, depended more on the practitioners than on the operations of nature. They were acquainted with mucous and seminal discharges; there was nothing in these to fix their attention, while the other symptoms and the progress were new, surprising, and alarming. This is, however, wholly theoretical and fanciful, as well as his idea, that the matter of chancres will not affect other parts of the infected person. The 'galaxy of chancres' he might have often seen, had he attended patients in the lower stages of life.

The fifth Lecture is on the gonorrhœa, and the author thinks that the discharge is merely vitiated mucus; but is angry with Mr. Hunter for confining the seat of the disease to about an inch and half below the orifice of the urethra. He



ought to be angry with nature; for Mr. Hunter is only her interpreter, and the fact has been often ascertained by dissection, though, in the progress of the disease, when not properly checked, every part of the urethra may suffer.

‘Although so much has been said upon the subject, merely as an answer to what has been advanced on the other side of the question, yet the true distinction, and all that ought to be regarded in order to point out the difference between pus and mucus, lies in a very small compass indeed, which is, that increased discharge of mucus can only be found to flow from the surface of mucous membranes and the glands thereof, without any solution of continuity, but barely as an increased secretion; whereas pus will be found on parts all over the body, where there is a destruction or solution of parts. This is the exact state of the case.’

We have transcribed this short paragraph, as a specimen of the style frequently employed through many pages. What does it say? Mucus is only the production of mucous follicles. Allowed. Again: pus is the effect of a solution and a destruction of the parts: negatur. If he wishes for a proof let him look at De Haen, who has shown that the pus will proceed from ulcerated surfaces, without a destruction of parts. We have seen many instances of the same kind; so that this ‘exact state of the case’ contains two propositions, the one trifling and identical, the other erroneous.

The chordee, the phymosis, and paraphymosis, are described with sufficient accuracy. The language, rather than the circumstances, are changed.

The swelled testicle is a subject of curiosity: we know it to be the effect of simple inflammation only, to come on when the discharge is suppressed, and to go off with the return of the gonorrhœa. Mr. Foot adds little more, and that little is exceptionable: the idea of the venereal virus reaching the vas deferens by capillary attraction, is idle and trifling; for the disease is cured by antiphlogistics only. Sympathy he properly discards; for it is a translation of simple inflammation, and a very singular instance of translation of local inflammation. The swelling of the testicle in the mumps, often when the fever is very nearly gone, is a similar instance, equally inexplicable.

The gonorrhœa of the eye is a singular circumstance. It is undoubtedly most often owing to local infection from inattention; but the disease described in the case was probably syphilitic. We remember an instance, which was decidedly so. It resisted every antiphlogistic method, and yielded to the internal use of mercury; unfortunately, too late to recover the

sight, which was destroyed by the incurable obstruction of the membranes.

In proceeding to consider the cure of gonorrhœa, he does not suppose mercury acts by a chemical power in changing the nature of the poison, but 'by producing a change in the constitution, by which the venereal stimulus is extinguished.' This is a jargon that eludes examination. From the general tenor of the facts, from the effects of mercurial injections, and particularly from the effects of the application of calomel to chancres, we think that mercury really acts as a chemical neutralizer. It is certain, however, that mercury is useless in gonorrhœa; nor can we perceive any advantage in giving the mercurius calcinatus in the dose of one grain, with a quarter, or half a grain of opium every night. If infection was in the habit, it would only delay its appearance: if it be not so, the medicine is useless. Our author's principal remedy is a dilute, cupreous solution, resembling the dissolved cuprum ammoniacale. It is made with much (we think useless) care; but of this remedy we have had no experience. The method of using it must be learned from the work; for, while Mr. Foot has acted with candour in giving the receipt, it would be unjust to render the communication too easy. Our author's method of distinguishing the remains of a discharge, capable of infecting, from a gleet, is just and rational.

Obstructions in the urethra form the next subject of consideration, and Mr. Foot is inclined to think them almost universally the effect of venereal inflammation. This opinion is chiefly aimed against Mr. Hunter's doctrine, with which through the whole of the work he is almost always at open war. We must allow that, except in a very few instances of obstructions, we think with Mr. Foot, and are of opinion that other inflammations, either as more temporary, or less peculiarly affecting the urethra, do not produce them. Their permanent nature often depends on a schrophulous disposition; which our author speaks of under the name of scorbutic. Spasm may undoubtedly produce the same effects, but spasm of the urethra, except from a permanent local irritation, is rare. Mr. Foot does not sufficiently advert, in his opposition to spasm, to the effects of a stone sticking in the urethra, or a bit of a fractured bougie. We may, indeed, admit that the difficulty which sometimes occurs to the passage of a bougie, compared with the facility with which it is at others introduced, is frequently owing to inflammation; but the inflammation, occasioning the enlargement of the caruncle, may bring on spasm, as well as a small calculus. An ulcer on the surface of the urethra is a more obvious cause of obstruction;

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and,



and, in this instance too, spasm may be occasionally suspected: our author's diagnosis, it may be added, between an ulcer in the bladder or in the urethra, is very just, though perhaps not sufficiently full to be always applicable.

The cure of these complaints Mr. Foot trusts to bougies and his favourite instrument, the catgut bougie, while he has drawn from the practitioners of the last century various opinions respecting the danger and inconvenience of caustics. Since the publication of Mr. Hunter's work, we have more often used caustics, and think, on the whole, that the inconveniences attending them are greater than their value; nor indeed, in our hands, have the catgut bougies been very advantageous. If they do not very soon pass, the moisture diminishes too much their resistance. The small bougies of the elastic gum seem greatly preferable; but dexterity acquired by use, may suggest to others different opinions, and we are not inclined to doubt their truth: we give only the result of our own observations. When inflammation comes on the bladder, a blister to the perinæum is a very useful application, and very unjustly reprobated by Mr. Foot. When it is necessary to perforate the bladder, which is only when the obstructing causes are removable, he seems to prefer the puncture above the pubes. The subject is concluded by twenty-five cases of obstructed urethras, some of which are curious and instructive.

Mr. Foot describes the appearance of chancres very minutely, but seems too secure, in some circumstances, of the fluid not infecting the constitution. There is every reason to think, that the constitution is always affected from a chancre; and if, almost immediately on its appearance, it be destroyed by a caustic, or even by the application of calomel, we have always followed it, by the exhibition of mercury, and have seen inconveniences arise from the omission. It is, in this chapter, that our author includes his account of the 'newly discovered fact relative to the venereal poison,' which he explains nearly in the same way as in his pamphlet on this subject.—The consideration of buboes follows, and Mr. Foot defends Astruc's account of absorption, seemingly because Mr. Hunter had said, that Astruc was not acquainted with the lymphatic system. In reality, that author's ideas, respecting the lymphatics, were equally vague and confused with those of his immediate cotemporaries. Long before his time, it was known, that fluids effused would be absorbed, but, in general, the office was attributed to the extremities of the red veins. The following distinctions of buboes from irritation, is very correct, but can scarcely be employed in practice, where it is

generally



generally judged proper to prevent these tumours from suppurating. It is sufficient, however, for our author's purpose, as his object is to describe the appearance and progress of venereal symptoms, uninfluenced by methods of cure.

'Irritation does certainly, from many causes independent of venereal virus, tumify glands in connection with parts thus irritated; and glands will also feel the force of this influence in common, from the pain only of chancre, and from the pain only of gonorrhœa. But there is nothing so very excessive in the pain of a chancre, or in the pain of a gonorrhœa, considering it abstractedly from all relation to virus, as to provoke such uncommon inflammation in the inguinal glands, as to bring them to abscess, and sometimes in consequence become the seat of the most obstinate, the most continued, and the most dangerous effects that can be adduced by the action of venereal poison.

'Glands which are affected from evident common causes of irritation, as evidently subside when the first cause is done away: this is the consequence of irritation on glands from common obvious causes. But glands inflamed by the absorption of virus from a chancre, grow more inflamed by the abatement of the original symptom which gave rise to the inflammation on them, at least the original chancre does not increase, as the inflammation increases on the glands, but it seems to be niggardly sparing that virus to the glands, which cannot be comprised within the limits of its own action. I therefore, for this reason, do not hesitate to pronounce, with the fewest of all possible exceptions, every bubo which comes to abscess, or that is with the greatest difficulty dissolved without coming to abscess, by a thorough decisive mercurial influence exerted upon it, to be truly venereal, to be truly possessed of the presence of, and under the immediate influence of venereal virus. In order, therefore, to clear my ground well as I go, I shall say that I take no farther notice of such buboes in the groins, which disappear spontaneously, when the irritating cause which provoked them so well abates; but that my object for consideration are buboes, which from venereal virus remain sometimes hard and uninfamed, or which come forward to abscess; such buboes which owe no relative obedience to any influence of any common stimulus independent of virus, which will remain progressively advancing; and such buboes which will become more and more formible, which will to all moral certainty impart the infection to the whole of the constitution, and which cannot be weaned from the constitution by any general mode of treatment appropriated to glands diseased from any other cause—these are the buboes which I am to define, and such only are produced by venereal infection.'

We shall add the following fact without a comment. We have had no opportunity from experience of supporting it.

‘ I have one more remark to offer upon the subject of the lymphatic system, which is, that it is found to be more active in the young than the old — that when the subject is young, he is more exposed to buboes than when he is old — and that when the subject is youthful, these glands are more conspicuous than as he grows old — and that as the skin shrinks, and becomes loose, the lymphaticks and the glands seem to have done their offices, and become in some degree obsolete.’

The lectures on the action of the venereal disease on the constitution are insufferably tedious, and contain, we think, some errors. One of these occurs early, where our author considers the general affection as likely to take place without any local ulcer or inflammation. When we say that this is probably an error, it is not with a design of drawing a patient into delusive security; for abrasions, which may give occasion to the admission of the poison, are so minute, chancres so inconsiderable and so little painful, that they have often passed unnoticed. We speak of it rather as a general fact, and contend that instances are so numerous, where, if the infection is not admitted by means of a wound, or by producing an ulcer, in consequence of remora or additional acquired virulence, the person exposed to it escapes unhurt, that the immediate consequences is in favour of its innocence, except in such circumstances. Another position of our author may be probably reprehensible in the general terms in which it is laid down, viz. that every particle of the fluids of an infected person are infected. This can be true only where the disease has made a considerable progress, or, perhaps, when the particle of the more generally circulating mass is confined in a part, subject from other causes, to inflammation and ulcer. The objections to Mr. Hunter's experiments on the effects of chancreous matter, we cannot easily render intelligible: some of them are acute and subtle; but the tenor of the whole depends too much on the ‘newly discovered fact,’ which we suspect should be styled the newly-entertained fancy.

Among the more general venereal symptoms, our author speaks first of eruptions on the skin and ulcers on the tonsils, which he contends occur after about three months; and, when he perceives them, he considers the infection as of that date. In this he may be correct, and we can only bring in opposition accounts from those whose interest it may be to deceive: we have, however, in some instances, been unable to detect the fallacy

fallacy of the assertions, which reduce the infection to a remoter origin, and we can suppose many circumstances to influence the appearance of the disease by delaying its progress, or checking it for a time altogether. One of these is the delay and irregularity of the period of the appearance of the local symptoms, which we rather mention, as the author, in this lecture, seems inclined not so rigorously to insist on what he had said of the disease appearing without any local symptoms (p. 507). The first general symptoms are well described, and, for obvious reasons, we shall select them.

‘ Prior to the appearance of cutaneous eruptions, from venereal infection, the patient feels an uncommon depression of spirits, and a languor that cannot be described. He feels erratic pains on every part of his body, and an aching pain in his cylindrical bones, darting through them from without inwards; and he feels also frequently a pain on the pericranium, as if it were bound tight upon the bones of the head. When these pains are not severe in the night, they generally cause restless tossing and inquietude. These seem to be very different from the excruciating and boring pains which attack cylindrical bones in long habitual venereal infection, and which constantly thicken the periosteum of them. The former pains may be said to be merely erratic, and to be confined entirely to the periosteum, the muscular, aponeurotic, and ligamentous surfaces. They are sometimes so slight as scarcely to excite a complaint about them, but at the severest, they are evidently milder than the other species. A languor and lassitude are not only experienced during the day, when the patient is up, but are more experienced in the morning after rising, the sleep which he had, and the bed on which he lay, affording him neither enjoyment nor refreshment. The fever which accompanies these symptoms is not of the inflammatory class; the pulse is quick, the tongue is streaky, the shoulders are sore, the small of the back is aching, and the patient evidently wastes.

‘ These symptoms preface ulcers on the tonsils, as well as eruptions on the skin. The more general and complete these eruptions follow, the more apparent is the remission of the pains, and the abatement of the other foregoing symptoms. The whole of the complexion of the skin will be found to be changed to a tawny hue. Plain spots appear, not protuberant, especially upon the breast, and upon both shoulders, of a red colour, purple, yellow, or livid; sometimes distinct, small, circular; sometimes broad, and spreading wide. They appear frequently in the hair, with a scab on the forehead and on the cheeks, dry, running, furfurose, and frequently like an herpes, and also deep and ulcerating through the true skin, making a large cavernous ulcer on the forehead, which is called a corona veneris. In the palms of



the hands and the soles of the feet, these eruptions will generate into clefts, which will become hard, callous, itching, and discharge a thin ichor, and the cuticle being loosened from the subjacent skin, separates from it in small pieces like scales. These spots will also deform the skin, with hard, callous, circular tubercles or pustules, not rising very high, ulcerating at the top, for the most part dry and without matter, but sometimes moist and running, scaly, furfuröse, and yellow. They are common in the corners of the mouth, and on the alæ of the nose; and this sort is frequently found about the forehead, the temples, upon the hands, the wrists, and upon the thighs and the buttocks, and upon the loins; and sometimes they are dispersed all over the body.

The other symptoms are correctly described; and it cannot be too often inculcated, that mercury may relieve the more obvious symptoms without radically curing the disease, and that the remedy should be continued long after these visible symptoms are removed. The disease proceeds at the same time through the softer and harder parts; but the virus is with much greater difficulty eliminated from the latter.

Mercury was very early applied in the venereal disease, at first externally, and chiefly from the analogy of other eruptions. At this time its use is sufficiently understood, and Mr. Foot's practice is simple, clear, and efficacious. The introduction to this part of his work is, as usual, much too diffuse, and too much time is spent on the difference of opinions respecting the quantity of mercury necessary to be employed. The theorist and practitioner are both in a certain degree right. The proportional quantity is less when the form is active; and, on the other hand, the remedy ought to be pushed so far as to show decisive effects on the constitution, and to be continued till the symptoms disappear; in our author's language, 'there must be a mercurial disease excited to cure the venereal.' The cure, he thinks, depends on the discharge, and chiefly on the salivation. In his directions for the management he properly insists on confinement and temperance; but he might have added, that the salivation and the confinement may be abridged, if the process be longer continued, and the situation of the patient make the allowance necessary. After going repeatedly through every preparation recommended, we can join with our author in thinking the external application of the ointment by inunction the best method.

The effects of mercury are described correctly; but Mr. Foot is inaccurate in his language, and, indeed, in his ideas, when he says, that the changes are clearly of a putrescent nature. They are the consequence only of a dissolved state of the blood by the evolution of its salts, in consequence of chemical

mical affinity. The following remarks we shall transcribe chiefly to recommend practitioners to attend to a subject as yet far from being well ascertained.

• In impoverished habits, we know that absorbents are sometimes rendered incapable of doing their office, in consequence of a long and symptomatic fever, such as is supported by the venereal stimulus. It may, without a stretch of reason, be presumed that their power may be impaired, if not totally suspended from that cause; and more especially, if the patient who is venereally infected be also in the constant habit of drinking spirituous liquors. These, I think, are causes why sometimes the largest proportion of mercury, applied in unction upon the surface, does not procure an apparent effect in any degree to the quantity applied. In such cases, and in such conditions, I have found this difficulty in the action of mercury most to prevail. It appears to me, that little out of the much which has been administered has been absorbed, and that little which has been absorbed, has not been equal to excite a mercurial stimulus, much less, therefore, has it been equal to excite a stimulus superior to the action of venereal stimulus. When this is the condition of the habit, the most remote absorbents, which are those that are dispersed upon the cutaneous surface, will of course, by being remote and more minute, feel the effect of such a temporary disability, of such a privation of action, in a greater degree than the larger absorbents—than those which are nearer to the central part of the animal machine: for, if the absorbents throughout the *prima via* were also thus equally debilitated, the constitution could not then be supported. In such instances, therefore, the internal application of mercury, either partially or wholly, has a preference.

• Whether it be prudent to attempt a continuance of mercury, in any form, in a constitution thus conditioned, and when such is the result of its application, that must depend upon the necessity and pressure of the occasion. If the symptoms of venereal virus be rapid, either locally or constitutionally—if there be no time to be lost—if there be an immediate necessity to put a stop to them, an endeavour must certainly be made, by every possible means, to excite a complete mercurial stimulus, as the only means for effecting that end. But I believe that, in many instances, the effort will be vain, and the end cannot be obtained: and I know, and I feel that such conditions are the most nice, dangerous, and intricate, of any which the disease and the remedy are exposed to.

In the cure of chancres Mr. Foot fully agrees with the opinion, which we have in this article given, that, from the first moment of the appearance, there is no absolute safety but in a mercurial course. On this foundation he objects to excision and

and to caustics, and the force of his reasoning may be judged of from the following short extract.

‘ First, of excision. Where that is practicable, it must be done immediately upon the first discovery of the chancre, and the situation of the chancre must be favourable for the operation, for there are many parts exposed to chancres, where it would not be practicable; not to mention, that often there will be many chancres on different parts. If a chancre be situated under the frœnum, it could not be conveniently cut out; or on the frœnum, without dividing it; or on the glans, without the operation being severe; or behind the glans. But if the excision be put into practice, the virus might have previously escaped beyond that part; and as the object is too important for any doubt of certain security in the case, mercury would at the same time be given internally; and there would be a sore from the operation, which would require time for healing. Therefore, I look upon the method of excision to be something talked of, but which will never be in common practice.’

We shall state our opinion very shortly. Mr. Foot is certainly, in his general principle, correct; and it is perhaps right to leave the external sores as marks of the effects of the remedy, and the progress of the cure. But, on the other hand, expedience, the necessary secrecy, and various other causes may make a very different mode of conduct necessary and proper; so that the general rule should neither have been laid down so strictly, or pursued so rigorously. Another question here arises. While the complaint is local, the assimilation is constantly going on, and the system continually affected with fresh virus: by destroying the part, it seems that we check the sores, and may greatly abridge the subsequent process. It is true that we have no index to guide us, but we now well know the mercurial state necessary to correct the different degrees of infection; and, when the blood is but slightly tainted, it will be only requisite to suffer the mercury to be continued long enough to exert its power on the different minute vessels, for a period to be regulated by its effects. Such is the plan that we have usually followed, and hitherto with advantage. We have generally employed the milder mercurial caustics, and, contrary to the opinion expressed by the author in a subsequent lecture, we are convinced that mercury has a real antisyphilitic power. In the malignant chancre, our author recommends the pulvis antimonialis to keep up perspiration, a method which he thinks proper in almost every circumstance of the disease; a fomentation of poppies, with one-third of the spirit of wine; and the dry lint, his usual dressing of chancre, to be moistened with spirit of wine at least twice a day: at the same time



time the mercurial course should be began, and the bath with opium, if sphacelation is likely to come on, given freely. Spirit of wine, he tells us, resists gangrene, checks inflammation, and collapses the vessels. This method, with his cupreous injection, he owes, we are informed, to the communications of Dr. Nooth.

On the subject of bubos Mr. Foot differs, as usual, from Mr. Hunter, and is consequently obliged to contend that mercury has no specific power of destroying the virus. The reasoning in the following passage, on the principles laid down, we must admit, at the same time observing, that we have never met with such an instance, or indeed any one, where the inflammation might not, with proper attention, be mitigated sufficiently to allow the use of mercury.

‘ The application of mercury, previous to a bubo coming to abscess, for an intention of dissolving it, demands a particular consideration from each particularity in the symptoms attendant upon the bubo. For if, from a certain idiosyncrasy the bubo inflame very rapidly, if the fever run high, if the pulse be extremely quick, and if the stimulus excited produce at night profuse perspiration, I do not think that is a favourable state for any fair promise of success in the action of mercury for dissolving such a bubo. The additional irritation which the mercurial stimulus will excite, the time which this stimulus will require for effectual action, the obstacles which it will meet in that action, from the venereal stimulus already in action, must terminate to the prejudice of the constitution of the patient, and of a cure of his bubo. For it must not be forgotten, that a regard should all along be paid to the condition of the patient. If a profuse application of mercury should, in this stage of the case, fail of the intention, and if the bubo (which is most probable that it will notwithstanding) should come to abscess, a foundation then is laid for future malignant symptoms, and for future doubts whether mercury will hereafter be necessary or not. The case will be protracted, and be made more dangerous and complex.

‘ When a bubo betrays signs of coming rapidly to abscess, and sooner than the action of mercury upon the constitution could take effect, we are assured that the fever will subside with the formation of matter—and when that is discharged, the mercurial process may fairly be began upon, the action of it can fairly be ascertained, and the effect in consequence will be fairly defined; less time will be lost to the patient in the cure, and no dread or doubt of necessary or unnecessary perseverance in mercury will be confounded in the question.’

If it is possible to discuss a bubo we consider it as the preferable

ferable measure; for, though we think the inflammatory obstruction of the gland, through which the lymphatic from the affected part passes, is a proof that the constitution is *not* affected, no one would be so imprudent as to trust his patient's health to an opinion only. If the bubo begins to suppurate, we *know*, that an early opening, when the matter appears in a dependent part, will greatly lessen the inflammation of the rest, make the process slower, and save both strength and pain for the patient. Mr. Foot recommends the complete maturation before the opening be made. Bad-conditioned bubos he supposes owing to the abuse of mercury, or the intemperate habits of the patient.

The general infection Mr. Foot meets with a mercurial plan, steady, decisive, and continued; and, if he would occasionally relax with circumstances, and follow the expedient, where the more strict rigour was not requisite, he would attain our unreserved commendation. His treatment of peculiar symptoms requires no remark.

On the whole, we cannot dismiss this work with applause. Mr. Foot's language is florid, vague, and diffuse; his opposition to Mr. Hunter pointed and personal; his own doctrines, the dictates frequently of prejudice, are defended with an indecent warmth. Amidst these errors, the accurate observer and the bold practitioner are occasionally conspicuous. Like many others, if Mr. Foot had not been an author, his professional fame would probably have remained unsullied.

*Medical Commentaries for the Year 1791. Exhibiting a Concise View of the latest and most important Discoveries in Medicine and Medical Philosophy, collected and published by A. Duncan, M. D. F. R. and A. S. Ed. Decade Second. Vol. VI. 8vo. 6s. Boards. Robinsons. 1792.*

**A**CCIDENT alone has prevented us from paying the early respect to Dr. Duncan, which his merits have demanded; and which we have from many different motives with pleasure bestowed. In our annual returns to his labours, we have with freedom also given our opinion of his conduct, conscious that, while 'we set down nought in malice,' he would consider our animadversions as friendly hints, and our suggestions as the cautions of sincere well-wishers. We shall continue the same plan; and, as he has now assumed a more professed assistant in this undertaking, his son, we trust the work will receive an additional value, and rest on a more secure foundation. We shall, as usual, notice shortly those publications which may not have occurred in our own progress.

Dr.



Dr. Brevel's Dissertation published at Leipzig, 'on the nature and cure of the poison of rabid animals' is the first work analysed; and we must arraign, in some degree, Dr. Duncan's judgment in suffering it to occupy more than twenty pages of his work. The system is wholly gratuitous and trifling, unsupported by facts, at variance with philosophical chemistry in its improved state, in almost every step. The cure is equally insignificant and erroneous.

'The treatise on the Gravel and the Gout,' the substance of much disquisition in our Journals some years ago, follows; and by a little anachronism makes part of the '*latest* and most important discoveries.' We trust we may be permitted again to remind the ingenious author of his promise to elucidate by new experiments the nature of the concreting acid. We look for it impatiently, since nothing has yet been done by other chemists on this subject, since the publication of his second edition.

Sebastian Cera's Work, on the hospital fever, is next analyzed. It was printed almost twelve years since, and the third edition, with one new endemic added, appeared at Milan in 1788 or 1789. The fever is the synochus of Cullen, beginning with catarrhal symptoms. The endemic which this third edition now offers, differs only from the former in being attended with worms. It is peculiar to husbandmen, who work in the driest grounds, exposed to the meridian sun. M. Cera's work offers little that is interesting: the causes and the cure are almost equally fanciful and inefficacious.

M. Saalman's description of the contagious phrenitis and paraphrenitis which prevailed in Westphalia, during the spring and summer of 1788, is added. From the abridged account we find no reason for the names. The disease is certainly a malignant remittent, with occasional affections of the lungs. The delirium is merely that of the more malignant typhus. The practice is indiscriminately detailed, and affords little information. Blood-letting, for instance, and even the repetition of it, if necessary, are mentioned; but neither the symptoms, which indicate it, the effects, or those changes which point out the propriety of repeating it, occur: yet every practitioner knows, that the use of the lancet in putrid diseases requires the most minute examination.

The Journal de Medecine is a publication, whose general character is equivocal, and whose accounts must be received with caution. The observations on the inflammatory, bilious, fever followed in three instances by pemphigus, which appeared critical, by M. Salabart, seem, however, to be drawn up with judgment and accuracy. The disease was, probably, in its nature,



ture, a remittent, though assuming a more apparently continued form. The medicines employed were chiefly cooling evacuants. The eruption, we strongly suspect, to have been accidental: the disease was the same, it had gone nearly through its usual stages, and the instances were but three. Even if we allow that the judicious practice employed, had prevented the eruption in some cases, yet, if the fever had been really exanthematous, the eruptions would probably have appeared more frequently.

The account of the tabasheer by Dr. Russell; that of the nardus Indica by Dr. Blane; of a child with a double head by Mr. Home; experiments on the matter of cancers and aerial fluids, extracted from animal substances by Dr. Crawford, occurring in the eightieth volume of the Philosophical Transactions; Mr. Coleman's dissertation on suspended respiration; Mr. Latham's observations on the effects of camphor applied externally in some cases of retention of urine; Mr. Pearson's observations on the use of opium in the venereal disease; and Dr. Adair's account of the medicinal properties of the muriated barytes, from the Medical Communications, we have already noticed in our Journal.

M. Carenus' 'observationes de epidemica constitutione, anni 1789, in civico nosocomio Viennensi' contain many valuable facts; and we have not met with clearer, or more appropriated descriptions, with a more accurate enlightened practice, in any late author. The work itself, which since the receipt of the Commentaries we have seen, deserves particular attention. The first epidemic was a malignant, putrid catarrh, probably attended with ulcers in the trachea, followed by more general putrid fever. The cure consisted chiefly in keeping up perspiration. The second epidemic was a bilious remittent, degenerating into a more continued putrid fever. The description, the prognosis, and the observations on remedies, particularly on bleeding, the use of camphor and bark, are truly valuable. They seem the faithful dictates of experience, and we would recommend the work, or the very judicious and faithful abstract, in the volume before us, to the attention of our readers.

Mr. Vogle's medico-political disquisition on the causes, why so few persons, apparently drowned, are recovered, published at Hamburgh, is a judicious one. A successful case, where a person was recovered after having been apparently half an hour under water, is premised: the means were friction, with a careful inflation of the lungs, and venæsection was avoided. On this latter subject, he makes some judicious remarks, confining its utility to those cases where, from previous inebriety,

ety, marks of preceding apoplexy, or other causes, a particular fullness and turgescence of the brain are obvious. The following observations, though simple, cannot be too generally diffused.

‘ If, from the continuance of this simple method for the space of an hour or upwards, no sign of life can be detected, Dr. Vogel thinks, there is much reason to fear that the patient is in an irrecoverable state. Nay, he is even persuaded, that not a few will recover as effectually from being laid in a proper situation, duly covered, and gently rubbed with the hands of assistants alone, as they would do by the employment of more numerous practices : and, whatever be the practices employed, it is necessary, he tells us, attentively to watch the first returns of life ; and when any signs of life appear, every mode of cure is, for a little at least, to be laid aside ; lest, by officious labour, we should disturb the more salutary operations of nature. And he observes, “ *Gravis regula contra quam peccant optimi medici. Festina lente ; aliquid naturæ committe, et illi confide si tempus adjuvet. Non plus mederi oportet, quam quantum vides medendum esse.*”

The last new work that occurs in this part of the volume is an academical lecture by D. D. Joseph Panilla Viscayno, on some more simple and useful ideas of fever. This view of the subject is, however, neither useful nor accurate ; for he considers the changes in the pulse as forming the essence of fever, an idea not well founded, nor supported by facts.

The first essay, in the section of medical observation, is an account of the mineral waters in the Portuguese Island of St. Miguel, by Dr. Gourlay of Madeira. The heat of these springs is considerable : the impregnation generally hepatic air, and volatile vitriolic acid, with alum and clay. The cold springs and those of moderate heat, are impregnated with iron. The whole island is volcanic, and deserves more attention than our author was able to bestow on it. The waters are found to be useful in rheumatism and scrophula.

M. de Meza's description of the epidemic small pox at Helsingor in 1786 follows : it is in Latin, and should have been translated. The epidemic, however, is distinguished by no peculiarity of appearance and treatment. In one instance, a boy eat the crusts ; and they produced a violent diarrhoea, which seemed very serviceable. Two boys, severely affected with a confluent small pox, from being ill-natured, obstinate, and passionate, became lively, obedient, and good-humoured. If the eruption was delayed beyond the fourth day, the warm bath was employed. Inoculation was sometimes performed by a needle, and the wound covered with an innocent plaister, sometimes

sometimes in the old way, by inserting a bit of infected thread.

Dr. James Clark of Dominica has communicated to Dr. Duncan an account of the good effects of the terra ponderosa muriata in a peculiar species of scrophula. The disease appears to be the pian of Africa, an ichorous putrid dissolution of swollen lymphatic glands; in which the remedy seemed effectual. Lizards have failed in this disease, and our author doubts the truth of the account of the effects of this disgusting remedy.

Dr. Garnet's history of a case of dropsy, cured by an infusion of tobacco, does not offer any particular subject of remark. Dr. Collingwood's case of syphilis was cured by the pulvis hydrargyri saccharatus, as many similar ones might be, though there is some reason to suspect that a few of the anomalous symptoms were occasioned by the patient's uneasiness, and it may even be questioned whether he really had the venereal disease.

Dr. Collingwood recommends the elm bark (*cort. ulmi interior*) in burns, erysipelatous, and other affections of the skin, used externally in the form of an ointment; and diarrhœas, dysenteries, and weakness of the bowels, internally.

Dr. Wilson of Spalding communicates a case in which sixteen pounds, two ounces, of bloody water were drawn from the bladder; but the introduction of the catheter, he observes, was too long delayed: the patient sunk, probably from mortification, in consequence of the great, and long continued, distention.

The description of the *lusus naturæ* by Dr. Knox of Tortola is singular. We shall transcribe the principal parts of it.

The external view exhibited an appearance, which, to one unacquainted with productions of this nature, was truly extraordinary. It had two heads, perfectly well formed, covered with very black hair, in greater quantity than is usual with infants at the time of birth. The features of the two faces were regular; they had an exact resemblance of each other; and, had it not been that the singular circumstance of a double head conveyed a horrid idea, the two faces might have been considered as pleasing ones. Behind the two heads, the first object which presented itself, was a double arm, formed by what may be considered as a junction of the left arm of one fœtus, with the right of the other. They were firmly united from the articulation at the shoulder to the elbow, but had each a distinct humeral bone, both of which were articulated to a concavity of the scapulæ, united so as to form the appearance of one shoulder. These arms, (or this double arm), were  
 8 extended



extended and erect, so as to appear over the heads; and from the elbow to the extremities of the fingers, they were separate, distinct, and well formed. Two arms appeared, which were perfect in every respect. The breast was very broad, and a little indented in the middle; from thence downwards little difference was to be perceived in the figure of the parts, from those of a well-formed new-born infant. The lower extremities were single, and perfect in appearance; and there was a single funis.

• The appearances on dissection were not less extraordinary, than those exhibited on an external view. On removing the integuments, one sternum only was discovered, and which had no other uncommon appearance, than that it was much broader than usual, was indented in the middle, and wanted the xiphoid cartilage. It was articulated on each side by the intervention of the cartilages to the ribs, which were perfect in number, and sent off from two spines. These spines were separate and distinct from their origin at the neck, to their extremities, and did not terminate in any thing like an os sacrum or coccygis, both of which were entirely wanting.

• The sternum being removed, on the first view of the contents of the thorax, there seemed to be only the viscera of an individual; but, on opening the pericardium, which was single, it was found to contain two hearts, one of them of a proper form and size, having its auricles, ventricles, and vessels, in a perfect state; the other smaller and imperfect; its arterial vessels were small and contracted, and the left auricle and pulmonary vein were wanting. It was at first conceived, that the lungs consisted only of one pair, as each lobe had the pulmonary artery from a distinct heart; but, upon a further examination, two other lobes were discovered, situated under the first; they were small, compressed, and in a very imperfect state, and appeared to want the proper vessels.

The abdominal viscera were double, except that the ilia united at about one-third from the extremity. The bladder was single. Each trachea opened into a distinct lobe of the lungs, and each œsophagus opened into a distinct stomach.

The Histories of different Cases of Amputation, &c. by Mr. Rait of Dundee, afford little that is remarkable. In the first instance, where a schrophulous swelling of the joint of the knee had suppurated, the patient, though greatly reduced, recovered. Many such instances have been noticed.

Mr. Kellie's Account of a Rupture of the Abdominal Integuments, occasioned by a fall, and followed by a gangrene of the omentum, terminating favourably, is curious, and by no means incredible. By the violence of the fall the bowels came through between the fibres of the muscles. They were reduced, and, after some difficulty, stools were procured. In

the subsequent part, we suspect some little inaccuracy. About *three inches above the wound* a gangrene commenced, and a bluish vesicle formed. By proper medicines it separated, the bowels were exposed to view, and a portion of the omentum, in a mortified state, was cut off. It is a little singular that mortification should not come on in the *lacerated* part; and we believe peculiarly so, that a mortification should take place on a part not bruised, or that an internal partial mortification taking place, should point outward, producing *only* a mortification in the contiguous parts of the integuments.

Mr. Robertson of Kelso gives the history of a cure of inguinal hernia by the operation, after mortification had seemed to come on, or was at least actually commencing. It serves to show that we never should despair, or decline offering the assistance in our power, though we may suppose our efforts useless.

Dr. Hamilton, the professor of midwifery, gives a very judicious and accurate account of a case of partially inverted uterus, where the midwife, suspecting the tumour to be the head of another child, produced a complete inversion of the uterus and vagina. The os uteri was contracted, and resisted the attempt to reduce it, which was constantly followed by fainting and convulsions. The tumour was consequently replaced within the os externum, confined by a pessary, and the patient almost miraculously recovered. Dr. Hamilton adds some excellent remarks on inverted uterus, and observes that, in a complete inversion, there is little uterine hæmorrhage, both from the stretching of the arteries, and the pressure of the contracting os tincæ. Too many efforts should not, he thinks, be made to reduce it, as they may render the event more certainly fatal: the best consequence to be obtained is from the partial reduction, practised in the case described. He adds good reasons for thinking, that in Dr. Denman's case, of which a plate is published, the uterus was only partially inverted.

Mr. Perry has communicated the history of a case of obstinate constipation, successfully treated by the use of quicksilver. The effects of the quicksilver are, however, equivocal; for, when inflammation begins to subside, and mortification is on the point of coming on, stools will sometimes spontaneously occur: the patient had also taken some violent cathartics, which could not be wholly changed at the time of the evacuation. What to say of the conclusion we know not: it was probably a fainting fit, for even wine and Cayenne pepper will not recover the dead.

The last original essay is by Dr. Lawson of Jamaica, containing an account of an obstinate swelling of the knee treated

successfully. Amidst the number of medicines employed, it is difficult to ascertain the beneficial plan: it was perhaps cicuta with calomel, and the continued discharge of a blister.

It has not been our custom to disseminate medical news. Yet Dr. Duncan and Dr. Percival should certainly have suppressed the communication from Philadelphia, and not spoken of the 'successful employment of bark and wine in hydrophobia,' when no hydrophobia had appeared, and there was no decisive evidence of the dog, by whom the boy was bit, having been mad. Surely Dr. Percival also is too hasty in deciding, that the hydrophobia is 'to be considered and treated as a malignant species of tetanus'—The poison of a mad dog '*not to be traced in its progress through the lymphatics into the circulation!*' Dr. Percival's memory or our own fails; but the facts are on record, and these must decide. The following observations are curious.

'One of the pointers of Mr. S. which had been long ill, voided, in consequence of some violent purgatives, two tæniæ, each several feet in length. They were, when voided, in a convoluted state. A maid-servant who had seen the dog discharge them, washed them, and having put them on a large saucer, carried them up stairs, to shew them to her master. Mr. S. intending to have them preserved in spirits, filled the dish with boiling water, in order to clean them more completely; and, at the same time, as they appeared perfectly alive, to kill them. By the boiling water, however, they seemed to be little if at all injured, as they continued, with little variation, the same twisting motions which they had before exhibited. After having in vain waited for their destruction from this ordeal, he poured off the water, now nearly cold, and substituted for it some very strong double whisky. But from that, they acquired additional vigour; and their motions, which before were languid, now became brisk and animated. To use Mr. S.'s facetious expression, "they appeared to be better for a dram." He supposed, however, that this violent agitation might only be a prelude to their death; and that it was occasioned by the pain arising from the destructive action of the liquor. But, after a considerable time, their life and activity continued, to his astonishment unimpaired. And it was only by adding to the spirit a quantity of corrosive sublimate, that they were at length destroyed.

'Can this obstinate tenacity of life be explained from the nature of the animal in which the tæniæ were bred? The fæces of a dog are a most corroding substance. In intestines containing such fæces, the tæniæ were generated, and lived. Having then a frame capable of resisting the influence of this corroding substance, by which they were constantly surrounded, it is not, perhaps, so



much to be wondered at, that they should be able to sustain, without material injury, the action even of boiling water, or of the strongest spirit.

The green fossil oil of Barbadoes is found to be useful, in that island, in cases of lepra and cancer. We shall add only, for general benefit, a new and more exact liquor probatorius, to discover impregnations of lead.

To two drachms of calcareous hepar sulphuris, prepared from equal parts of calcined oysters (probably oyster-shells), and sulphur are to be added seven drachms of cream of tartar and a quart of water. The whole must be put in a bottle that will hold about three pints, and shaken for a quarter of an hour. The liquor, decanted, must be kept in small well-corked bottles.

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*Fœtus extra Uterum Historia, cum Inductionibus Quæstionibusque aliquot subnexis. Accedunt porro Tabulæ Explanatrices cum Tabulis itidem Linearibus, subsidiariæ Illustrationis ergo superadditis. Auctore Henrico Krohn, M. D. &c. Folio-12s. Nicoll.*

**I**N the most important organs, and the most important functions, nature seems peculiarly attentive, and seldom 'sports' with the one, or 'cludes,' by any imperfection the other. Physiologists, therefore, who assist their investigations by observing the consequences of defects, have found little aid from the errors of nature in the functions of generation and conception. The effects of local diseases they well know; but in what manner conception takes place, or even the source of the embryo, they are unable to ascertain. The few cases in which the fœtus has appeared, either in the Fallopian tube, the abdomen from the bursting of the tube, or the ovarium, are consequently collected with peculiar care, and lead to the conclusion, that, as the fœtus appears occasionally without the uterus, it is most probably to be traced to another organ, and primarily escapes from the ovary.

The case is in its circumstances simple. A little woman of 30, of a delicate constitution, affected with coldness of the stomach and bowels, indigestion, and other dyspeptic complaints, conceived, as she supposed, and at about the seventh month, from peculiar circumstances in her situation, was admitted into the Middlesex hospital. These complaints, with a few anomalies, were supposed to arise from retroversion of the uterus; and this to the intelligent reader, for to others we do not now write, will suggest their nature. They appeared, however, to be owing to a conception in the left ovary: the

right

right was discovered, but the left could not be found, and the left Fallopian tube lay over, and across the sac that contained the fœtus. There is a little seeming inaccuracy in one respect in the account: the fœtus is said to be about the age of seven months; and its weight, four pounds and a half avoirdupoise, seems to countenance the supposition; yet, in the case, it is said that, when she reckoned herself in the seventh month, she had not felt the child for ten weeks; and those symptoms, which are supposed most unequivocally to show the death of the child, were observed. We mean not to say that this is an inaccuracy in Dr. Krohn. He relates what he was told, and what he saw, faithfully; but we mention it to suggest, whether it may not happen that when the fœtus, is extra-uterine, the catamenia may continue some time after impregnation. The bulk, felt in the cavity of the sacrum, was a very large placenta, and the weight of the tumour had drawn up the cervix uteri.

The uterus was enlarged, and covered with the decidua, supporting the opinions of Dr. Hunter, that the increased size of the uterus is not owing to distention only, and that the decidua is a part of the maternal system. No distinct membranes could be traced in the sac containing the fœtus, except in one small part. Every where else it was of an uniform texture and considerable thickness. Though the placenta was large, the connecting vessels were remarkable small. On the uterus were some small tubercular excrescences, which were solid, and apparently of the same texture with the uterus itself.

Our author's inductions and queries we have in part anticipated. The only query, which we need notice, is that which suggests, in a similar instance, the propriety of an operation. That an operation could have been performed in this instance, at an earlier period, with some degree of safety, or at least with much less danger than the Cæsarian section, may be allowed; for there is less chance of air being admitted into the cavity of the abdomen, as a tumour of this kind would not retract, and the vessels are evidently smaller, so as to render an internal hæmorrhage less probable. But we apprehend the certainty of the situation cannot be ascertained, so as to justify the operator in the attempt, even to himself: they can never be ascertained sufficiently to justify him to the world. It is more probable that mischief will be done to the constitution, before the child is advanced so far as to enable the practitioner to judge with accuracy. We have but few conclusions to draw: it is from this and other facts of the same kind clear, that a perfect fœtus *may* be formed in the ovarium, and

the consequence is, that it *is always* formed there. This fact, while it totally destroys the systems of Buffon and Lewenhoeck, leaves us almost wholly to the mercy of Bonnet, whose doctrines, notwithstanding numerous difficulties that will continue to be felt, must be pronounced the most probable one. This case teaches us also, that Dr. Hunter's opinion, respecting the enlargement of the uterus, must be admitted with some limitation. Distention certainly is one cause, and the uterus, allowing only of a limited distention, is probably the first cause of labour; for, in this and other instances, the enlargement effected by the change in the circulation in consequence of conception, by no means increases the size of the uterus to the same degree as the presence of the fœtus would have done.

The case is illustrated with four plates: the drawings are executed with equal accuracy and spirit, by M. Chalon, a very ingenious young artist in this department, and the engravings are by M. Duterreau: they are clear and elegant.

An English translation of the case is annexed.

*Discourses on various Subjects, delivered in the Island of Barbadoes. By the Rev. H. E. Holder, 2 Vols. 8vo. 12s. boards. Dilly. 1791.*

**T**HERE are few kinds of writing which afford a greater variety than Sermons. In the composition of them we observe no fixed principles, no canons of criticism to which we can refer. They are, in general, either specimens of a peculiar style, defences of peculiar doctrines, or adapted to a peculiar class of people. They flow from the press in the greatest abundance, and although a degree of real merit, or perhaps mere accident, may procure to some of them a temporary reputation and a proportional notice, we are afraid that far the greatest part are confined to the lumber-room of the bookseller.

The present collection is offered to the public by a modest address, in which the author informs us that, an anxious desire to promote the glorious cause in which he embarked, had induced him to wave every objection against the publication of them. The doctrines which they contain appeared to him of the greatest consequence, and impressed themselves on his mind with the most thorough conviction. Under the influence of these prepossessions, he intreats every candid and serious reader to examine them with impartiality and attention; and to accept them in the same spirit of charity and benevolence in which he flatters himself they were originally preached. To that class of readers, denominated *serious*, these discourses

will



will certainly be acceptable. They contain some of the principal doctrines of the established church urged upon orthodox grounds, and enforced with rather more argument than we meet with in sermons on a similar plan, and calculated for popular service. Without any striking beauties, far less an uniform elegance of style, there is a plainness and perspicuity in the language, and an easy flow of words, joined to an earnestness of manner which we doubt not must have recommended them from the pulpit, and no less fits them for private perusal. In adverting to the Socinian tenets, he does not indulge himself in the vulgar railing of controversy, nor advance any refutation which he does not seem convinced is founded on the sacred oracles. His mode of quotation is prompt and appropriate. Quotation in defence of what the preacher advances, though obviously an ornament in the composition of a sermon, is very often sacrificed to the refinements of a modern, but less simple style than that of holy writ—With this opinion, however, of Mr. Holder's Discourses, we must add that we have found but little originality in his arguments; and that often when he promises to explain an obscure passage, or defend a disputed tenet, he seems to consider the former as already understood, and the latter as already established. Hence we are disposed to commend the pious intention and diligence of the preacher, where we cannot acknowledge the acumen of the critic, or the depth of the theologian.

These Discourses are forty in number. Vol. I. contains twenty-one, on the following subjects—The New Year, Ps. xc. 10.—The Epiphany, Matt. viii. 13.—The Conversion of St. Paul, Philip. iii. 12.—Quinquagesima Sunday, 1 Cor. xiii. 3.—First Sunday in Lent, Matt. iv. 1.—Good Friday, Rom. iv. 25.—Easter Day, same text.—Good Friday, Heb. x. 10.—Whit Sunday, John iii. 5.—Ditto. John xvi. 7, 8.—Trinity Sunday, Heb. xi. 6.—Ditto, John xvi. 12, 13, 14, 15.—Twenty-fifth Sunday after Trinity, Jer. xxiii. 6.—Advent Sunday, John i. 11, 12, 13.—Fourth Sunday in Advent, Isaiah xi. 6, 7, 8.—Sunday before Christmas, John i. 23.—Christmas Day, Isaiah vii. 14.—Fast-day in Commemoration of the Hurricane in Barbadoes in 1780, Isaiah x. 25.—Sacrament of Baptism, Rom. vi. 3.—Sacrament of the Lord's Supper, Luke xii. 19.—Ditto, 1 Cor. xv. 29,

Volume II. contains—Repentance and Faith necessary to the Reception of the Gospel, Mark i. 14, 15.—The Christian Cross, Luke xiv. 27.—The Violent who take the Kingdom of Heaven, Matt. xi. 13.—The Necessity of becoming like little Children, Matt. xv. 3.—The opposite Consequences of vicious and virtuous Conduct, Rom. vi. 21, 22, 23.—The Canaanite

tish Woman, Matt. xv. 28.—The Necessity of Offences coming; explained, Matt. xviii. 7.—The lost Sheep, Luke xv. 7.—The Vanity of this World, a motive to fix our Affections on the next, Eccles. i. 14.—The Righteousness of the Scribes and Pharisees opposed to that of the Christian, Matt. v. 20.—Nathan and David, 2 Sam. xii. 7.—Ahab and Elijah, 1 Kings xxi. 18, 19.—The Christian Cup of cold Water, Matt. x. 42.—The Love of God and of our Neighbour, Matt. xxvii. 37, 38, 39, 40.—The Love of God, 1 John iv. 19.—The Duty of Forgiveness, Matt. xviii. 35.—That Censure should begin with our own Faults, John viii. 7.—One Thing needful, Luke x. 42.—God's chastenings those of a Father, Deut. viii. 5.—The Sufferings of this World not to be compared with the Glory of the next, Rom. viii. 18.

It is not easy to select from Sermons, written upon the plan of these, such portions as will speak the general merit of the whole. The following, however, may serve to give some idea of the author's sentiments on a point of much contest, the ATONEMENT. After stating 'the reasonableness and propriety of God's appointing and accepting the substitution of an innocent person to bear the guilt and punishment of sinful men,' (Discourse 6th on Rom. iv. 25.)—our author proceeds.

'The Scriptures represent our blessed Lord, as having made a full, perfect, and sufficient sacrifice for the sins of the whole world;' inasmuch as it was entirely pleasing and acceptable to God, and has accordingly been received by him, as a complete equivalent for the deficiencies of his creatures. If we examine into the nature of the person, who is said to have made this sacrifice, it is impossible to conceive any one, who could have been so worthy a substitute, in the place of a delinquent world.

'For, whether we appeal to the express declarations of Scripture concerning him, to the works which he performed on earth, or to his own account of himself, we cannot but believe him to have been, most truly and literally, partaker of the Divine essence: in short, that if words have any meaning, and actions admit of any inference to be drawn from them, he was Very God, no less than Very Man. The truth of this has indeed been controverted by many, whom Christian charity will induce us to believe have doubted with sincerity and rectitude of intention; but their incredulity, it is to be presumed, has arisen in the best of them, from a partial consideration of the difficulties which lie only on one side of the question: for nothing seems more impracticable than to assign a meaning to many texts of Scripture, which speak of our blessed Lord in the most exalted terms imaginable, unless

we suppose him to have been truly God ; and, if so, nothing can be more irreconcilable to reason, than to suppose him to be ‘ God, and yet possess of a distinct essence from God the Father : ’—arguing, then, in the most simple manner, from truths revealed to truths inferred—(even supposing that Revelation had not specifically declared to us, that the Word was God ; that Jesus Christ “ is called the Word of God ; ” and that he himself had not positively told us, that “ he and his Father are One, ”)—we shall find that we are unavoidably brought to the belief of the Catholic doctrine of the Trinity ; while in that of the incarnation of our Lord we clearly discover the reason why he is so often spoken of in Scripture in terms of humiliation, which describe him not only as inferior to the Father, but even to the qualified divinity to which some have presumed to degrade him :—the subject, immediately under consideration, will itself suggest a very strong collateral proof of the truth we have just insisted on ; for if he had not been truly and properly God, he could not have been so absolutely perfect himself as to have been able to offer a full equivalent for the manifold imperfections of men : nor could the benefits accruing from his interposition have been so properly said to have been purchased by him, as to have been conferred by God ; while, in the present case, both of the expressions in question, are wholly consistent with the truth :—nor could he, in any strictness of speech, have been said “ to lay down his life, ” and “ to take it again, ” by an act of his own will, but by that of God the Father ; whereas the Scriptures represent him to have as voluntarily suffered, as they declare that God had voluntarily accepted his sufferings :—and, as it was necessary that our Redeemer should be God, so it was equally necessary that he should be man ; otherwise he could not have suffered for us at all ; nor in any way with such consistency, as in the very nature which had rebelled, and which had, consequently, incurred the punishment of death which had been denounced against it : hence it is that we are told, that it behoved him to be, in all things, made like “ unto us, sin only excepted ; ” that he should be born as a man, endure every thing that is incident to man, and at last actually die—under that oppressive sense of human infirmity and wretchedness, which his mournful apostrophe to his heavenly Father so feelingly described ;—“ My God ! My God ! why hast thou forsaken me ! ”—Dies, did I say ? Yea, that he should die [but most unjustly] as a criminal ; tried and condemned, in all the forms at least of public authority and jurisdiction, in order that man should really suffer for man’s transgression, and that the immutable laws of Divine equity should stand unshaken and untransgressed, Considering our Lord, therefore, as concentrating in himself the divine and human natures, it is impossible to conceive a more worthy



worthy or more proper substitute than himself ; a mediator better qualified to transact between God and man, than this wonderful God-Man ! so intimately connected, so identically the same with both.'

The Sermons contained in the second volume are chiefly on subjects of popular use and tendency ; our author's *morality* is grafted on religion, and he proves himself every where to be a sound moralist and a good textuary. From John viii. 7, he deduces that *censure should begin with our own faults*. The concluding paragraphs of this discourse are no unfavourable specimen of his manner of treating such subjects.

' It must be evident to every one, that the man who assumes the right of condemning others, sets them at defiance, with respect to their detecting whatever may be reprehensible in his own actions ; and that, whether he directly means it or not, they will not fail to return his ill offices upon every favourable occasion. Benevolence and humanity are duties which derive an obligation on our practice, from motives of interest, which nearly effect our own welfare ; so that where we neglect the discharge of them, we shall find, that we ourselves are greatly the losers by it : our conduct, as well as our condition, is unstable and inconstant : we can, therefore, as little expect to be independent of the world, by the consistency of the one, as by the permanency of the other : moments of weakness, and moments of necessity await us all ; and if we have been hitherto superior to the resentment of others, we have no reason to suppose, but that a time will come, when we shall be made to feel the weight of it, in some painful degree or other, aggravated by the reflection, that our severity has more than authorized theirs : but these are only temporal considerations, to deter us from censoriousness of temper ; there are other spiritual ones, which are of infinitely greater importance to us here, as well as hereafter : we may depend that our Lord will not fail to condemn and to punish our severity of judgment, by dealing as rigorously with us. It is a melancholy truth ; which is every where demonstrated, that we are all highly culpable in the sight of God ; and, in point of real desert, subject to the penalties of default and disobedience towards him ; the whole system of gospel-salvation is founded upon the fact of our being lost and ruined creatures, whose sole dependance is on the mercy and compassion of God : whatever therefore deprives us of this last refuge of the sinner, must render our condition desperately dangerous ; and this is plainly the case with censoriousness and severity of judgment. We do not require the instruction of revelation, to be convinced, that qualities like these must, in imperfect beings, be highly unbecoming and unjustifiable, and naturally remove them from the  
favour

favour of God, whose goodness is impartially extended to all the sons of men : for do not they establish a rule, against the application of which, to ourselves, we should loudly remonstrate ?—nay, which, if rigorously observed, must prove our everlasting ruin, the ruin of every human creature, who should be subject to it ? Do we not, therefore, in employing it against our fellow-creatures, contribute our utmost to compass their destruction, by means which, if armed with sufficient authority, would inevitably accomplish it ? and have we not every reason to apprehend that it may be returned upon ourselves with all its tremendous consequences, by a governor; whom our prejudices can never influence ? These are the dictates of natural reason and conscience, which are most positively confirmed by the sanctions of Revelations. Our Lord hath assured us that “ with what measure we mete, it shall be measured to us again ;” and hath therefore cautioned us “ not to judge, lest we should be judged” in our turn : and his Apostle, St. James, hath added, that “ he shall have judgment without mercy that hath shewed no mercy,”—In conformity with these denunciations, St. Paul hath exhorted us “ to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men; for that we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another : and therefore, that if a man be overtaken in a fault, those that are spiritual should restore such a one (if possible) in the spirit of meekness, considering themselves, lest they also be tempted, and bearing one another’s burdens, that so they may fulfil the law of Christ.” We find that, in that admirable form of prayer, prescribed by our Lord as the standard of supplication, to be used by all his disciples, we are taught to request that “ our trespasses may be forgiven, as we forgive them that trespass against us :” now the forgiveness of injuries is a higher and more difficult exertion of Christian charity, than the mere forbearance from censuring our brethren : and yet on the performance of this arduous duty our own forgiveness is made dependent : much more, then, must such forbearance be considered as essential to it ; easier as it is in itself, than that quality, so positively required ; and so nearly connected with it, as to be a necessary step to its attainment. In a word, then, the censorious and malicious can have no possible claim upon the kingdom of Heaven, and will as infallibly incur its punishments, as those who have lived up to the commandments of their blessed Master, which enjoins them “ to love one another,” will be made partakers of its everlasting rewards : and, whatever may be their present plea for indulging their diabolical tempers, it will, hereafter—in the hour of their condemnation, be the sentence of their own minds, that they have acted against the general spirit, as well

as transgressed the most explicit precepts of his Gospel of peace, benevolence, compassion and charity.'

Mr. Holder takes occasion to acknowledge his obligations, in two or three points, to the writings of Hooker, Sherlock and Lowth; and upon the whole these Discourses may be recommended to the perusal of 'the serious,' and of those who have not rendered Christianity so very rational as to be wholly uninteresting.

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*Eight Sermons preached before the University of Oxford in the Year 1792, at the Lectures founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By J. Eveleigh, D. D. 8vo. 5s. boards. White and Son. 1792.*

THE plan of our present lecturer is to take a view of our religion, with regard to its substance, its history, the arguments by which it is confirmed, and the objections by which it is opposed. To throw a new light on subjects which have employed the Christian world for nearly two centuries, or even to place old and approved arguments in a new and more convincing form, requires no small share of ability; and, perhaps, much more than can be always found in him who is chosen for this task, and who has but a short time to prepare discourses that are expected to stand the test of learned criticism, and to furnish a distinguished proof of the progressive wisdom of the university of Oxford. Under these disadvantages, for every man of reading and genius will find it a disadvantage to be obliged to pursue a beaten track, Dr. Eveleigh is entitled to the praise of industry at least, and though we cannot account his work to be a *catholic* defence of religion against all its opponents, we are willing to give it the merit of an able defence of the church of England in all its *articles, rites, and ceremonies*. He has collected abundance of authorities in support of his opinions; and, in general, treats the enemies of religion with candour. There are prejudices retained, indeed, which even in the height of our orthodoxy we cannot approve; but some allowance must be made for what is instilled in youth, and confirmed by *situation*.

As the subjects of these Sermons have been presented to our readers in a great variety of shapes, we shall content ourselves with a brief notice of the heads of each sermon, and a short extract from one of them, which will serve as a specimen of our author's manner and sentiments.

Sermon I. states the substance of our religion, from its earliest declarations in the Scriptures, both of the Old and New



New Testament, to its complete publication after the resurrection of Christ. The grand scheme of man's redemption was fully perfected by the acceptance of the atonement made by Christ for human sin, and can admit in itself of no variation from subsequent circumstances of time and place.

Sermon II. III. and IV. contain a sketch of the history of religion, from the above period to the present times; first, from the publication of our religion, then to the establishment of it by Constantine; secondly, from its establishment by Constantine to the commencement of the Reformation; thirdly, from the commencement of the Reformation to the present state of our own church. It is easy to see that in the compass of three sermons these subjects can be handled but in a superficial way. The detail, however, is regular, and strict to historical evidence. Our author is sufficiently *compendious* in his notice of the Dissenters, as the following extract will show, nor do we think him by any means invulnerable in this place.

“ Other remote and pernicious consequences of the persecution of queen Mary discover themselves in the invincible aversion from our church, which prevailed among many of its members, who had been obliged during her reign to seek for shelter in foreign countries; and who, when the storm which drove them from their home had spent its fury, returned not with any affection for their old communion. They had been driven from their country by the persecuting spirit of the Romish church; they naturally, therefore, carried with them a hatred of this church: and the example of foreign reformers, adding force and virulence to their private resentments, left them on their return no charity for any establishment, which bore the most distant resemblance to it. These men formed in process of time the original class of avowed Dissenters among us, and from their own form of church government have been called presbyterians. During their exile they expressed an ardent desire to alter our liturgy, and to reduce it to a conformity with that of the French Protestants; though there is no reason to expect that their objections to our liturgy would have been obviated by this alteration: and, such was the superiority of our own institution, that one of high character, who was well acquainted with that liturgy, is known to have declared soon after, upon a view of our solemn service and ceremonies, “ that if the reformed churches in France had kept the same order, there would have been thousands of protestants more.” Not long after the return of these exiles they proceeded to erect a new form of church-government, and constituted a regular presbytery. But how little they were disposed to agree among themselves in any form of divine worship, which might be substituted in the room of the established liturgy, is well ascertained by the infinite variety of opinions found

found among them; when they were requested by the great statesman of that age to draw up such a liturgy, as they could recommend and approve in all its parts. Whether it arose from an irreconcilable disagreement among themselves concerning a liturgy, or from their hatred of the church of Rome, they soon expressed an aversion from our establishment not only on account of the authority, which it gives to the king as head of the church, and its episcopal form of government; but also on account of its admission of set forms of prayer: they, moreover, expressed offence at the habits of the clergy, the use of church-music, the sign of the cross prescribed in the office of baptism, and various other such circumstances; insisting that the church of England ought to conform in all respects to the usages of foreign Protestants, and proceeding by degrees to a rage for innovation which was scarcely exceeded by the wildest enthusiasm of antecedent reformers.

‘To guard, therefore, that most invaluable moderation, with which we were so peculiarly blessed at the commencement of our reformation, it was found necessary after the restoration of our church under Elizabeth to provide it with new barriers against the enthusiasm of innovation. This was done by alterations made in the articles, by the canons which were enforced during the reign of Elizabeth, and by the requisition of a strict conformity to the ecclesiastical establishment.

‘The alterations, made at that time in the articles, were not succeeded, like those made at the same time in the liturgy, that other distinguished part of our system, by new alterations at subsequent periods, in order to advance our established forms to their present state of excellence: but these articles have thenceforward remained the same unvaried compendium of our national faith. As Bp. Bull says, “they are not proposed as essentials of religion, without which no man can be saved: these are supposed to be contained in the old creeds, and therefore the old creeds are made parts of our liturgy, and are to be joined in by all.” We are to consider the articles, as a summary of our religion, calculated to preserve union and peace among all the members of our church, and to ascertain and regulate the belief and doctrines of those among us, who are intrusted with the care of public instruction.’

**Sermon V.** Arguments in proof of the truth of our religion, the being and attributes of God, and the credibility of a Divine Revelation.

**Sermon VI.** Proofs that it was accompanied with external and divine attestations of its truth, and that it is distinguished by its universality.

**Sermons VII. and VIII.** General sources of objection, and particular objections.

Throughout the whole of these Sermons Dr. Eveleigh displays

plays a fund of historical information, in general well digested, but in some parts there are symptoms of the *esprit du corps*, which we could have dispensed with. His style is correct, but the profusion of notes disturbs the reader's attention, even while they are presumed to add to his information, and in tracing the earlier periods of our Church-History, we could have wished Dr. Eveleigh had consulted more with original writers, and less with compilers.—The design of the founder of this lecture certainly was, that his troops should provide new armour as well as ammunition, and in digging for entrenchments, should go deeper than Hume's History, or Chambers' Dictionary.

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*A General View of the Variations which have been made in the Affairs of the East India Company, from the Conclusion of the War in India, in 1784, to the Commencement of the present Hostilities. By G. Anderson, A. M. 8vo. 4s. sewed. Stockdale. 1792.*

IT is with patriotic pleasure that we consider the flourishing state of our Indian possessions, demonstrated in the present clear and accurate publication, derived from the most unquestionable and authentic sources. The contents of Mr. Anderson's work will present a kind of analysis, which is the more necessary to convey an idea of its nature, as our limits will not permit us to follow minutely its various statements.

• Introduction, explanatory of the nature of the East India Company's accounts.

• Sect. I. Comparison of the state of the East India Company's finances, at the conclusion of the late war, and in 1790-91.

• Sect. II. Amount realized by the company at home, in this period, from the revenues in India, and profits on their trade.

• Sect. III. Amount received from the revenues of India, in the years 1786-7, 1787-8, 1788-9, and 1789-90.

• Sect. IV. State of the Company's trade with India and China for the same period.

• Sect. V. General result of the foregoing statements.

• Sect. VI. Remarks on a late publication on the affairs of the East India Company.

• Appendix, containing abstracts or copies of the several accounts referred to.'

In his Introduction Mr. Anderson observes that, as the exclusive charter of the East India company is near its expiration, and its renewal on the point of becoming a subject of discussion, a particular reference may be expected to the effects



fects produced by the present system of government. The territorial finances have been repeatedly exhibited in the house of commons; but the commissioners, having no superintendence of the commercial concerns of the company, the state of the trade has not been investigated in that way. Mr. Anderson, therefore, gives in this work a condensed view of the finances of the company, including the profits on their import and export trade, and the amount realised from the revenues of the territorial possessions in India, since the year 1784 to the commencement of the present hostilities with Tippoo Sultan.

‘ The constitution of the East India company is in general sufficiently well understood: from being a society of merchants, merely occupied in trade, between Great Britain and the East Indies, they have arisen by negotiation and conquest, to the sovereign authority over a large and fertile empire in India, which yields a revenue of about six and a half millions sterling per annum.

‘ From this mixture of a delegated sovereign power, and an extensive trade, the transactions of the East India company assume a complicated form, and the situation of their finances, particularly, can only be determined by considering them in both these capacities.—As sovereigns, with respect to the amount realised from the territorial possessions in India, and the subsidies of their allies—and as merchants, with respect to the profits of their commerce.’

For the particular nature of the East India company’s accounts, computed in the divisions of assets, stock by computation, dead stock, &c. we must refer to the work itself, and pass to the first section, from the commencement of which the following interesting paragraphs demand particular attention.

‘ The long and expensive war, in which the British provinces in India were engaged, terminated in the month of March 1784, by the ratification of peace with the Mysorean government. The distresses to which the East India company were reduced, both at home and abroad, in consequence of this war, and that in Europe, had for some time antecedent to that period, formed a prominent feature in the discussions of parliament.

‘ In December 1783, February and May 1784, the directors laid before the house of commons, such accounts as they then possessed respecting the general state of their finances. But the impossibility of drawing any satisfactory information from statements, made up under the general derangement of their affairs which then prevailed, together with the apprehensions which the measures, then in agitation, relative to the future government of India had excited in the public mind, reduced the credit of the com-

pany to the lowest ebb. Their capital stock, paying a dividend of 8 per cent. interest, sold for 120 per cent.; their bonds at home, bearing then 5 per cent. interest, were negotiated from  $2\frac{1}{2}$  to 4 per cent. discount; their bonds and certificates at Bengal and Madras, bore from 18 to 40 per cent. discount; at Bombay 50 per cent. and orders on the treasury there sold at 65, and upwards, per cent. discount.

From this depression of credit, which, in itself, added accumulated weight to every burthen on the company, the various measures, which, under the present administration of the company's affairs, were adopted, soon effectually relieved them, so that in little more than four years, their capital stock was raised to 174 per cent. (and is now upwards of 200 per cent.); their bonds, then reduced to 4l. per cent. per annum, were negotiated at 5l. 17s. premium; their paper at Bengal, in 1789, bore a premium, and the certificates there, when the present war broke out, were beginning to be negotiated at 6 per cent. which is, in fact, but half the usual interest in that country.

Instead of following our author through the numerous details of his various sections, consisting of calculations little interesting to the general reader, we shall extract the fifth section, which presents a brief recapitulation of the whole.

I shall conclude this part of the subject, with recapitulating the results of the several accounts referred to.

First; From the comparison of the debts owing by the Company, and of the effects belonging to them in India and China, as they stood on the 30th of April 1786, and 30th of April 1790, it appeared that the debts were less by - £. 3,213,612  
And cash and bills, &c. more by - - - 575,550

Better in India and China £. 3,789,162

From the comparison of the debts at home, it appeared that the Company had applied to the payment of debts at home, from 1787 to 1791 £. 1,414,596  
And that the goods in warehouse, and other assets, were more by - 1,723,083

£. 3,137,679

And that a sum equal to this amount, had been realized at home in this period, was further proved, within a small difference, from the comparison of the goods sold, and of the other articles of receipt, with the several payments made, or charges incurred.

From this sum, deducting the amount  
of debts transferred home from India,  
between the 30th of April 1786, and  
30th April 1790 - - - - - £. 2,682,505

The Company's affairs at home appear-  
ed to be better to the amount of - - - - - £. 455,174

The total improvement in their affairs abroad and at  
home, by this comparison is - - - - - £. 4,244,336

Second; From the accounts of the sums supplied  
from the resources of India, to the purposes of com-  
merce, and to encrease the cash in the treasuries,  
it appeared, that after allowing for all expences  
incurred at home, the net amount was

£. 3,230,846

The profits on the goods imported from  
India and China, sold, and in the  
warehouses, appeared to have amount-  
ed to - - - - - £. 400,315

And the amount received  
in China for the sale of  
export goods, more than  
the prime cost of the  
same at home, was - - - - - 205,421

Ditto, by sending bullion,  
ditto - - - - - 373,380

Net amount derived from  
the import and export  
trade - - - - - £. 979,116

Total improvement from the revenues  
of India, and profits on the trade - - - - - £. 4,207,962

The results thus drawn from accounts very distinct from each  
other, being so nearly equal, is a sufficient proof of their general  
correctness; the difference is 34,374l. to which sum, the net im-  
provement of the Company's affairs, as resulting from the compa-  
rison of their debts and assets in 1786-7, and 1790-91, has been  
accounted for, by the amount derived from the resources of India,  
and the profits on their trade, and this difference has been already  
explained by the circumstance of the comparative statement of  
debts and assets, including, with respect to the home accounts,  
one month more in 1787, than the statements of receipts and pay-  
ments, and profits on the trade at home.

Mr. Anderson then gives some remarks on a late publica-  
tion, intituled, A Letter to the Right Hon. Henry Dundas, and  
shews several gross errors in the computations there given.



The Appendix contains the various accounts upon which this work is founded.

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*Strictures and occasional Observations upon the System of British Commerce with the East Indies: with Remarks and proposed Regulations, for encouraging the Importation of Sugar from Bengal; and Hints for an Arrangement of the Trade after it shall be separated from the Revenue of our territorial Acquisitions. To which is added, A Succinct History of the Sugar Trade in General. By the Author of 'A Short Review of the Trade of the East India Company.'* 8vo. 4s. Debrett. 1792.

SUCH is the prolix and tautological title of this pamphlet, which we have transcribed entire, as a kind of summary of the work of the author. From an Advertisement prefixed we learn that the whole of this publication was prepared for the press in the month of February last, under a general belief that government had given it to be understood, that the duties and drawback upon sugar from the East Indies should be put upon an equal footing with those from the West India islands. As this measure has not been determined upon, the reasoning proceeds only on supposition. Our author then mentions Mr. Anderson's General View of India Affairs, and observes, that many of the statements there given correspond with those in this tract: and the differences he submits to the reader, as he writes for information, and not from any party-view.

In his Introduction the author observes that a revolution is about to take place in the affairs of the East India company, which certainly will materially change, and probably either improve or injure, the general system of British commerce.

'Aware of the danger of disturbing existing establishments, to make room for new ones, the following observations would never have been offered to the public, if it was not understood from authority, that great and important changes are determined upon.'

'A system is said to be actually framed for the regulation and future government of our commerce with the East Indies and China, which waits only the news of a peace in the Carnatic, to be submitted to parliament; but no part of it is at present suffered to transpire.'

'The following hints and observations are the result of some experience, and much reflection upon this subject. If any of them coincide with the principles adopted by the servants of the public, they will confirm the author in his private judgment; and if any new lights should chance to be thrown out, they are much at the public service.'

The advantages of a sugar-trade with India are pointed out in the first and following chapters. In the third chapter the author presents the following observation:

‘ The resources of Bengal are innumerable, and inexhaustible. If, therefore, the India trade should be laid open, it will be no very sanguine idea to indulge the hope of soon after seeing employed in it annually, instead of nine ships of seven thousand and ninety-five tons, taken up by the company this year for Bengal, as many as shall make up the difference of British export freight, between the years one thousand seven hundred and eighty-nine, and one thousand seven hundred and ninety, which Mr. Chalmers states at no fewer than eight hundred eighty-six vessels of ninety thousand one hundred and nine tons burthen !!!’

In the fifth chapter the claims of the ryots to the right of freeholders are considered. Sir C. Rous, and most of the writers on the landed property of India, have deduced the tenure immediately from the sovereign to the farmer; and little attention has been paid to the most numerous and useful class, that of the ryots, or tillers of the soil. Our author observes, that the enquiry should begin at the bottom of the chain. The first stage of Indian government seems patriarchal, and during that pastoral state, no fixed property existed. As society advanced, property in the soil was acquired. The rajahs were as patriarchs; the zemindars only officers appointed by them. Such is our author’s reasoning, which is superficial and inconclusive.

The succeeding chapter attempts to prove that the East India company has gained nothing by its commerce.

‘ This will appear the less extraordinary, when it is found that the company has actually been carrying on its commerce from the date of the exclusive charter, to the present time, *without employing any real capital whatever*, upon the circulation of its own bonds, the sale of annuities, or upon the anticipated income of its mortgaged estate.

‘ To justify this assertion, there only needs a reference to the repeated enquiries of the alarmed proprietary into the state of their affairs, and a perusal of the reports of several committees of the house of commons appointed to examine them. It will there be discerned that neither the reports of proprietors nor committees, nor the different acts of parliament for instituting regulations and reform (suggested and passed, it must be supposed at the request of the court of directors), exhibit any proofs of intelligence, or capacity in that body, at all adequate to the administration of so important a trust as they have held for above thirty years past.’

After



After shewing the errors of the company's administration, the writer, in chapter ninth, proceeds to prove the expedience and practicability of dissolving the present East India company.

‘ Much the same struggle for power, and intrigue for confining the direction to the *aristocracy of the house* list; the same secret influence of a powerful combination of ship-owners; the same expensive home-establishments, continue, at the present hour, to burthen and embarrass the real interest of the proprietors. Most of the persons employed in it are attached to the system by long intimacy, and by such a variety of complicated interests, connections, and dependencies, that, notwithstanding there are others among them, of the first ability, unshackled with these trammels, yet it may well be doubted whether it is even possible for the existing company, upon a separation of the revenues, ever to return to its primitive character of a trading corporation, with equal advantage to that of a new association, founded upon the enlightened principles of modern commerce, and unencumbered with the prejudices of the old system, or with the evil consequences of long perseverance in error and difficulty. No one will deny, that there exists at this moment a spirit and intelligence in the merchants of Great Britain, with competent funds at their command, for framing and conducting a commerce of this magnitude, without depending upon government for a capital, who will be ready to undertake either the whole China and India trade together or separately, with or without the exclusive privilege, *provided all restraints upon India importation be totally abolished.*’

He afterwards advises that parliament should insure the proprietors a continuance of their present dividend, amounting to two hundred and seventy-four thousand pounds a year.

In the Appendix, which is equal in size to the work, we first find an account of the introduction of sugar into America. It is remarkable that this commodity is now chiefly imported from America, though that be the only quarter of the world where it is not indigenous. The next article in the Appendix shews the impropriety of the application of the Manchester and Glasgow manufacturers to obtain restrictions on the importation of India piece goods. The other articles consist of estimates and accounts.

A Supplement is added, containing an examination of such parts of Mr. Anderson's General View as seem to affect the statements in this pamphlet. Our author, however, admits the great improvement of the Indian trade since the year 1790-91, and applauds Mr. Anderson's work.



*Travels into Norway, Denmark, and Russia, in the Years 1788, 1789, 1790, and 1791. By A. Swinton, Esq. 8vo. 6s. Boards. Robinsons. 1792.*

TRAVELS are a species of writing which, besides being particularly easy in point of composition, prove highly gratifying to curiosity. The narratives which have been published of the fashionable Tour of Europe are therefore now become extremely numerous; and the northern countries, though far less grateful, to enquiry, have, of late years, likewise been visited by different travellers, perhaps not so much with the view of gratifying their own taste, as from the advantages which may arise from laying their information before the public. But whatever may be the motives of real travellers, there is a nominal class of itinerants, which we know with certainty to be entirely actuated by this consideration. We have read a circumstantial narrative of the travels of persons, who, during the time of their supposed peregrinations, were scarcely ever out of their closets; and have seen works of this kind published in the name of authors who had no other existence than in the title-page of the book. This is a species of imposition of a nature the most reprehensible, and ought to be *scouted* from the province of literature by every lover of sincerity and truth.

The common practice of such a manufacturer is, to take for his subject some portion of the globe which he thinks has a good chance of attracting the attention of the public. If any temporary circumstance should suggest the choice of a particular country, the idea is immediately adopted; and a narrative of its political transactions, if they should be in any degree interesting, forms a very convenient substitute, in a deficiency of other materials. The scene being fixed upon, the manufacturer has recourse to some book of genuine travels, from which he forms the basis of his narrative; disguising the plagiarism as much as possible, at the expence both of suppressing just remarks, and introducing others destitute of foundation. If any part of the excursion is made by sea, the wonders of the deep are attempted to be described with turgid declamation. The vessel, like the ship of Æneas, must be pushed on by the nymphs of the ocean; and, should any rocks project in its course, allusions to Scylla and Charybdis must never be forgotten.

The most convenient form of the narrative is that of Letters to a correspondent; which, at the same time that it is easy of composition, affords an opportunity of making a number of apostrophes. Digressions from the principal subject, as  
being

being the readiest means of swelling the work, are most liberally admitted; and scarcely any thing, however unfuitable, is rejected, that can contribute to the bulk, and, consequently, the price, of the manufacture. In a word, the whole is a flimsy tissue of a few facts, and a little topographical or national information, intermixed with a variety of materials, collected at random, and many of them fabricated anecdotes. Fanciful pictures are substituted in the room of just description; an affected vivacity is visible in every paragraph; and the humble author occasionally aspires to an invocation of the Muses.

After saying thus much of literary imposture in respect of some travels, *experto credite*, it may be sufficient to give our readers a succinct account of the present volume.

The narrative commences with the voyage across the North Sea, the course of which is described in a manner calculated for amusement, but affords no new information; instead of which the author presents us with reflections on the hardships of a sea-faring life, and a few other subsidiary speculations. Immediately after mentioning his arrival off Denmark, his attention is turned upon Algernon Sydney, the French revolution, and general reflections upon liberty.—Among the contents of the fifth Letter, he speaks of ‘hints for the welfare of Norway;’ but, upon examining the work, we meet not with any thing of the kind.—The two next Letters are chiefly occupied with slight desultory, and historical reflections on Denmark; to which is subjoined the character of the modern Danes, described by every author who has written concerning that people.

In the ninth Letter, the author sets out with the voyage from Elfsineur to Riga; mentioning the first battle between the Swedes and Danes; and anecdotes of the king of Sweden. How far the narrative can be deemed interesting, our readers may judge from the following extract, the latter part of which we suspect to have been copied from the public prints about three years ago.

‘The ship in which I came passenger to Elfsineur left me there, and proceeded upon her voyage to Prussia: my rout is for Riga, in Livonia. I embarked on board a small vessel, loaded to the water’s edge: there was no other at the Sound, and the season approaches when there will be none. I once more, as we passed the grounds, beheld the city of Copenhagen.

‘There were lying in the roads several ships of the line, Danish and Russian.—One of the Russian men of war sailed from the bay; the Danish ships saluted her; their thunder echoed to the

coasts of Sweden—a prelude to the bloody scenes that threaten Scandinavia.

‘ The Danes and Swedes have already had an engagement near Gottenburg; the first, as allies of Russia. The Danes were much superior in number, and easily obtained the victory.

‘ The king of Sweden is arrived at Gottenburg, where he found every thing in the greatest confusion, and no preparation made for repelling an army of twelve thousand foes, at the gates. Gustavus summoned the burghers and officers in the town around him. He addressed them in a very pathetic speech, and urged them to their duty. “ I know,” said the king “ that there are traitors in my service: I desire that they may retire. I entreat that none, but such as are willing to save their country, may carry a sword in its defence !” Troops are daily coming into Gottenburg from every quarter; and within the few days Gustavus has been there, the state of matters is amazingly altered. The presence of royalty makes treason hide its head.

‘ Elfsineur is crowded with troops—the drum and fife sound in every corner. It is but lately that the king of Sweden dined with his Danish majesty, in Copenhagen, *en famille*. Gustavus, without ceremony, journeyed to this city, arrived at his ambassador’s house, and requested to be directly introduced at court. The ambassador represented the impropriety of the hour, as Christian would be then at dinner. Gustavus resolved, nevertheless, to take pot-luck, and went with the plenipotentiary to the palace. Christian was cutting up a chicken, when the ambassador’s name was announced; and the first intimation he had of his royal guest, was his appearance in his dining-room.’

In the eleventh Letter, the author, for the first time, assumes a consequential character. He informs us, that he had not yet rested his feet upon Russian ground, when an officer from the governor of Riga waited upon him, to know what intelligence there was from Denmark. He informed that gentleman of the skirmish near Gottenburg, betwixt the Swedes and Danes, and an express was instantly sent off to the court of Petersburg with the news.

The thirteenth Letter is ‘ the death of admiral Greig, and anecdotes of this great man;’ but, to our astonishment, the whole is comprised in the few following lines!

‘ I am the most unfortunate being existing ! This morning an express arrived from Revel, with an account of the death of admiral Greig. I had heard of his recovery from a late illness only two days ago. This sad intelligence has struck a damp in every heart. My hopes are now blasted. I will post to Revel instantly, to pay the last duty to the memory of this hero. ‘ The



'The admiral had undergone great fatigue in expediting the fleet from Cronstadt: he saw every thing done himself, and attended often from four in the morning till ten o'clock at night. He was seized with a putrid fever, on board, soon after the engagement with the Swedes, but upon no account would he quit his station, and go on shore. He has died a willing victim in the service of Russia. In the first battle, many of his captains deserted him; he did not know whom to trust, and he kept himself the command, until death tore him from it.'

In the sixteenth Letter, the author returns to the contemplation of admiral Greig, and gives a particular account of the procession at his funeral, from the admiralty to the cathedral. The author's mind is so much occupied with the idea of this brave officer, that he not only details the naval engagement between him and the duke of Sudermania, but introduces the life of admiral Greig in a subsequent Letter, though without any particulars that can recommend the narrative to attention.

It would be equally tedious and unnecessary to mention the particular subjects of all these Letters, which are forty-four in number. They are, in general, largely interspersed with the public events of the time; and much of the common accounts of Russia, as well as of the Tartarean nations.—That we may gratify our readers with some amusement, where we cannot with any information, we shall lay before them the following extract, which corresponds with the authority of travellers.

'The Russian jubilee has commenced.—Ice hills are erected upon the Neva, and all the apparatus of a Bartholomew-fair. The river is crowded with the best, and with the worst company: much is the noise of men, and dogs, and boys. There must be at least thirty thousand people assembled. Her imperial majesty Catherine II. drove amidst her subjects in a sledge, followed by several others, with the attending officers of the court. A party of the hussarguards escorted her majesty. The same day appeared the grand duke and duchess, and after them came their children, the young grand dukes and duchesses. We had with us the whole imperial house of Russia, and they were received with every demonstration of loyalty and affection. The severe winter procured the Neva this honour. These assemblies do not take place upon the river unless when the ice has attained such a thickness as may insure safety. This winter is uncommonly severe, and seems remarkable, even to the Russians. There is no riot with all this bustle—not a surly look, nor a single blow given or received. The Russians are so busy in drinking, singing, and laughing, that they have no time

for quarreling. The police are watchful ; but there does not appear to be much reason for their vigilance. The temples of Bacchus and of Venus now open their gates. These are built here of a construction proper for the climate, having stoves, folding doors, and double windows. The staggering votaries of the former make the air resound with their songs. A Russian never walks by himself when he gets drunk, if he can lay hold of a friend : three or four stagger in concert, and, very socially knock their heads together. They get drunk in company, and rise and fall as one man. They do not tipple for hours ; they swallow as much in two or three minutes as completely does the business they came about. If there be no sofas at hand, they can make a shift to lie wherever they tumble. With regard to love, and to dress, a beard a yard long is in high estimation among the fair nymphs of Russia. The Scotch have a merry air beginning with

The carle he came o'er the craft  
With his beard new shaven.

Such a preparation in a Russian lover would go near to ruin his suit. The commonality have still a great veneration for this fringe of human hair, notwithstanding the efforts of their monarchs to root it out ; and it is only those depending upon government, in the army and navy, who have yet complied with the custom and the wish of the court. Those who retain their beards, retain likewise the ancient dress ; the long swaddling coat, either of skins, or of coarse cloth lined with skins, in winter, and in summer, of cloth only. About their middle they have a sash of any colour ; but what they mostly affect, is green or yellow. They wear trowsers instead of breeches and stockings : their limbs are, besides, wrapped in many folds of woollen stuffs to keep them warm, and above all they wear boots. Their shirts are fashioned as women's ; their necks exposed to the cold, and as hard and impenetrable, from this practice, as a piece of adamant. Government continue to exert every nerve to compel the subjects to adopt the German dress. The clergy alone excepted, none can procure any place, any favour from court, upon other condition than banishing the Asiatic sheep-skin robes. The worn-out veteran retires with a pension, upon the express terms of never again assuming the habit of his fathers. But so jealously attached are the multitude to former manners, and so honourable do they esteem them, that a Russian dressed in his beard and gown, tells you by his looks that he has not prostituted the memory of his ancestors.

In one of these Letters we are presented with a few rude lines, said to be a female love-song, literally translated from the Kalmuc language. The author, who seems to affect a poetical

etical genius, has attempted a paraphrase of this insignificant composition; but, from some circumstances, there is reason to suspect, that the paraphrase was executed previously to the supposed original. It contains some rhimes that would disgrace even the metre of Sternhold and Hopkins, and abounds in a series of absurd and unpoetical metaphors. In the midst of this jargon, we find 'short-lived bliss, swimming, in its passage,' through life; and afterwards 'sinking, uncertain if to happiness or woe.'

Before we dismiss this volume, we have only to observe, that where the author has adhered to the narrative of travellers, his account of the northern nations, though imperfect, and void of novelty, may be considered in general, as faithful; but every addition of his own is suspicious, if not in reality ill-founded; and when he indulges himself in politics, it is rather in vague speculations than judicious reflections. He appears to have copied, as much as he could, the manner of Mr. Swinbure; but has amassed into the volume a multitude of trifling and uninteresting materials, with the view of giving variety to the *melange*.

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*Travels into Poland, Russia, Sweden, and Denmark, Interspersed with Historical Relations and Political Inquiries. Illustrated with Charts and Engravings. By William Coxe, M. A. F. R. S. 5 Vols. 8vo. 1l. 12s. 6d. Boards. Cadell. 1792.*

THESE Travels occur in our LVIIth volume, p. 401, and in the LVIIIth. p. 116, nor is it in consequence of any particular addition and improvements that we again notice them. They attract our attention at this time because of the fifth volume, which is wholly new, and which has been delayed longer on various accounts than we wished or intended.

In this gleanings, the result of another tour, it cannot be expected that the whole should be found equally valuable. We will, however, follow Mr. Coxe, and point out what is more particularly interesting. In Denmark our traveller again visited the canal of Kiel, now almost finished. Its object was to draw by Kiel into the Baltic, the commerce of Bremen, Hanover, and Westphalia, at present carried down the Weser, and by Gluckstadt upon the Elbe, to Hamburgh and Lubeck, as well as to facilitate the transport of merchandise from Holland and the North Sea to the ports of the Baltic. But to this design Mr. Coxe sees some important impediments, of which time can only ascertain the effects. There is little doubt but the trade of Kiel, particularly from the *internal* parts



parts of Germany, will be greatly increased by the measure, and this was probably the chief object of the projector.

The accounts of the library of count Thott and M. Suhm we shall transcribe :

• The library of count Thott, probably the largest private collection in Europe, contains 110,000 books, and above 50,000 manuscripts. It is as remarkable for the rarity, as for the number of the books, and is particularly rich in the palæographic, or early printed books, of which there are above 2,000 printed in the 15th century.

• The catalogue of this curious and valuable collection will consist of several volumes; of which two have been already published. The remaining volumes will be printed before 1792. The seventh volume, which comprises a list of the early impressions and manuscripts, will likewise give the early impressions and manuscripts in the king's library.

• Mr. Suhm's collection, though not so numerous as count Thott's library, deserves to be visited by the lover of letters. It contained in 1785, at least 50,000 books, entirely collected by himself. It is extremely rich in historical and topographical publications in all languages, and particularly those which relate to the antiquities and history of northern Europe, the favourite object of the learned proprietor's studies and researches. He possesses also a fine collection of manuscripts in the Greek and Oriental languages, and particularly those which belonged to the celebrated Reiskius, for the purchase of which he bestows on the widow of that celebrated critic an annuity of 40*l*.

• The library of Mr. Suhm is open every morning, from nine to eleven, for the use and inspection of the men of letters and students of the university.

The revolution effected by the prince-royal of Denmark, at the age of 16, is not yet known in all its circumstances. Our author gives a fuller detail of it than we have yet seen, but many inferior movements must be understood to render it credible. In this narrative, the whole seems to have been concerted by count Bernsdorf, and carried into execution with the connivance of baron Schach Rathlow. We must suppose, however, that the king was prepared, and weak as was his mind, the little resolution that he possessed was already fixed. The whole consisted in the prince giving his opinion of the improper conduct of the *interior cabinet*, and demanding, with some firmness, that public business should be intrusted to himself, count Bernsdorf, and others of that party. This occurred the first time the prince was admitted a member of the privy council.—The life of Tycho Brahe, and the description

of Uranienburg, affords nothing particularly new.—The description of general Claussen's works deserves to be extensively known.

• We embarked with the general upon a canal, which forms the communication between a small lake, and the Ifesfiord, or bay of the sea. This cut was begun in 1717, by command of Frederic the Fourth, in order to prevent the inundations of the lake from overflowing the royal estates; and from thence the place was called Fredericswerk. It was finished in 1720, but as the soil was a light sand, and the banks were cut in a perpendicular, and not in sloping direction, they fell down, and choaked the canal for a space of 500 feet. The general found it therefore necessary to new form the canal. He cut through several parts above 70 feet in depth, sloped the banks, covered them with earth, and in some places with sea-weed, fastened by means of the branches of fir, in order to prevent the sand from being drifted away. He then planted the slopes with willows, alders, elm, and oak, which he was obliged to water every day for a year. By these means the plants thrived, and now clothe the high banks to the edge of the water.

• In the same manner he has planted the adjacent country for the space of several miles, which was either a morass, or covered with drift sand. Frederic the Fourth had in vain endeavoured to fertilize this waste; for when he thought he had succeeded, the sand in one year drifted over many miles; and in some places, to the astonishing height of 80 feet. General Clausen, however, has succeeded, and has shewn that ingenuity is of more avail than the power and riches of absolute sovereignty. By fixing the sea-weed into the ground with the fir branches, he has rendered the soil stable, and has fertilised, at great labour and expence, a desert of several miles. Thus, a tract of country, which before only fed two and thirty cows, now yields, besides a large quantity of wood for fuel, in a favourable season, above 500 loads of hay.

• At the extremity of the canal we turned into another, formed entirely by the general. It was cut through quicksands, and the banks sloped and planted like those of the former. He employs at present only 340 men. All the workmen are his own peasants, who of course labour at a reduced price. He has built for their habitation rows of houses with rude stones washed with stucco, made of equal quantities of the pounded scoria of iron, of quick lime, and chalk. He has found from experience, that this stucco is extremely durable. His works consist of a foundery for casting cannon, both copper and iron, and balls, making salpêtre and gunpowder, with bakehouses and breweries. He boasted, that in 1772 he furnished the army of Norway with artillery in three months; and at two months notice he could supply a 50 gun ship, with all her artillery, ammunition, and military stores. In shew-



ing us his works, he laid claim to many new inventions. He saws and polishes cannon, by means of a mill so contrived as to answer various purposes; he saws off the waste pieces of copper from the cast cannon, which operation was the work of sixteen men for three days, and is now performed in an hour. By means of the same mill, and a kind of turning machine, he polishes the cannon in the manner of turning, which used to be done by the tedious operation of filing. He has invented a simple machine to twist the iron-hot bars together for anchors; a mode which he prefers, as stronger and better than the usual method of hammering the bars together. In his powder-mills he uses copper mortars, which are much safer than those of wood, as the latter, on being much used, become dry, and harbour the powder in the small crevices. He employs ranges of mortars in each row, or sixty-four in each powder-mill, wherein usually only twenty are used, and he beats only ten pounds of powder with each mortar. The expence of copper mortars is very considerable, as each mortar costs twenty pounds; but then the mills are certainly less liable to accident; and, if blown up, the mortars are again recovered.

The rising and falling of Lake Wetter has been supposed to correspond with the movements of Lake Constance, and regular accounts of the alternations have been said to have been preserved. Our author, however, informs us, that the supposed correspondence on this subject is without foundation.

The late death of the king of Sweden will undoubtedly make whatever is advanced respecting this monarch interesting. Mr. Coxe adheres to his former opinion, that Sweden is a limited monarchy, and some of his observations on this subject we shall transcribe.

‘The truth of the observation which I ventured to advance, that the king of Sweden is a limited and not an absolute monarch, though controverted by some authors, is still farther confirmed by the transactions of the diet which assembled in May 1786, in which several new regulations were settled, tending to limit the prerogative in the power of making, amending, and repealing laws, of removing persons from public employments, in the imposition of taxes, and the permanency of the revenue.

‘In regard to the first point, the power of making, amending, and repealing laws, it had long been a question of dispute, whether a bill being proposed by the king, if two houses were for it, and two against it, the decision should be left to his majesty; but it was finally resolved by the states, and agreed to by the king, that under these circumstances the proposed bill should not take place; and that when three houses were of the same opinion, that opinion shall be considered as the sense of the states; all questions

of



of privilege and taxation excepted, in which the unanimous consent of the four houses should be requisite.

With respect to the second point, the power of removing persons from public employments, it was resolved that, whereas the king, in the second article of the form of government, promises not to ruin any man as to his life and honour, body or welfare, unless lawfully convicted and judged; under the word *welfare* are included public offices and employments: no man, therefore, can be deprived of any civil, military, or ecclesiastical employment, without previous trial or judgment, according to the laws of the land, excepting those public officers of state, and committees mentioned in the form of government, who are liable, as before, to be removed by the king.

As to the third point, it was decreed that the subsidies voted at the preceding diet to remain in force till the next meeting of the states, should now be continued for four years only, and that one per cent. should be deducted; a deduction which, however small, was made in order to prove, that the grant of the extraordinary revenues depended entirely on the good pleasure of the diet, and that the revenue of the crown was by no means fixed and permanent. An important regulation, which almost renders it necessary for the king to summon the diet in four years, unless he can render (what is not possible) his fixed revenue equal to the public expenditure.

To these our author adds some of the later alterations respecting the prerogative, which, however, show that Gustavus was hastening towards absolute power, and the transactions of the late diet at Gessle seem to prove it. These events appear also to invalidate another of Mr. Coxe's arguments, that the king's power must be a limited one, because he is not able to raise taxes without the consent of the states.

With respect to exports and imports, the former exceed the latter, and the ballance against England is in appearance immense, but it is in appearance only; for, as we import from Sweden nothing but the raw materials, the employment of our manufacturers renders it even advantageous. If we pay, for instance, to Sweden annually 100l. without any return for iron, we receive for it, when manufactured, either in money or goods 10,000l. at the same time that the labour supports 5000 artists. This trade can never be injurious to a kingdom; and it may be remarked, that the consumption of Swedish commodities is greatly lessened. Tar is partly supplied by the mineral oil, and the improvements in manufacturing our own iron have rendered Swedish iron less generally useful: in some works, however, it is still indispensable. The revenues of Sweden exceed a million and  
a half,

a half, and the *average* expences are estimated within that sum; though the real expences, even independent of war, exceed it. The history of the bank of Stockholm is not new, but it is more particular and perspicuous than any other account that we have seen.—In our author's journey through Sweden we find little added which will be of consequence to our readers. Lake Mæler, he observes, never appears a large expanse of water. It is broken by rocky islands, forming numerous bays, inlets, and smaller lakes. The banks are perpendicular, and covered with wood to the water's edge; but the uniform shapes of the firs and pines, almost the only trees, displease the eye. The works at Trolhætta are little advanced. The dangerous effects of the plan of carrying the canal so near the Gotha have been experienced, for the river has burst through the dyke, and would have destroyed the sluices if they had been constructed. The herrings appear on this coast during about three weeks; but, in that time, about 600,000 barrels are caught, of which 200,000 are salted, and sell from eight to ten shillings a barrel: the others, estimated at about one shilling and three-pence a barrel, are pressed for train oil. Marstrand, a secure port in a dangerous channel, was declared a free port during the American war, and flourished considerably, but the trade has since declined. Its freedom is, however, delusive; for nothing can be exported without paying the usual customs.

The account of the southern part of Norway contains more recent information. The country is craggy, abrupt, and mountainous, diversified with fertile and even delightful spots. In these respects it resembles Switzerland: the prospects and the meteorological phenomena seem to be very similar. The range of the thermometer is very extensive; in the summer having risen to 88° and in the winter fallen to —40: in general it is between 80° and —22°. The population of Norway is estimated in this volume too high, and the number is certainly under that assigned, viz. 750,000; for the principles on which our author calculates from the data are not applicable. Mr. Coxe is also mistaken in considering the Swedish and the Danish languages as dialects of the German. They are Gothic, and no farther connected with the German than being derived from the same stock. The Norwegian peasants are free, well clothed, well lodged, spirited, active, frank, open, and undaunted; they are said greatly to resemble the Swiss peasants. The soil, as being thin, is not calculated for the plough. Corn consequently is brought from the neighbouring states, and the chief employment of the Norway peasant is grazing. At Frederickshall our author had occasion to examine very minutely the accounts of the death of Charles XII.



and he seems to think, for good reasons, that he was really killed by a shot from the fort.—As a specimen of our author's descriptive talents, we shall transcribe his view of the scene near Christiana.

'As we approached Christiana, the country was more wild and hilly, but still very fertile and agreeable; and about two miles from the town we came to the top of a mountain, and burst upon as fine a view as ever I beheld. From the point on which we stood in raptures, the grounds laid out in rich enclosures, gradually sloped to the sea; below us appeared Christiana, situated at the extremity of an extensive and fertile valley, forming a semi-circular bend along the shore of a most beautiful bay, which being enclosed by hills, uplands, and forests, had the appearance of a large lake. Behind, before, and around, the inland mountains of Norway rose on mountains covered with dark forests of pines and fir, the inexhaustible riches of the north. The most distant summits were capped with eternal snow. From the glow of the atmosphere, the warmth of the weather, the variety of the productions, and the mild beauties of the adjacent scenery, I could scarcely believe that I was nearly in the 60th degree of northern latitude.'

Mr. Coxe, in his progress, visited the silver mines, which formerly produced annually 70,000*l.* but at present yield little more than 50,000*l.* The expences generally exceed the profits, and government gains only by the number of miners employed. The mines of cobalt, and the preparation of Prussian blue, are much more productive. The latter goes through 270 hands, and the number of men employed are 356. It is supposed that, at this period, it may produce to government a profit of 16,000*l.* a year.

From the frontiers of Norway our traveller returned to Stockholm, chiefly to examine the canal of Stroensheim and the mines of Dalecarlia. The roads are described as excellent; the hills covered with varied trees, and the lakes adorned with the most delightful verdure, generally 'feathered with hanging wood to the margin of the water.' The memoirs of Scheele, introduced, convey no new intelligence.

The canal is intended to unite the waters of the Lake Sodra Barken to those of Lake Freden, which communicates with the Mæler, for the purpose of carrying the iron and copper of Dalecarlia by water to Stockholm. The interval consists of numerous lakes and rivers, but the beds are rocky, and the course intersected with numerous cataracts. Our author has added an accurate plan of the intended canal; but his description is imperfect, on account of the badness of the weather.



The expence has hitherto amounted to 25,000*l.* a sum procured with some difficulty; and half that sum, still wanting to complete it, we suspect, from some circumstances, will not be easily obtained.

Dalecarlia was the country of the great Gustavus; its mines were for a time his protection; and from them he burst forth, the father and deliverer of his country. The little historical memorials of the hero, added in this volume, are interesting; but they require an enthusiasm, which our readers may not possess, to render them so in general.—The copper-mine of Fahlun has been worked probably eight or nine hundred years. It is divided into 1200 shares, and each share is worth 37*l.* 10*s.* Six hundred miners are employed, and as many in the necessary or subsequent operations.

‘The morning after our arrival at Fahlun, we visited the mine, and descended as far as we could penetrate. The mouth or opening is extremely large, perhaps the largest in the world, being 1,200 feet in diameter, or near three quarters of an English mile in circumference: an immense chasm, gradually enlarged to its present size by the excavations and frequent downfalls of the rocks.

‘We descended this chasm by several flights of wooden steps, till we arrived at the entrance of the first subterraneous gallery; from whence the descent is extremely commodious, not by ladders, as is usual in mines, but down steps cut in the rock, and sloping so gently as to be practicable for the horses employed in bringing out the ore.

‘I will not describe the miners naked from their waist upwards, and compare them, as they are carrying in their hands small bundles of lighted slips of wood, to the Cyclops; nor will I dwell on the sublimity of those tremendous sounds formed by the explosion of the gunpowder; circumstances common to all mines, and not peculiar to this of Fahlun.

‘The galleries along which we passed are from six to ten feet high, and sufficiently spacious. The perpendicular depth of the mine from the top of the chasm is 1020 feet, and 720 from the entrance into the subterraneous gallery to the bottom. The commodious stair-case continued till we came to a deep pit, to which we descended by means of a wooden ladder, and afterwards by an iron ladder loosely suspended along the sides of the rock; stepping from thence to a wooden ladder, we reached the lowest part to which we could then arrive, as the lowest pit was full of water.

‘Our ascent, from its length, was long and tedious, and we employed near four hours before we again issued into day.’

The neighbouring iron mines of Danemora are deep excavations,

vations, and the traveller visits them suspended in a basket, by which he is let down from the surface. The ore gives from 30 to 70 per cent. of iron, generally about one-third of pure metal; and the mines yield about 12,000 ton of ore annually. This is the iron generally employed in our best steel-manufactories. The last remarkable place, mentioned in Sweden, is the fortress of Suenborg, near Helsingfors, built on some rocky islands in the Gulf of Finland. The works are of hewn granite, covered with earth, from six to ten feet thick, and forty-eight in height. On one of the islands is a dry dock, capable of containing ten frigates, hollowed in the solid rock, 800 feet long, 200 broad, and 14 feet deep. Other basons, &c. are in the neighbourhood, and the whole fortress will require 12,000 men. In 1784, it was far from being complete; nor was there a prospect, from the method of proceeding, that it would be soon finished. Money appeared wanting, and the late war must have increased the deficiency.

In Russia our author adds to his catalogue of houses and pictures. He finds, from more accurate information, that the population of Russia exceeds 26 millions and three quarters, that the revenues of Russia amount to nearly 7 million sterling, and that the Russian military establishment, exclusive of irregulars, amounts to more than 369 thousand men, though, from various circumstances, the empress can scarcely ever bring into the field more than 100,000 men.—There is a pretty extensive chapter on the congelation of mercury; but we can only transcribe the conclusions. These are,

• That the point of congelation of mercury is at 32 degrees below 0 on Reaumur.

• That there appears no difference in the point of congelation of purified and common mercury, except one preparation with antimony, which seems to congeal with a less degree of cold than all the others above mentioned.

• That in some circumstances mercury may be cooled below its freezing point without losing its fluidity, even as far as five and a half degrees, whilst the portion in which the bulbs of the thermometer is plunged becomes solid.

• That there appears nothing in these experiments to affect the credit of the mercurial thermometer, as an accurate instrument for measuring the degrees of heat, from the point of boiling water down to that of the congelation of mercury; but that no conclusion can be drawn from its motions below this point, as they depend on the contraction of the metal in a solid state, which ought to be carefully distinguished from what takes place whilst it preserved its fluidity; that therefore the ideas we have formed of the



cold obtaining in the habited countries near the poles, and the astonishing power of animals to resist it, must be erroneous, as they have been taken from the extraordinary descent of the mercury in the thermometer, which, we now know, is derived from the contraction of the mercury when frozen, and not from such an extraordinary degree of cold, as if it had taken place, must have destroyed the whole system of organised bodies.

‘That we cannot, according to our present knowledge of the subject, assert, that there exists a much greater degree of cold than the point of the congelation of mercury, no other instrument having been employed to ascertain it than the mercurial thermometer, which is now proved of no authority below 32 degrees of Reaumur.

‘But it appears, that a thermometer filled with highly-rectified spirits of wine preserves its fluidity in a cold of 35 degrees of Reaumur, or 47 of Fahrenheit, and probably in a greater; so that it may be employed in northern climates with more advantage than one filled with mercury.

‘The surprising coincidence in the freezing of mercury congealed in Siberia by natural cold, with that effected by means of artificial cold, merits attention, as they both fix the freezing point of mercury at 32 of Reaumur; particularly, professor Laxman, in a late paper to the Imperial Academy, declares, that he found common mercury constantly become solid at 210 of de Lisle (32 of Reaumur), and that in the year 1782 it continued solid for two months together; and Dr. Pallas, in the third volume of his Travels, mentions the same phenomenon taking place about the same part of the scale.’

From some experiments made by M. Pallas, it appears that a certain state of body is necessary to the temporary cessation of the vital functions of torpid animals, which is connected with the diminution of their food.

Our author proceeds to Riga, and gives the history of different places, with anecdotes of general Brown. This history, with that of Courland, which follows, affords little that is new or interesting, and should not have made a part of the Travels. The whole was within the reach of a laborious compiler, who never stirred from his garret. Mr. Coxe adds little to his account of Poland; and that little, from the late revolution, and the present uncertain state of the kingdom, it will be useless to mention particularly. — In the Appendix is a geographical division of the Russian empire, with a list of the books quoted in these volumes.



*A Translation of the New Testament. By G. Wakefield, B. A.*  
 3 Vols. 8vo. 1l. 1s. Deighton. 1791.

**B**EFORE we enter upon the merits of this translation, it is necessary to let the author explain his plan :

‘ The chief rules (says Mr. Wakefield, pref. p. 2.) which I prescribed to myself in the execution of this work, were, to adopt the received version upon all possible occasions, and never to supersede it, unless some low, obsolete or obscure word, some vulgar idiom, some coarse or uncouth phrase, some intricate construction, some harsh combination of terms, or some misrepresentation of the sense, demanded an alteration. To aim at an entire *new translation*, or to admit *any* variation, but for the reasons now alledged, always appeared to me equally unnecessary and unwise. But a very small share of magnanimity was required to resist any temptation to innovate, that might arise from aspiring to the character of superior learning, discernment, and taste, by finding fault at every step, and fastidiously substituting *alteration*, only without *amendment*. If I have ever incurred this censure *eventually* myself, the motive was of another kind ; and I have not altered in a single instance from caprice or vanity, but simply from an intention to improve. *Use* has so far sanctified, if I may employ the term, our received version, that no translation, I am persuaded, essentially different from it, can ever be cordially relished, I do not say by the *generality*, but by readers of *exact taste* and *polished understandings*. Nor have I ever yet conversed with a single person, whose approbation I could wish to secure, of a different opinion in this respect.’

From this *exordium* it appears that the work before us is not a new translation, but a correction of the old. Now, as nearly two hundred years have elapsed since the publication of the old translation, and as in that time the English language has undergone an almost total change, both in words and in the construction of sentences, Mr. Wakefield has given us a motley style, in which quaintness and refinement are united. Of this his work affords abundant proofs. This is not consistent with any acknowledged principles of translation. As, however, Mr. Wakefield has laid it down as a maxim, that he is never unnecessarily to depart from the old translation, we shall follow his plan as he has formed it, and must in general allow that he has contributed many amendments of importance, and has every where demonstrated an intimate acquaintance with the original. His translation, though it may never come into general use, will be of great utility to biblical students.

We are sorry to find a considerable part of his Preface taken up with an acrimonious censure of Mr. Burgess, Mr. Gibbon, and the bishop of St. David's. From the mention of his lordship, Mr. Wakefield takes occasion to entertain us with a flourish more worthy of Thomas Paine, or one of *his* disciples, than of a disciple of the meek and lowly Jesus, and one too who has lately been employed in translating his mild and benevolent doctrines.

' Learning and genius are deserting in numbers from the quarters of the church. The mists of tyranny, and the clouds of priestcraft, are daily dispersing before the beams of knowledge and the gales of liberty. Light is bursting from a thousand openings of the sky; and the standard of freedom is rearing throughout the universe. Weep, ye instruments of bigotry! tremble, ye oppressors of mankind! The desolation of your empire is at hand.'

Surely Mr. Wakefield did not mean this as a specimen of that *simplicity* of style for which he contends. But we are too well disposed towards his labour to object to the shibboleth of a faction with whom he may have connected himself.

Our author is of opinion that the words translated, *the New Testament*, and which he has preserved in compliance with common prejudice, should be rendered THE NEW COVENANT. To this we can have no objection. In John, ch. i. *λογος* is translated WISDOM, and this departure from the more general translation is supported by various authorities, in the notes. Some of those authorities are more satisfactory than others; but *λογος* will certainly bear this interpretation. In translating this whole passage, Mr. Wakefield is as much a trinitarian as the author of the old version; nor do we see, indeed, how it is possible to make sense of the passage without admitting the idea of *personality*.—In v. 5. he translates, and very properly, 'the darkness *bindered* it not.' This Evangelist paid but little regard to tenses.

We shall now extract the 11th chapter of the same Gospel, as a specimen of the whole, and, we trust, not an unfavourable one; we shall contrast it at the same time with the common version.

' (1.) Now Lazarus of Bethany, the town of Mary and Martha her sister, was sick. (2.) It was the same Mary, that anointed the Lord with perfumes, and wiped his feet with her hair, whose brother Lazarus was sick,

' 1. Now a certain man was sick *named* Lazarus of Bethany, the town of Mary and her sister Martha.

' 2. It was *that* Mary which anointed the Lord with ointment, and washed his feet with her

(3.) There-



(3.) Therefore these sisters sent unto *Jesus*, saying: Teacher, behold! thy friend is sick. (4.) When *Jesus* heard *this*, he said: This sickness is unto death only for the glory of God, that the son of God may be glorified thereby. (5.) Now *Jesus* loved Martha and her sister and Lazarus; (6.) and he remained, after hearing of the sickness of *Lazarus*, in the place where he was, two days; and afterwards said to his disciples: (7.) Let us go again into Judea. (8.) His disciples say unto him: Teacher, the Jews were seeking just now to stone thee; and art thou going thither again? (9.) *Jesus* answered: Are not there twelve hours in the day? If a man walk by day, he stumbleth not, because he seeth the light of this world: (10.) but, if he walk by night, he doth stumble, because the light is not in *the world*. (11.) After this, he said further to his disciples: Our friend Lazarus is asleep; but I am going to awaken him. (12.) Then said his disciples: Master, if he be asleep, he will do well. (13.) *Jesus* meant, that he was dead; but they supposed him to be speaking of customary sleep. (14.) Then said *Jesus* unto them plainly: (15.) Lazarus is dead: and I am glad, that I was not there, for your sakes, that ye may believe. But let us go to him. (16.) Then said Thomas, who was called Didymus, to his fellow-disciples: Must we also go, and expose ourselves to destruction with him?

hair, whose brother Lazarus was sick.

' 3. Therefore his sister sent unto him, saying, Lord, behold, he whom thou lovest is sick.

' 4. When *Jesus* heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

' 5. Now *Jesus* loved Martha, and her sister, and Lazarus.

' 6. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

' 7. Then after that saith he to *his* disciples, Let us go into Judea again.

' 8. *His* disciples said unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

' 9. *Jesus* answered, Are there not twelve hours in the day? If any man walk in the day he stumbleth not, because he seeth the light of this world.

' 10. But if a man walk in the night, he stumbleth, because there is no light in him.

' 11. These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.

' 12. Then said his disciples, Lord, if he sleep, he shall do well.

' 13. Howbeit, *Jesus* spake of his death: but they thought that he had spoken of taking of rest in sleep.

' 14. Then said *Jesus* unto them plainly, Lazarus is dead.

' 15. And I am glad for your

' (17.) So



(17.) So that Jesus went, and found that *Lazarus* had been now four days in the tomb. (18.) Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: (19.) and many of the Jews had come to Martha and Mary, to comfort them concerning their brother. (20.) As soon as Martha heard, that Jesus was coming, she went to meet him; but Mary continued in the house. (21.) Then said Martha to Jesus: Teacher, if thou hadst been here, my brother had not died: (22.) but I know, that even now, whatsoever thou shalt ask of God, God will give *it* thee. (23.) Jesus saith unto her: Thy brother will rise up again. (24.) Martha saith unto him: I know, that he will rise up again at the resurrection in the last day. (25.) Jesus said unto her: I am the resurrection unto life. He, who believeth on me, though he be dead, will live: (26.) and no man living, who believeth on me, will die for ever. Dost thou believe this? (27.) She saith unto him: Yea, master: I believe that thou art the Christ, the son of God; *that thou art* he, who was to come into the world. (28.) And when she had said this, she went and called her sister Mary, saying to her secretly, The teacher is come, and asketh for thee. (29.) As soon as she heard *this*,

sakes that I was not there, to the intent ye may believe: nevertheless, let us go unto him.

‘ 16. Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

‘ 17. Then when Jesus came, he found that he had laid in the ground four days already.

‘ 18. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

‘ 19. And many of the Jews came to Martha and to Mary to comfort them concerning their brother.

‘ 20. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

‘ 21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

‘ 22. But I know that even now whatsoever thou wilt ask of God, God will give *it* thee.

‘ 23. Jesus saith unto her, Thy brother shall rise again.

‘ 24. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

‘ 25. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live:

‘ 26. And whosoever liveth, and believeth in me, shall never die. Believest thou this?

‘ 27. She saith unto him, Yea, Lord, I believe that thou art the Christ the son of God, which should come into the world.

‘ 28. And when she had so said, she went her way and called Mary her sister secretly, say-

she

She riseth up quickly, and goeth to him. (30.) Now Jesus was not yet come to the village, but was at the place, where Martha met him. (31.) And, when the Jews, who were with Mary, in the house, comforting her, saw how hastily she rose up and went out, they followed her; saying, She is going to the tomb, to weep there. (32.) As soon as Mary was come where Jesus was, and saw him, she fell at his feet, and said unto him: Master, if thou hadst been here, my brother would not have died. (33.) When Jesus, therefore, beheld her weeping, and the Jews, who had come with her, weeping also; he earnestly constrained himself and struggled with his feelings, (34.) and said: Where have ye laid him? They say unto him: Teacher, come and see. (35.) Jesus wept. (36.) Then said the Jews: Behold! how he loved him! (37.) But some of them said: Could not this man, who opened the eyes of the blind, have also hindered his death? (38.) Then Jesus, endeavouring again to restrain himself, cometh to the tomb; which was a cave, and the stone was lying against it. (39.) Jesus saith: Take away the stone. Martha, the sister of the dead man, saith unto him; Master, by this time he stinketh: for this is his fourth day. (40.) Jesus saith unto her: Did I not tell thee, that, if thou wilt believe, thou shalt see the glory of God? (41.) So they took away the stone from the place, where the dead man was

ing. The Master is come, and calleth for thee.

‘ 29. As soon as she heard *that*, she arose quickly, and came unto him.

‘ 30. Now Jesus was not yet come into the town, but was in that place where Martha met him.

‘ 31. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she arose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

‘ 32. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

‘ 33. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled.

‘ 34. And said, Where have ye laid him? They say unto him, Lord, come and see.

‘ 35. Jesus wept.

‘ 36. Then said the Jews, behold how he loved him.

‘ 37. And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

‘ 38. Jesus therefore again groaning in himself, cometh to the grave: it was a cave, and a stone lay upon it.

‘ 39. Jesus said, Take away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh.

laid.



laid. And Jesus lifted up *his* eyes to heaven, and said: Father, I thank thee for hearing me: (42.) and I knew, that thou always hearest me; but because of this multitude about me I said this, that they may believe, that thou hast sent me. (43.) And, when he had thus spoken, he cried with a loud voice: Lazarus, come forth! (44.) And the dead man came forth, bound hand and foot with burial cloaths; and his face was bound about with a napkin. Jesus saith unto them: Set him free, and let him go.

(45.) Upon this many of those Jews, who had come to Mary, and saw what Jesus had done, believed on him. (46.) But some of them went to the Pharisees, and told them what Jesus had done. (47.) Then the chief priests and the Pharisees assembled a council, and said: What must we do? for this man is doing many miracles. (48.) If we let him alone thus, all will believe on him, and the Romans will come and destroy both this temple and our nation. (49.) But one of them, named Caiaphas, who was high-priest that year, said unto them: Are ye so entirely without understanding, as not to consider,

eth: for he hath been *dead* four days.

40. Jesus saith to her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41. Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47. ¶ Then gathered the chief priests and the Pharisees a council, and said, Who do we? for this man doeth many miracles.

48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

(50.) that



(50.) that it is better for one to die for this people, than for the whole nation to be destroyed?

(51.) (And this he said not of his own accord, but, being high-priest that year, he prophesied, that Jesus would die for that nation: (52.) and not for that nation only, but that he might gather together the children of God also, which were scattered abroad, into one place.) (53.) So from that day they consulted how they might put Jesus to death. (54.) Jesus, therefore, walked no more openly among the Jews: but departed thence into a country near the wilderness, to a city called Ephraim; and continued there with his disciples.

(55.) When the passover of the Jews was at hand, many went up to Jerusalem out of that country before the passover, to purify themselves. (56.) And the people were seeking Jesus, and saying to each other as they stood in the temple: What think ye? that he will not come to this festival? (57.) Now both the chief priests and the Pharisees had given orders, that if any one knew where Jesus was, he should discover him, that they might lay hold on him.'

' 50. Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

' 51. And this spake he not of himself; but being high priest that year he prophesied that Jesus should die for that nation.

' 52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

' 53. Then from that day forth they took counsel together for to put him to death.

' 54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness into a city called Ephraim, and there continued with his disciples.

' 55. And the Jews passover was nigh at hand: and many went out of the country up to Jerusalem before the passover to purify themselves.

' 56. Then sought they for Jesus, and spake among themselves as they stood in the temple, What think ye, that he will not come to the feast?

' 57. Now both the chief priests and the Pharisees had given a commandment that if any man knew where he were, he should shew it, that they might take it.'

The phrase 'struggle with his feelings,' is a great departure from simplicity, and Mr. Wakefield himself seems dissatisfied with it. *Kupis* and *Pasce* are rendered by *Teacher* and *Master* indiscriminately, for the sake of variety. But there would have been no harm in avoiding this variety, as *Master* (unless where *School* is prefixed) and *Teacher* have very different meanings in our language. These, however, are small blemishes; and there is, upon the whole, much more to commend than disapprove in Mr. Wakefield's translation.

In the notes, which are very copious, and show Mr. Wakefield to be an accomplished Greek scholar, we often encounter a positiveness of opinion, and a petulant superiority; which we regret. That Mr. Wakefield, of all men, ought to have preserved a degree of diffidence, may be proved from the following circumstance. About three years ago he published 'A new Translation of those Parts only of the New Testament, which are wrongly translated in our Common Version.' Of this pamphlet we gave a favourable account in our Review, Vol. lxviii. p. 355, *et seq.* and at the same time suggested certain improvements, a few of which Mr. Wakefield has adopted in the present translation; but nothing is so singular as the very great difference between some parts of that translation and the corresponding parts of the present. We shall give a few examples.

John xix. 11. Mr. Wakefield in his translation 1789, renders 'unless I had been given up to thee from above'—In the present, according to our suggestion, he restores the true meaning 'unless it had been given thee from above.'

In Acts vii. 38, λογία ζωῆα formerly rendered 'the oracles of life' are here 'the doctrines of life'—Mat. vi. 27. is improperly rendered in both; the metaphors are confounded without any reason; and this is one example of departure from the common translation unnecessarily. The following instances of difference between Mr. Wakefield's *two* translations we shall place in columns.

Translation of 1789.

'Matt. v. 14. Ye are the light of the world. As a city set on a hill cannot be hid: and as men do *not* light a LAMP, and put it under *the* bushel, but upon *the* STAND, that it may shine to all in the house: so let your light shine before men.'

'Matt. v. 34. Be not anxious, therefore, about the morrow; for the morrow will be anxious about the things of itself. Let each day be satisfied with its own evil.'

'Matt. viii. 11. Shall sit down to meat.'

'Matt. xviii. 1. Which was the greatest.'

Translation of 1792.

'Ye are the light of the world. *As* a city, set on an hill, cannot be hid: and, as a lamp is not lighted to be put under the bushel, but on the stand, and it shineth to all in the house: so let your light shine before men.'

'Be not therefore anxious about the morrow: for the morrow will have trouble of its own. Sufficient for each day is the evil thereof.'

'Will sit down at table.'

'Which would be the greatest.'

'Mark i.



' Mark i. 13. Was tempted by Satan.'

' Mark xv. 44. If he had indeed died some time since.'

' Mark iii. 21. And when his relations heard this, they went out to secure him: for they said: he is rash, even to madness.'

' Luke xxi. 25, 26. Distress of nations, perplexed by a noise and motion of the sea; men's hearts failing them through a fearful expectation of those things, which are coming on the world.'

' Luke xxii. 29, 30. And, as my Father hath granted unto me a kingdom, I grant unto you to eat and drink at my table in this my kingdom.'

We might multiply instances of such changes of opinion; but the above will answer our purpose. Diffidence may justly be expected from those 'who are given to change.'

This work is elegantly printed, but would be much more convenient if the chapters had been numbered at the top of every page.

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*Colony Commerce; or, Reflections on the Commercial System, as it respects the West India Islands, our Continental Colonies, and the United States of America. With some Remarks on the present high Price of Sugar, and the Means of reducing it.*  
By A. C. Brown. 8vo. 2s. Faulder. 1792.

SINCE the æra in which Rome began to send her numerous sons to distant colonies, colonization has engaged the speculations of philosophers, and the more active minds of statesmen, without the subject being elucidated by the theories of the former, or the experience of the latter. In former ages, colonies were chiefly military, to subdue or preserve the obedience of the natives; in the middle æras, they were directed by avarice, to obtain the more precious metals; and, of late years, they were designed to monopolise commerce. The views of the ambitious princes were, in some degree,

' Was tried by Satan.'

' If he had been some time dead.'

' And when his own family heard of it, they went out to secure him: for some had told them, that he was gone out.'

' Distress of nations, perplexed by a noise and tossing of the sea: men expiring through a fearful expectation of those things that are coming on the world.'

' And I covenant with you for a kingdom, as my Father covenanted with me: that ye shall eat and drink at my table in my kingdom.'



degree, and for a short time, realised: the others have wholly failed, and it is no longer a subject of doubt, that Spain has enriched, by her American dominions, every nation of Europe but herself; and that England, by the extension of her American possessions, has been greatly impoverished. The chief argument of politicians in favour of colonies has been the monopoly of commerce; and, as Mr. Brown justly observes, we have defended for a series of years the colonies of North America, to purchase from them what we could buy as cheap elsewhere, and to sell them what we could, with a less expence, make even the objects of competition in every European nation.

We mean not to commend the whole of Mr. Campbell Brown's work; for there is an evident bias, which, at first perhaps, misled himself, and will, unless guarded against, mislead his readers. In general it contains many judicious observations and accurate reflections. Among these, though trite, the position deserves to be inculcated, that trade finds best its own level, and is discouraged by regulations, even to appearance the most judicious. The bias we have mentioned appears so early as the fourth page, by a criticism on Dr. Smith's *Wealth of Nations*.

‘He seems to have been led into this mistake by the terms he made use of in the profound analytical reasonings, by which he convinced himself of the errors of the system which he attacked. He had familiarized himself to the use of “active capital;” “capital which employed the industry of numbers;” “returns which gave employment to industry;” and from using these terms, he came at last to consider all property, not only as more useful when frequently returned in business, but useful just in proportion to this frequency of return. He esteems a home trade as best, because the returns are most frequent; and for the same reason, a foreign trade of consumption as better than a foreign-carrying trade. That a capital which was out a twelvemonth in foreign trade, might have been four times as valuable (to the public) if employed in a home trade, where it could have been returned four times in the year. This reasoning, if conclusive, in those cases, would lead us to determine, that the capital of a banker, which perhaps is returned every month, is twelve times as useful as that of a grazier, which is returned but once in the year. In truth, they are, just equally advantageous, and both just as profitable as other home trades, and all of them just as profitable as foreign trades, when the emoluments are regulated in due proportion to the risque, and to every other disadvantage, one of which certainly is the length of time the capital is out.’

If the secrets of the banking-house could be properly explored, our author's supposition might be found true. At present it is sufficient to observe, that the advantage from the frequent returns is in some degree compensated by the expences, and the small proportion of the discounts above the interest that could otherwise be procured for money.

In the other part of this paragraph, the position of Dr. Smith seems not to be admitted, because the West India islands, our author's 'darling' object, will not admit of frequent and quick returns. He shows, that the American colonies were never of such advantage to Britain as to compensate the expences; and that, in general, they fished, laboured, and built ships for themselves. They were called *our* fisheries, *our* seamen: the fiction lay in the appropriation. In the whole of this discussion, he is accurate and well-founded: even the new government of Upper Canada shares his censure, and the remarks on this subject deserve great attention.

Another position militates greatly against a subject, in which our rulers and legislators may have acted from prejudice, we mean in the preference to British-built ships. This is a point that involves varied and extensive considerations; one which we confess ourselves not sufficiently informed to discuss. Mr. Brown contends, that the expence of building ships in Britain increases the freight in a greater proportion than the labour is advantageous; that there is no danger of having, from the unavoidable repairs of a more numerous shipping, which, if this law were repealed, we probably should have, a sufficient number of ship-wrights to supply the national dock-yards; and that every advantage would be gained by extending the clauses to British *owned* ships. Part of this reasoning is undoubtedly fallacious, and probably, on the whole, the author is wrong.—The defence of the West-India planters, the opposition to the measures of taking off the drawback on West India-sugar, and importing East-India sugar, are ingenious, but not sufficiently forcible to admit of our unqualified acquiescence.—We shall conclude this article with our author's short summary of his proposals.

' In proposing to withdraw, as far as the dignity and justice of government will admit, our expences in the northern colonies, — to open the British navigation to all British *owned* ships navigated by British seamen, without regard to where they were built, — to permit the West India Islands to receive their supplies in vessels of the country of which those supplies were the produce, — and in proposing to admit, at least on more liberal terms, the corn and salted provisions of foreign countries, we have urged no ex-



pensive projects, no farther monopoly or restraint on any branch of commerce,—no measure which can weaken our navy or lessen our navigation. We have indeed, proposed to abolish some restraints, and some very strong monopolies, which circumstances alone will probably one day (when the subject is more understood) be a sufficient recommendation to any proposal, to give it weight.’

*New Travels in the United States of America. Performed in 1788. By J. P. Brissot de Warville. Translated from the French. 8vo. 6s. Boards. Jordan. 1792.*

WE believe that America is little known in England, and that the author of ‘Colony Commerce’ has judged rightly, in general, respecting the utility and importance of colonies.—Great Britain having, in consequence of the united efforts of American and French armies, been obliged to relinquish the contest in the late war, could not, consistently with her dignity, at once forget animosity and conciliate friendship. Trade, however, will always find its level; and what governments decline openly to permit, mutual wants and mutual interests will more silently effect. We know not that the events are materially altered, by the pretended hauteur of administration, nor that America has been more active in invention, because no envoy has been formally appointed. Whether Lord Sheffield’s reasoning was correct, or otherwise, had little influence on the merchant whose consignments were regulated by his orders, and his speculations by information which he could better depend on. In short, such is the aspiring spirit of man, that he will not owe to others what may be performed without assistance; nor could it be expected that, among the varied resources which the vast continent of America afforded, the inhabitants would long continue blind to its different advantages.—These observations were suggested by the violent remarks of the translator. The author, in his Preface, is violent in another way; and he endeavours to show that ‘a people without morals may acquire liberty, but without morals, they cannot preserve it.’ Unfortunately morals are only, in his opinion, to be preserved among farmers: they must appear with distinguished splendor in America; and, as in France, there are not more than two acres to each person, he seems to hint that the liberty of his own country will be lost for want of a more extensive territory. This whimsical idea, so common in the numerous publications of France, is not more apparently absurd than the following position, that ‘the less active and powerful the government, the more active, powerful, and happy is the society.’ We shall leave it to the consideration



consideration of our readers, adding only, that it borrows its splendor and importance chiefly from its form: when analysed and examined, the whole force is lost. The remarks on travelling, and the conduct of the author's countrymen in America, are just.

The Letters of advice from M. Claviere are excellent: they display much judgment, wisdom, and knowledge. We might, perhaps, except his Utopian scheme of a republic; but even this is conducted with so much propriety, that, averse as we are to visionary plans, we have been captivated with his sketch. It can never indeed be realised; and, as the Letters were written previous to the late revolution in France, modern reformers need not go so far, for a more equal state of society. Our author adds his views, in substance resembling those of M. Claviere, ultimately resting on this object to examine the effects of liberty on the character of men, of society, and of government.

M. Warville goes from Havre, and finds the merchants there complaining of the commercial treaty with England. His source of consolation is curious and uncommon: 'The consequences of the treaty, he observed, joined with other circumstances, would lead to a free constitution, which, taking away the shackles from industry and commerce, would enable them to repair their losses.' It yet remains to be seen how far this may be true. To us it appears, that the treaty was rather owing to the expanding seeds of the revolution than the contrary. The merchants at Havre are dealers in negro slaves; and M. Warville owns, that he was unsuccessful in his efforts to convince them of the iniquity of the commerce.

Our author proceeds to Boston, from thence by land to New York, and adds the account of another journey by way of Providence, and from thence by water to the same capital. In these tours, he is almost always captivated by simplicity and talents in the people, by beauty, fertility, the appearance of calm content and rural felicity in the country. The marquis de Chatellux and M. Crevecoeur saw irregularities and imperfections; but to our author they were no longer visible. The shocks of the cart without springs lost their inconvenience, because he was in a land of liberty. Let us examine the picture with more unprejudiced eyes. The scattered state of population in a country, where agriculture forms the chief employment, is not without its peculiar advantages. Simplicity of manners is one of these; morality, while communication is not too frequent nor too easy, another. The retired farm enveloped in trees gives the idea of calm content, and is sometimes the residence of unassuming happiness. But the same

causes narrow the mind, prevent its faculties from expanding, and generally are the nurseries of prejudice, often of sullen gloom or interested schemes. The Americans have undoubtedly simplicity of character; but, from these causes, (we speak of them collectively) are not men of extensive information: they are rather cool and penetrating than active or ingenious: in general, the careful steady farmers, seldom the pleasing companions or the able reasoners. Circumstances will, however, change the characters; and, as many have already been distinguished for their ingenuity, as manufactures have begun to flourish, there is little doubt of the mind expanding on the Western continent, and reaching in time to the highest exertions of European genius. America will only suffer by premature, exaggerated, and injudicious praise.

Our author, at Boston, sees the chief actors, both of the civil and military department, in the revolution. Simplicity of manners is the constant source of his praise: cool modest silence always calls forth his panegyric: to have descended to the class of citizens, is to him a degree of heroism unparalleled. Let us once for all observe, that going from France, when aristocracy had not lost its splendor, at a time when the sentiments of general equality began to expand, it is not surprising that the difference should strike our author's view, or captivate his fancy. If he had visited England in his progress, he would not have found the variation so striking: the general equality, the silent reflection, and above all the descending from the office of minister or legislator, the command of armies, or the triumph of naval victories, would not have appeared so singular or surprising. The English reader sees, with astonishment, commendations for what he thinks common actions, and can scarcely admire in an American what he is familiar with at home. The objects which he meets with in his journeys, we have already sketched; and we need only add, that M. de Warville reprehends M. de Chatellux for his representation of the exorbitant charges of the inns, and for the erroneous account of colonel Wadsworth. The military hero admits the charge of carrying on the Guinea trade, but 'professes his abhorrence of the slave-trade.' Some account of Mr. Jay's conduct we shall transcribe.

\* The following anecdote will give an idea of the firmness of this republican: at the time of laying the foundation of the peace in 1783, M. de Vergennes, actuated by secret motives, wished to engage the ambassadors of Congress to confine their demands to the fisheries, and to renounce the western territory; that is, the vast and fertile country beyond the Alleganey mountains. This minister required particularly, that the independence of America should

should not be considered as the basis of the peace; but, simply, that it should be conditional. To succeed in this project, it was necessary to gain over Jay and Adams. Mr. Jay declared to M. de Vergennes, that he would sooner lose his life than sign such a treaty; that the Americans fought for independence; that they would never lay down their arms, till it should be fully consecrated; that the court of France had recognised it, and that there would be a contradiction in her conduct, if she should deviate from that point. It was not difficult for Mr. Jay to bring Mr. Adams to this determination; and M. de Vergennes could never shake his firmness.'

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'Mr. Jay, was equally immoveable by all the efforts of the English minister, whom M. de Vergennes had gained to his party. He proved to him, that it was the interest of the English themselves, that the Americans should be independent, and not in a situation which should render them dependent on their ally. He converted him to this sentiment; for his reasoning determined the court of St. James's. When Mr. Jay passed through England to return to America, lord Shelbourne desired to see him. Accused by the nation of having granted too much to the Americans, he desired to know, in case he had persisted not to accord to the Americans the western territory, if they would have continued the war? Mr. Jay answered, that he believed it, and that he should have advised it.'

The journey from Boston to New York, by way of Providence, contains some facts little known, but the changes that have since taken place do not render them important. Newport, a flourishing place during the war, was at that time in a great degree deserted. The idlers stood in groups; the shops were imperfectly and poorly furnished; the houses falling; and rags only to be seen hanging on the people, or fencing out the cold by being stuffed through broken windows. The distress of the state of Rhode Island is owing, in our author's opinion, to the paper-money, to the magistrates depending too much on the people, and the too frequent election of members of the legislature. Thus good sense will discover truth by experience, though veiled for a time by the medium of prejudice. This, he adds, does not argue against a representative democracy, but against a pure democracy, for a representation of six months is but a government 'by the people themselves.' This is not, however, an argument but an evasion; and it would be easy to show that the reasons alledged in favour of annual parliaments, will apply to a representation for half that time: indeed, while the session of parliament, in this kingdom, sel-



dom exceeds five months, the question scarcely differs even in words.

New York is described in flattering colours, and its population is said to have increased since 1773 from 148,124 to 219,996, the number in 1786. Provisions are dear, luxury is too abundant, and the simplicity of manners too much corrupted for our author's taste. It is however American, and must still be excellent. Every page shows that the French and Americans disagree, unless they are, like our author, determined to be pleased with every thing. He meets with Mr. Maddison and Mr. Hamilton, two young republicans, who are said to have been eminently active in different political services. The paper-money is represented as a great inconvenience, and an obstacle to the prosperity of those states which continued at that time to establish it as a legal tender. We shall transcribe two conversations on this subject.

‘ I saw, in this journey, many inconveniences resulting from this fictitious money. It gives birth to an infamous kind of traffic, that of buying and selling it, by deceiving the ignorant ; a commerce which discourages industry, corrupts the morals, and is a great detriment to the public. This kind of stock-jobber is the enemy to his fellow citizens. He makes a science of deceiving ; and this science is extremely contagious. It introduces a general distrust. A person can neither sell his land, nor borrow money upon it ; for sellers and lenders may be paid in a medium which may still depreciate, they know not to what degree it may depreciate. A friend dares not trust his friend. Instances of perfidy of this kind have been known, that are horrible. Patriotism is consequently at an end, cultivation languishes, and commerce declines. How is it possible, said I to Mr. Livingston, that a country, so rich, can have recourse to paper money ? New Jersey furnishes productions in abundance to New York and Philadelphia. She draws money, then, constantly from those places ; she is their creditor. And shall a creditor make use of a resource which can be proper only for a miserable debtor ? How is it that the members of your legislature have not made these reflections ? The reason of it is very simple, replied he : at the close of the ruinous war, that we have experienced, the greater part of our citizens were burdened with debts. They saw, in this paper money, the means of extricating themselves ; and they had influence enough with their representatives to force them to create it.—But the evil falls at length on the authors of it, said I ; they must be paid themselves, as well as pay others, in this same paper ; and why do they not see that it dishonours their country, that it ruins all kinds of honest industry, and corrupts the morals of the people ? Why do they not repeal this *legal tender* ? A strong interest op-

poses

poses it, replied he, of stock jobbers and speculators. They wish to prolong this miserable game, in which they are sure to be the winners, though the ruin of their country should be the consequence. We expect relief only from the new constitution, which takes away from the states the power of making paper money. All honest people wish the extinction of it, when silver and gold would re-appear; and our national industry would soon repair the ravages of the war.'

'You wish for facts, said one of them, who had existed in this country for three years: I will give you some.—I say that the country is a miserable one. In New Jersey, where we now are, there is no money, there is nothing but paper. The money is locked up, said Mr. Franklin. Would you have a man be fool enough to exchange it for depreciated rags? Wait till the law shall take the paper from circulation.—But you cannot borrow money on the best security. I believe it, said Mr. Franklin; the lender fears to be paid in paper.—These facts prove not the scarcity of money, but the prudence of those who hold it, and the influence that debtors have in the legislature.'

The American farmers are described with all the warmth of our author's partiality; but they are, in general, respectable, and their real situation and merits we have already endeavoured to ascertain. At Philadelphia, our author meets with the Quakers, and gives a good account of the manners of that very respectable sect; a sect in which, more than in any other, cool sound reason prevails. M. de Warville is, however, wrong in adducing the example of the Quakers in opposition to the maxim, that pomp and show are necessary in religious worship. These are only calculated for the common people, and the Quakers are generally in the middle ranks. There are but few who are poor, and unfortunately these are not the most exemplary in their conduct. The house of correction, and the hospital for lunatics, are described; but, as usual, the author brings in the ideas derived from his observation in France to justify his profound admiration of the management. Had he visited the English charitable and political institutions, he would not have found any thing peculiarly new or so highly interesting in the hospital and asylum at Philadelphia.—The *Life of Benjamin Franklin* is written with the same eager warmth, but with respect to Franklin, warmth cannot be misapplied, and panegyric cannot fully, from its excess, what it intended to praise. Political rancour is no more; and we can join with M. Warville in commending the genius, the industry, the warm active benevolence, and the spirited ingenuity of this extraordinary man.

The invention of the steam-boat, or the method of impelling a boat against wind and tide, by the powerful action of oars impelled by the irresistible expansion of steam, promises to be highly useful: it is still, however, incomplete. The society of agriculture and the library of Philadelphia engage also our author's attention. The Hessian fly, it is said, lays its eggs in the stalk of the corn, so that there is no danger of importing it with the grain. The market of Philadelphia differs little from an English one. The farm of the Frenchman is described particularly; but we are led to distrust our author's representations in general, when he excepts only vineyards from the attempts in which America may certainly succeed. The French farmer,

—— is attentive to the subject of meteorology; it is he that furnishes the meteorologic tables published every month in the *Columbian Magazine*: they are certainly the most exact that have appeared on this continent. He thinks there is no great difference between the climate here and that of Paris: that here, the cold weather is more dry; that the snow and ice remain but a short time; that there never passes a week without some fair days; that there falls more rain here than in France, but that it rarely rains two days successively; that the heat is sometimes more intense, that it provokes more to sweat and to heaviness; finally, that the variations are here more frequent and more rapid.

The following is the result of the observations of this Frenchman for four years:—The greatest cold in this part of Pennsylvania, is commonly from ten to twelve degrees below the freezing point of Reaumur's thermometer: the greatest heats are from twenty-six to twenty-eight degrees above: the mean term of his observations for four years, or the temperature, is nine degrees and six tenths: the mean height of the barometer is twenty-nine inches ten lines and one tenth, English measure: the prevailing wind is north-north-west. In the year there are fifteen days of thunder, seventy-six days of rain, twelve days of snow, five days of tempest with rain; these eighty-one days of rain, with those of snow, give thirty-five inches of water, French measure. The sky is never obscured three days together. The country is very healthy, and extremely vegetative. Wheat harvest is from the 8th to the 12th of July. No predominant sickness has been remarked during these four years.

The journey of the two Frenchmen to the banks of the Ohio, which, though on the whole unfortunate, was yet attended with the addition to our knowledge, that the banks of this vast river appeared singularly fertile, is followed by a pretty long account of the state of the blacks in America, and a history



tory of the efforts made to abolish the slave-trade. Our author seems to judge too favourably of the genius and capacity of negroes. As natural historians, we consider them as a different species; and, so far as we can at present observe, of an inferior order; but it will be impossible to determine accurately their merits, till an equal number shall have had the chance of proper instruction. Industry may supersede genius, or their genius, slow in expanding, may acquire additional force: we can only give an opinion from the present appearances, which are certainly unfavourable to the mental talents of negroes. The plan to restore the blacks to Africa is a benevolent one. It is now on its trial; but the latest accounts that we have seen, are not favourable to it. One of the means of abolishing slavery is the cultivation of the sugar-maple; but, on this subject, our author's eagerness to prove too much make even his most probable account suspicious. On this subject too, we must wait for the information of attentive experiment. America will undoubtedly supply herself with sugar from the maple; but, to attempt the same plan in the more expensive lands of Europe, is a scheme wildly absurd.

The description of Philadelphia is not new, and the colouring is sometimes too high. Books are not so frequently printed in that capital as the author represents: we *suspect* that the women are not so faithful as he supposes; and that the poets, for those that we have seen are very different, do not carry away the palm from those of Europe. Averse as Mr. Warville is to great towns, we are not surprised to find that he thinks Philadelphia already too large: its population from 1760 to 1786 increased, it seems, from 31,667 to 66,925. The dispensary, the institution for the relief of prisoners, &c. are described with applause. But these are of English origin, and the praise of the plans is therefore due to this country. That the compensation offered to the family of William Penn was not paid more regularly, though in itself a very inadequate one, calls forth even M. Warville's reprehension: we hope, for the honour of human nature, that the stigma is by this time removed.

The account of the progress of cultivation in Pennsylvania is not new: we have noticed it in other publications, and have been since led to distrust its accuracy. The description of the climate and diseases of Pennsylvania offers nothing particularly interesting. The fanciful observations of Meyers Fisher, that the activity of the inhabitants may be measured by the rapidity of the rivers, deserves to be mentioned, but not to be commented on. He sees the dulness and indecision of the Virginians, in the slow current of the Potowmac, and the activity

of the New Englanders in the rapid currents of the northern rivers.—Our author is puzzled to account for the frequency of consumptions in America, and flies to different causes, according as they are differently applicable, and shows, on the whole, a total ignorance of the subject. America is certainly more healthy than in the former years; but the long chapter on longevity and the probabilities of life, proves only that proper observations have not yet been made on this subject. The little to be depended on, we have already noticed in our review of the Boston Transactions.

The prisons of Philadelphia, the manners and general principles of the Quakers, a subject sufficiently understood in this kingdom, with a reply to those who have censured them, follow, and take up a disproportioned share of the author's attention. He adds an account of his journey to Mount Vernon, the seat of general Washington, who with true Roman dignity has retired to his farm; but of the general and his house every thing has been often said: in fact, either subject is a very limited one. Maryland is described as by no means in a flourishing state, and Virginia seems not to have taken those advantages of its favourable situation, which it might have done. M. Warville describes the commerce of tobacco, as well as the tobacco notes, or notes issued on the credit of a given quantity of tobacco lodged in the warehouses, and recommends to France the abolition of farming and monopolies, in order to rival England in the trade. At present, the credit of France is not sufficiently high to enable her to avail herself of this advice, and we hope that administration will view her conduct with a watchful eye. Our author meant to have visited the valley watered by the Shedamore, which communicates with the Potowmack, but was prevented, and contents himself with describing its great commercial advantages, from the reports of others: M. Warville is sufficiently credulous, and his informers seem not to have been deficient in the arts of exaggeration. The journey from Boston to Portsmouth, the capital of New Hampshire, furnishes nothing remarkable.

The present debt of the United States is estimated at 79,124,464 dollars, including the separate public debts of each state, and deducting the principal and interest paid in December 1790. It may be estimated at about sixteen millions sterling; the interest is less than one million, and the public expences about 110,000 pounds sterling. The secret circumstances, in the history of this debt, we may be allowed to transcribe.

† If the secret history of this debt contracted in France were pub-



published, it would discover the origin of many fortunes which have astonished us. It is certain, for instance, that M. de Vergennes disposed of these loans at pleasure, caused military stores and merchandize to be furnished by persons attached to him, and suffered not their accounts to be disputed. It is a fact, that in his accounts with Congress, there was one million of livres that he never accounted for, after all the demands that were made to him. It is likewise a fact, that out of the forty-seven millions pretended to be furnished in the above articles by France to Congress, the employment of twenty one-millions is without vouchers. Many fortunes may be made from twenty-one millions.

‘ M. Beaumarchais, in a memoir published two years ago, pretends to be the creditor of congress for millions. I have, in my hands, a report made to congress by two respectable members, in which they prove, that he now owes congress 742,413 livres, and a million more, if the wandering million above-mentioned, has fallen into his hands. These reporters make a striking picture of the manœuvres practised to deceive the Americans.

‘ Will not the national assembly cause some account to be rendered of the sums squandered in our part of the American war? or rather the sums which, instead of going to succour those brave strugglers for liberty, went to adorn the bed-chambers of an actress? Adeline did more mischief to the Americans, than a regiment of Hessians. Where are the accounts of her favourite Veymerange? Why has not M. Neckar drawn the impenetrable veil which screens them from the public? And he himself, has he nothing to answer for the choice he made of corrupted, weak, and wicked agents, and the facility with which he ratified their accounts?

‘ Mr. Morris and Dr. Franklin have been censured in the American papers on account of these robberies. I am far from joining in the accusations against the latter; but I could wish he had given positive answers to the writer under the signature of *Centinel*.

The trade of the United States, including the imports and exports, is imperfectly detailed. We shall give no abstract of it, because the whole rests on an uncertain footing, and many appearances of exaggeration are conspicuous. The trade of America to China and to Nootka Sound we suspect also to be magnified; and, when plenty has lessened the value of ginseng, the American trade in China will probably fail. America may undoubtedly become the carrier of the whole world, when the wealth, the ingenuity, the spirit, and the marine of Britain are no more. Then only will M. Warville's prophecy be realised. That Nootka Sound is not far distant from the head waters



waters of the Mississippi, that the falls of Nicaragua may be avoided, that an American race may fix there, and convey the furs of the western coast along the rivers and lakes of America, are the reveries of a wandering imagination. It is only within the bounds of possibility, when nations now all-powerful are vanished, when the mighty names of these days are no longer heard. Another revolution is probably still nearer. Beyond the Alleganey mountains a powerful and hardy race are already established: the Mississippi cannot long remain closed, and the Spanish dominions of Louisiana at this moment tremble. With whom will these western colonists associate? We can already tell our author—with the English of Upper Canada.

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*The Tears of St. Margaret: also, Odes of Condolence to the High and Mighty Musical Directors, on their Downfall. To which is added, the Address to the Owl. Likewise, Mrs. Robinson's Handkerchief, and Judge Buller's Wig; a Fable. Also, the Churchwarden of Knightsbridge; or, the Feast on a Child. By Peter Pindar, Esq. 4to. 2s. 6d. Symonds, 1792.*

WE have more than once had occasion to observe, that the sun of Pindar was approaching the horizon. The rays, which once dazzled, faintly gleamed through a long tract of murky air: the light lost its brilliancy; and, though it occasionally glowed with a yellow hue, it neither illuminated nor cheered. All seemed approaching to dreary night, when the objects that charmed were no longer to be distinguished; to oblivion, when what we loved should be no longer remembered! Such were the prospects we more than once had, when the 'waxen wings' again recovering their elasticity and firmness, carried back the modern Pindar, if not to his meridian, at least to a respectable elevation; and genial warmth, the splendid light, were again conspicuous. But, alas! the twilight is again coming on: the coruscations occasionally dart, but they threaten a final close. Our poet is already preparing the elegy; our biographer collecting materials for the 'eloge.'

In plainer terms, we have but in one instance, seen our bard sink so low. Whether the terrors in prospect, the weight of the present load, or the barren subject, have contributed to terrify and oppress him, we cannot determine. On the latter, *for the sake of our country readers*, it may be necessary to say a few words. The directors of the former 'abbey commemoration' are, it seems, unpopular: it could not be expected, that they could please every one; and, as is usual, enmity made probably a more violent impression than the acts of friendship. It

is added also, that the declaration of the final close of the annual commemoration, was made without his majesty's consent; and that these united causes occasioned their having no connection with the oratorio in St. Margaret's church. Such are the misfortunes that our author offers to alleviate by his condoling odes. The Introduction has no inconsiderable merit, and the imitation of the ballad style in Margaret's Lamentation is a happy one.

‘ Now night, the negro, reign’d—“ Past one o’clock,”  
The drowsy watchman bawl’d—from murky vaults,  
The dough-fac’d spectres crowded forth—the eye,  
The sunk, the wearied eye of toil, was clos’d :  
Mute, Nature’s busied voice, her brawl and hum ;  
While horror, creeping on the world of gloom,  
Breath’d her dark spirit through the death-like hour—  
Now from her silver-fringed east the moon  
Peep’d on the vast of shade—up-mounting slow,  
In solemn stillness, till her lab’ring orb,  
Freed from the caves of darkness, gain’d its sphere,  
And mov’d in splendid solitude along.  
At this blank hour of awe, amid her fane,  
That caught a partial radiance on its walls,  
A radiance stealing on the shadowy tombs,  
Illuminating death,—the pious maid,  
Whose flesh did wonders in its days of bloom,  
And bones work’d marvels when she smil’d no more—  
The pensive Margaretta stalk’d, and paus’d,  
And paus’d and stalk’d, and stalk’d and paus’d agen ;  
Now nailing to the twilight floor her eye ;  
Now gazing on the holy windows dim ;  
Now motionless, and now with hurrying step  
Along the hollow-sounding aisle she pass’d ;  
And leaning lorn at murder’d Raleigh’s tomb,  
Of silence wak’d the pale and sacred sleep,  
With plaintive accent, thus——

MARGARET’S LAMENTATION.

‘ Why should yon old abbey, should’ring  
My poor fane with Gothic pride,  
Cracking, sinking, falling, mouldring,  
On the back of Marg’ret ride ?  
What is that huge ruin’s merit ?  
Only fit for housing rats.  
Be her guests, with all my spirit,  
Hooting owls, and horrid bats !’

Of the Odes themselves we cannot speak favourably: the little gleams alluded to, break out in two or three instances only, and are faint and ungenial. Mrs. Robinson's Neck Handkerchief and Judge Buller's Wig meet in an old cloathsmen's bag, and the whole pleasantry consists in the idea, of which perhaps more might have been made. The concluding tale is told humorously and well introduced. It was one of the accusations against the musical directors, that they feasted at the St. Alban's Tavern, at the expence of the musical fund; and the allusion is to the meeting of parish-officers, who feast gratis on the birth of a bastard, vulgarly called 'eating a child.' The child, in the present tale, is eaten in this way. At a parish-dinner, the landlord is told, that his maid imputes her swelling shape to him; and, to avoid the scandal, he offers a twenty pound bill as well as the expences of the entertainment. This *may* not be uncommon; but we have not a single overseer of the poor in our corps, and we must leave the fact undecided. Let us select the lines which follow the pointed accusation, and the probable consequences, which the justice sternly points out.

' From cheerful smiles, and looks, like Sol so bright,  
 Poor Larder fell to looks as black as night;  
 And now his head he scratch'd, importing guilt—  
 For people who are innocent *indeed*,  
 Never look down, so black, and scratch the head;  
 But, tipp'd with confidence, their noses tilt,  
 Replying with an unembarrass'd front;  
 Bold to the charge, and fix'd to stand the brunt.—  
 Truth is a tow'ring dame—divine her air;  
 In native bloom she walks the world with *state*:  
 But falsehood is a meretricious fair,  
 Painted and mean, and shuffling in her gait;  
 ' Dares not look up with resolution's mien,  
 But sneaking hides, and hopes not to be seen;  
 For ever haunted by a doubt  
 That all the world will find her out.  
 Again—there's honesty in eyes,  
 That shrinking shew when tongues tell lies—  
 With Larder this was verily the case;  
 Informers were the eyes of Larder's face.'

This picture is spirited and poetical. It is one of the few flowers in the parterre, which deserve particular attention.



*A Letter to the Right Honourable William Pitt, on his Apostacy from the Cause of Parliamentary Reform. To which is subjoined an Appendix, containing Important Documents on that Subject. 8vo. 2s. Symonds. 1792.*

THE object of this writer is to show, that Mr. Pitt has acted inconsistently with the principles he had formerly avowed, in opposing the motion lately made in the house of commons for a parliamentary reform. The minister's opposition to that measure having been founded on the turbulent disposition of the times, the author endeavours to prove, that no season can be more suitable for introducing a reform, than when the minds of men are agitated with a variety of political opinions; and that any delay of the proposed expedient may be productive of consequences fatal to the tranquillity of the nation. This argument he enforces upon a supposed probability, that whether the contests in France shall terminate in the restoration of despotism, or the establishment of liberty, a spirit, either of democratical enthusiasm or passive servility, will be diffused over Europe, and Britain become, with other countries, the scene of extraordinary commotions.

‘ In either alternative, says he, England cannot be exempt from the general spirit. If the phrenzy of democracy be excited by the success of France; if the spirit of abject submission and of triumphant despotism be produced by her failure, in the first event the peace, in the second the liberty of England is endangered. In the first event a furious republicanism, in the second a desperate toryism is likely to pervade the country. Against the prevalence of both extremes there only exists one remedy. It is to invigorate the democratic part of the constitution; it is to render the house of commons so honestly and substantially the representative of the people, that republicans may no longer have topics of invective, nor ministers the means of corruption. If the one spirit prevail, it is necessary to reform the house of commons, that the discontents of the people may be prevented. If the other spirit prevail, the same reform is necessary, that it may be strong enough to resist the encroachments of the crown. In the one case, to prevent our government from being changed into a pure democracy; in the other, to prevent it from being changed into a simple monarchy.’

‘ The success of the French, the fascinating example of their superb democracy will have no dangerous effects on the minds of contented Englishmen. But what wisdom can avert the effects which must arise from such a model of representation, and such a  
spirit

Spirit as the success of France will produce in Europe, if that spirit is to operate on a dissatisfied people, and that model be perpetually compared with the ruins of a free government. In the alternative then of the success of the French revolution, nothing surely can be so indispensable as a speedy reform in the representation of the people.

‘ That to infuse a new portion of popular vigor into the house of commons is the only remedy that can be opposed to the triumphant toryism which the subversion of the French republic must produce, is a proposition so evident, as neither to demand proof nor to admit illustration. We have seen the influence of an odious and unpopular court victorious during a long reign, in hostility to the prejudice, and in defiance of the jealousy of the people. What then are we to expect from that increased and increasing influence, conducted perhaps with more dexterity in the cabinet, seconded with equal devotion in the house of commons, and aided by the blind enthusiasm of a people, who are intoxicated by commercial prosperity, and infatuated by all the prejudices of the most frantic toryism? Under such a state of things, what can prevent the formation of an uncontrolled monarchy, and the absorption of every power by a court, from which Englishmen are to learn what remnant of personal security it will vouchsafe to spare, what formality of public freedom it will deign to endure, with what image of the constitution it will indulge and amuse an infatuated rabble.

‘ Such are the effects which the success or the subversion of French democracy seem calculated to produce on the temper and sentiments of the European nations. This therefore is the moment to repair and to strengthen the English constitution. The fate of France hangs in suspense. Her success is yet too dubious, widely or dangerously to diffuse a spirit of imitation; and the contest between her and the despotic league is still too equal to plunge the people of Europe into the lethargy of servility or despair. This then is that pause of tranquillity, during which we have to prepare against the hurricane with which we are menaced. This therefore is the moment when what was before expedient is become necessary; when the reform is now safe, which in future may be impracticable or dangerous. Reform was before useful to improve; it is now necessary (and perhaps the period of its efficacy is shorter than we may imagine) to preserve the government. Menaced by the predominance of a democratical or a monarchical spirit, give the people their rights, and they will not be provoked to demand more; create an independent house of commons, and the power of the crown will be checked; despotism and tumult will be equally averted; the peace of the country will be preserved; the liberty of the country will be immortalized.’

Without



Without attempting to ascertain either the number or proportion of *contented* or *discontented* Englishmen, we hope we may, without deception, anticipate the perseverance of both parties in their attachment to a constitution which has never yet been equalled, in the mildness and salubrity of its political temperature, by any other nation. That some degree of reform would tend to the security of the constitution, seems to be admitted by all parties; and we therefore may expect, that though the accomplishment of the proposal is suspended for the present, it will not be postponed to the Greek calends.

We cannot compliment this author on his candour, nor acquiesce in several of his observations; but we do not hesitate to acknowledge the vigour of his language, the warmth of his colouring, and the plausibility which he gives even to the most objectionable parts of his argument. Whether he be really an HONEST MAN, which all political writers are not, he is, at least, a man of no mean abilities as a writer.

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*A Candid Enquiry into the Nature of Government, and the Right of Representation.* 8vo. 2s. 6d. Debrett, 1792.

IF it were not to retread the steps that we have often trodden, we should be well pleased to follow the Candid Enquirer closely, to give him the praise which is so often his due, and to correct some of the conclusions which his zeal or his enthusiasm has rendered too general, and consequently subjected to a successful reply. His great object is to show, that the causes of the commotions in France do not exist in this kingdom, or are not oppressive on the inferior orders; that distinctions among mankind, and consequently subordination, always did, and must continue to exist; that our present constitution is a good one, and deserves the support of every good subject.

In the first chapter our author attacks the Declaration of the Rights of Man, which he contends its author has infringed, and pursues the subject with an historical account of the establishment of civil government, particularly in Great Britain. In these two last chapters, though, on the whole, correct, there are a few historical errors. Hereditary titles and armorial bearings are connected with the feudal system; and, as they have been joined with pecuniary grants for services, or commutations for debts, the author contends, that taking them away is as unjust as depriving any man of his personal property. The chapter on the equality of the people, and the payment of taxes, contains specimens of the errors alluded to in the beginning of the article, though resting on the authority of Dr. Adam Smith. It is contended, that the poor do not



pay taxes, because the price of labour rises with the increased value of necessaries. This is not historically correct, and the position is consequently erroneous. That representation is founded in property, our author endeavours to prove; but he fails, as his argument reaches only to the original design; nor is he more correct when he follows M. Calonne, in attempting to show, that the late national assembly was not properly a representation of the people of France. Whatever may have been its original constitution, it appears, that its labours have been at least sanctioned by the concurrence of the nation. From the chapter on property, we shall select some curious observations.

‘ In the year 966, the value of an acre of land was estimated at one shilling; a hide was worth 100 shillings. Without enquiring very particularly of what number of acres the precise quantity of a hide of land consisted, it will be sufficient for our purpose to take it at the common estimation of 120, which we may readily suppose to be tolerably exact; for if a single acre was worth a shilling, a number of acres taken together, would probably be worth something less. If this account of the value of land is to be depended upon, which is taken from the learned bishop Fleetwood’s book, so often mentioned, it will lead us to another very important observation, viz. the population of the kingdom at that period.

‘ A hide of land was said to be such a quantity as was sufficient for the support of a family. The kingdom of England is said to contain 49,450 square miles; if, therefore, there are 640 acres in a square mile, the number of acres will be 31,648,000, which, divided by 120, will give 263,733½ families, and allowing six persons to a family, which is more than a due proportion, the whole number of inhabitants at that time in this kingdom, will be only 1,582,400, supposing, which we know is not the fact, all the land of the kingdom to have been in cultivation, or capable of it.’

‘ It, perhaps, will not be a bad way to judge of the population of a country, to consider how far the value of land is increased within a given period. I am ignorant what number of families are now maintained on 120 acres of land in England, but from a very ingenious and accurate account of the population of France, published by Monsieur le Chevalier de Pommelles, lieut. col. of the 5th regiment of the Etat Major, in France, in the year 1789, the population of the fourteen southern generalities, which are the parts by far the least populous of that kingdom, and certainly not more so than England in general, the persons maintained on the same number of acres will be about eight or nine times as many as an hide of land was supposed to be capable of supporting.’

# OCCASIONAL RETROSPECT

OF

## FOREIGN LITERATURE.

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### FRANCE.

THE anonymous tract, *Vie du Capitaine Thurot, or Life of Captain Thurot*; Paris, 8vo. gives an interesting view of the actions of that great man. He was the son of a postmaster at Nuits, in Burgundy, and had begun to study surgery, by his father's desire, when a singular accident obliged him to abandon that profession, for which he had no inclination. His mother being in great distress after the death of her husband, young Thurot stole some plate from one of his aunts, in order to relieve his parent's necessities: but sensible of his crime, he fled; having only two shirts and twenty shillings in his pockets. At Calais he embarked, as surgeon, on board of a Dunkirk privateer, which was taken by the English in August 1744. Thurot was imprisoned at Dover, whence he escaped by throwing himself into an open boat, in which he contrived to pass to Calais. The marshal de Belle-Isle, then just released from his captivity in England, was much pleased with this bold escape, desired to see Thurot, and gave him his patronage. At the peace of 1748, he was already celebrated as a successful captain of a privateer: and before the war of 1755 he had acquired a great knowledge of the northern seas, and of the coasts of Scotland and Ireland. He, however, paid for his experience by the confiscation of his vessel and cargo, because he brought prohibited liquors to the British shores; an incident which heightened Thurot's enmity against the English. His actions in the war of 1755 must be well known to our readers. His design of burning Portsmouth was, as the French author suspects, defeated by the ministerial *commis*, some of whom appear to have been in English pay. We shall not describe his last naval combat and death, commemorated by Smollett and other historians. Thurot, like other men of real merit, found his countrymen his greatest enemies; and even his memory was persecuted with mean jealousy. His brother and his daughter were left in indigence, and totally neglected by the French government.

The national assembly has removed this stain, by a pension of 2000 livres to mademoiselle Thurot; and the present work is printed for her benefit.

M. Barruel's work, *Plan d'Education Nationale considérée sous le rapport des Livres elementaires*, *Plan of National Education considered with respect to elementary Books*, Paris, 8vo. presents the fruit of long experience. The point of view in which he examines education is entirely new; and though he seems only to investigate it as connected with elementary books, he, nevertheless, treats the question under all its moral and political aspects. We are inclined to believe, with him, that three quarters of the important problem concerning education would be resolved, if we had a course of elementary books, containing a complete body of doctrine, gradually unfolded from the earliest attentions of infancy to the studies proper for the line of life to be embraced by the pupil. M. Barruel even commences with the duties of mothers and nurses, whose passions may have radical effects upon infants. Thence he proceeds to that course of education which extends to six or seven years of age; and assigns for this period the pursuits of reading, knowing musical notes, writing and drawing. Having traced the plan of the elementary books destined for these exercises, he details the proper method of teaching each; and shews that he has deeply considered his object. He next investigates the instruction to be received in small and large schools, and warmly recommends great attention to the gymnastic part. Our limits will not permit us to extend farther on this able work, which presents new and grand ideas concerning education, in a pure and elegant style.

The *Memoire sur l'Objet le plus important de l'Agriculture*, or *Memoir on the most important Object of Agriculture*, by M. Calignon, a farmer, Dijon, 8vo. pamphlet, recommends the sowing of grain in a different manner from that generally followed in his country, where sometimes more than one-third, sometimes even more than one-half, is sown over and above the quantity required for the space of ground. In the district of Dijon about four measures of corn are sown in every *journal*, the measure being forty-five French pounds, the *journal* 360 perches, of nine and a half feet each. M. Calignon observes, from experience, that a field, far more thinly sown, will yield greatly more than when thus overstocked. The second part of his memoir relates to the advantages of steeping the seed. Agriculture must make some progress in France, when the farmers themselves begin to write on the subject.

At Paris has appeared a translation of an important and curious



rious work, intituled, *Dissertation sur les Variétés Naturelles*, &c. a Dissertation on the Natural Varieties which characterise the Physiognomy of Mankind in different Climates, and at distinct Periods; followed by reflections upon beauty, especially that of the head, with a new way of drawing portraits with the greatest exactness; a posthumous work of Peter Camper; translated from the Dutch by H. J. Jansen; one volume 4to. with eleven plates. The celebrated Le Cat has published a treatise on the colour of the human skin, and M. Buffon has examined the differences in the human form. But the researches of Dr. Camper are far more minute and various; and to painters in particular his work will be found singularly advantageous. To the philosopher it presents additional proofs of an opinion, which daily gains ground, that the great differences in the human race are radical, and not to be considered as the effects of climate. The author shews that the chief generic variety of the human face arises from the situation and proportions of the lower and upper jaws: and this remark he has even traced in quadrupeds and fishes. At the museum of the late Dr. Hunter there is a collection of skulls of monkeys, negroes, and Europeans, from which it appears that the projection of the under-jaw is in proportion to the defect of mental powers. In drawing a line from the forehead to the upper-lip, a strong projection will appear in the face of a negroe, less in that of a Calmuc, still less in the people of the south of Asia; in an European this line is perpendicular; in antique busts it generally projects at the forehead, in a reverse direction to the form of the negroe's countenance. In the present work this observation is extended to most known nations; and the beauty of the human face is explained upon scientific principles. Dr. Camper has added a curious essay on the best form of shoes, in which he points out the defects of the general form, which occasions corns, excrescences under the nails, &c.

M. de Florian, who has acquired considerable reputation by his *Galatea*, a pastoral, his small comedies, and tales in verse, has published a work in two octavo volumes, called *Gonzalve de Cordoue, ou Grenade Reconquise*; *Gonsalvo de Cordova, or Granada Reconquered*. This production is in the manner of his *Numa*, that is, an imitation of the poetical prose of *Telemachus*: a kind of writing not legitimate, nor to be imitated, though excused in the example of *Telemachus*; a work above all rules, animated with extraordinary genius, and full of bold truths, conveyed with all the enchanting powers of eloquence. Yet even these recommendations hardly preserve the fame of Fenelon's work; and we may appeal to our reader's observation, when we say that *Telemachus* is

generally in the library, seldom or never on the table. In short, all praise, but few read, that epic piece. We shall not, therefore, dwell on this new production of M. de Florian; but shall content ourselves with observing, that a good abstract of the history of the Moors in Spain is prefixed; yet even this is of no value to a reader possessed of M. Cardonne's very curious history of the Moors in Spain and Africa, taken from Arabian MSS. in the French king's library, Paris, 1765, 3 vols. 12mo. whence most of M. de Florian's materials are derived.

M. Lafont-Pouloti's *Memoir sur les Courses de Chevaux, et de Chars, en France, &c.* Memoir on Horse and Chariot Races in France, considered with regard to public utility, Paris, 8vo. pamphlet, with a plate, must be interesting to the French; whose breed of horses is of little reputation, and who import from England ten or eleven millions of horses every year, as our author asserts; but the number seems to us extremely exaggerated, and should probably be read *thousands*. From the advantages which the institution of races has procured to the English breed, this author argues for similar establishments in France; and we must express some surprise that the chariot race has never been attempted in England. We pretend to little knowledge of the turf, but may be pardoned for hinting our doubts as to the general advantage of races to the breed of horses in a country: to us the utility of these institutions seems almost confined to one useless class of these noble animals. Are our draught or military breed, or our riding-horses, improved by races? We should wish to see the subject ably and scientifically discussed.

M. Brumel has published, in the *Journal de Sciences utiles*, his *Observations sur le Commerce, &c.* Observations on Commerce in general, and that of China in particular: they present a clear and useful abstract concerning the articles of trade to be imported from China.

M. Delporte's *Memoir sur l'Education des Troupeaux*, or Memoir on the Management of Flocks of Sheep, published in the *Feuille du Cultivateur*, contains a particular detail concerning the nurture of these valuable animals, for every month of the year. Some useful hints may be derived from this memoir on a subject which now attracts the particular attention of a society lately established in this country.

A beautiful small edition of M. de Tressan's *Histoire du Petit Jehan de Saintré, &c.* History of Little John de Saintré, and of the Lady des Belles-Cousines, extracted from the old Chronicle or Romance under that title, has appeared at Paris, with plates.

The Code Rural, or Chronological Collection of all the  
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Decrees



Decrees of the National Assembly which concern the Country, by a Lawyer, Paris, 8vo. deserves commendation.

## I T A L Y.

I Piaceri dello Spirito, &c. The Pleasures of the Mind, or an Analysis of the Principles of Taste and Morality, by the Count Giovanni Battista de Corniani, Bassano, 1790, 8vo. This work is highly praised by the Italian journalists; but the extracts which they give appear to us full of trite criticism.

The Abbé Viviani's translation of Dion Cassius, publishing at Rome, 4to. is well executed.

Felici's Favole Esopiche, &c. Fables in the Manner of Esop, have a great portion of that elegant simplicity which distinguishes Phædrus.

A curious work has appeared at Florence, being a translation of Sallust by a monk called Barthelèmi de S. Concordia, who flourished about the year 1300. The editor is the doctor Gaetano Cioni.

The abbé Comolli has published at Rome a work intituled, Vita inedita de Raffaele &c. or a Life of Raffaele, never before printed, with notes. This is not the first proof which the abbé Comolli has given of his discernment, and his knowledge of the fine arts. His Bibliographia Architectonica has met with applause; and in continuing that useful work he has, by way of relief to his studies, published this life of the great painter of the Vatican, written by an anonymous author, and which fortunately fell into his hands. He has added interesting notes, which contribute greatly to illustrate the text. The orthography and style of this life, or rather historical eulogy, of Raphael Urbino, both exactly preserved by the editor, prove that the writer lived about the time of that celebrated artist. The editor's notes at the bottom of the pages chiefly relate to the studies and works of Raphael; to the different manners which distinguish his paintings, the dry style of his first master Pietro Perugino, his second and third manner, after his journey to Florence, and seeing the works of the two Vincis and of Michael Angelo; to the epoch and analysis of his pictures; to his other talents, and his knowledge in architecture, in sculpture, and even in the belles lettres; above all, in poetry. Other remarks concern the mildness of this great painter's manners, the nobleness of his character, the high esteem in which he was held by the popes and illustrious personages of the Roman court; in fine, the honours which he received during his life, and after his death. The learned editor has frequent occasion to refute erroneous assertions of many writers of reputation; as for example, in notes 25 and 27, in which



he proves, contrary to the opinion of Bottari, that Raphael taught friar Bartholemi perspective at Florence; and in note 71, in which he refutes the ridiculous assertions of the marquis d'Argens, who compares Le Sueur to Raphael, and even assigns the superiority to the former. In the text of the anonymous writer, who, according to our editor, is much to be trusted for his exactness, in the chronological part, and in the numerous notes, every thing interesting concerning the life and works of Raphael is collected and discussed.

The chevalier Angiolini's *Lettre, &c. Letters on England, Scotland, and Holland, Florence, 1791, 8vo.* we can only announce.

### S P A I N.

*Discurso, &c. A Discourse on the Manner of studying literary History, Madrid, 1790, 8vo.*

*Retratos, &c. Portraits of illustrious Spaniards, with a short Biography. Madrid, at the royal press, 1791, folio.*

### G E R M A N Y.

Roth's *Beyträge, &c. Materials for an Account of the public Law and Literature of Germany, to serve as a Supplement to the Work of Mr. Putter on German Literature, Nuzenberg, 1791, 8vo.* This collection cannot fail of a good reception from those who have the book of Mr. Putter. It contains the biography of many learned Germans who have written on public law; the review of books on that subject, with many extensive extracts; and even some little treatises.

The *Anhang zu James Bruce Reisen, &c. Supplement to the Travels of James Bruce into Abyssinia, containing additions and observations, taken from the works of M. Gmelin on natural history, and from several ancient writers, Arabians and others, Leipzig, 1791, has its value.* The author's object is to confirm the assertions of Bruce, when analogous to other authentic historians; and to rectify them when in opposition. He has also furnished new illustrations upon many subjects, slightly passed over by Mr. Bruce; and different literati have contributed their assistance to develope some scientific articles, in a manner superior to that of our traveller,

Mr. Woltman has published at Gottingen his *Beyträge zur Hydraulischen Architectur, &c. Materials for hydraulic Architecture, with plates, vol. i.* This volume contains general principles of the art of digging canals, and the manner of preserving the banks. A list is given of the authors who have written on that subject, with an analysis of their works. The au-

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thor promises a complete theory of canals in the second volume, which will soon appear.

At the same place has been printed a work of some moment, intituled, *Muntz-geld und Bergwerks Geschichte, &c.* The History of the Finances, Coins, and Mines of Russia, from the year 1700 to 1789, 8vo. Mr. Schloeser is the author of this production; and he deserves great credit, not only from his knowledge of history and politics, but from his acquaintance with the Russian language, acquired during a residence of seven years in that empire. The present work was announced more than twenty years ago, when the author, upon his return from his journey to Russia, was desirous of laying before the learned the result of his researches. Different avocations prevented him, but the delay has contributed to the advantage of the work, by furnishing accidental supplies of information. The dryness of the subject is relieved by several occasional illustrations of history, politics, and commerce. Mr. Schloeser's account of the rouble, the most remarkable valuation of money in Russia, we shall abbreviate. Till the commencement of the present century the rouble of Russia was, like our pound sterling, an ideal denomination of money, and merely of account. The rouble was divided into a hundred kopeyks, or small pieces of silver, round, oval, or angular, without any impression, and intrinsically worth about a penny each. But after the battle of Narva, Dec. 1, 1700, in which Peter I. lost, so to speak, all his army, with the baggage and military chest, extraordinary means became necessary to renew the campaign; and no way was found more expeditious than an operation of finance: the numerary value of the old kopeyks was doubled, and new ones were struck in billon. Soon after (1701), appeared the plotina, or first piece of half a rouble, which was followed by the quarter and tenth of the rouble; and in 1704 was issued, for the first time, the piece of one rouble, or a hundred new kopeyks. This rouble, thus reduced to the value of half the ancient, has nevertheless a great superiority over those struck by the ordinance of 1718, the intrinsic value of which was fixt at 75 per cent. of those issued in 1704. The kopeyks followed at first the same rate; but before the end of the reign of Peter I. they were far beneath it. Pieces of copper were already in circulation, worth a half and a quarter of a kopeyk: in 1723 the emperor caused pieces of five kopeyks to be struck, of the same metal, and ordered all his subjects to exchange their old copper coins for those of the new fabrication. It was found that these pieces of five kopeyks were intrinsically worth but two; to which they were reduced by an ordinance of the empress Elizabeth; and in fine

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totally abolished, after having been current for near twenty years, and having occasioned the complete disappearance of the kopeyks in silver and billon.

Mr. de Kalchberg, who has already enriched the German theatre with a play, intituled *Agnes of Habsburg*, has published at Graetz, in 8vo. a tale, intituled, *Die Grafen van Cilli*, &c. or the Counts of Cilli, an adventure of former times. The story is built on a real event which happened in the fifteenth century; and is narrated in dialogue, divided into eleven sections, so as to assume a dramatic appearance.

## HOLLAND.

The *Historiesch Schoutoneel*, &c. or Historical Theatre of the Events of the World, Part I. with prints and maps, Harlem, 8vo. proceeds upon so large a scale as to promise all the remarkable modern events and useful discoveries which may happen in the world. Authentic political papers, and lives of illustrious men; topography, portraits, prints, maps, are to contribute to the variety of this periodical work.

*Beknopte Historie*, &c. an abridged History of the Troubles of the Netherlands, from the period of the armed neutrality in 1780, 2 vols. 8vo. with plates. This work is by an author well informed and intrepid: and he is as moderate as any malcontent can be.

At Utrecht has appeared in 4to. another French translation of Dr. Camper's work on the different features of mankind, above mentioned, by M. d'Isjonval, with ten plates by the celebrated Vinkels.

*Aantekeningen*, &c. Annotations made during a Voyage to Turkey and Russia, in the year 1784, with plates, among which is the portrait of the anonymous author, dressed in the Turkish mode, Constantinople, (Amsterdam), year of the hegyra 1204, (1791), 8vo. This singular work contains much curious and interesting information, though the author has peculiar opinions.

Charlotte Belmont, door Charles Milon, &c. Charlotte Belmont, by Charles Milon, Amsterdam, 8vo. This novel has some merit,

## AUSTRIAN NETHERLANDS.

*Memoires de l'Academie Imperiale et Royale des Sciences, et Belles Lettres, de Bruxelles*, tome iv. Memoirs of the Imperial and Royal Academy of Sciences and Belles Lettres at Brussels, vol. iv. This volume contains, 1. An account of the life and writings of abbé Needham, who was called to Brussels



fels in the year 1768, to co-operate in founding this academy: the institution, however, did not take place till the year 1775.

2. Some astronomical papers. 3. Life of Francis Richardot, bishop of Arras. 4. Mathematical and mechanical memoirs, by M. de Nieuport. 5. A memoir of M. van Bochaute on the origin and nature of the animal substance; he shews that this substance previously exists in vegetables. 6. On the ringing of bells during a thunder-storm, by abbe Needham. 7. On preventing any change in the magnetic needle by the electricity of the atmosphere. 8. On the tides of air, by abbe Mann, perpetual secretary of the academy. 9. An Abstract of the natural history of the maritime Netherlands, by the same; an interesting paper. 10. On the means of increasing the population, &c. of the Austrian Netherlands, by the same. 11. On the disadvantages of great farms, by the same. 12. Account of a bezoar stone, found in the head of a woman, by M. de Rondeau, &c. From this summary the reader will perceive that the department of belles lettres is entirely barren. We must prefer the French plan of two academies, for such distinct provinces as natural science and the belles lettres. The volumes of Transactions in which these provinces have been joined, as the Petersburg, Göttingen, &c. have always been neglected, because no reader chuses to pay for a book, of which one half is completely useless to him: and we rather mention this, as the Royal Societies of Dublin and Edinburgh have embraced this erroneous plan. If a society chuse to comprehend both departments, it would be for its advantage, and that of the public, to publish their transactions in separate parts, so as to be bound into regular volumes, of natural philosophy and natural history; and of antiquities and belles lettres.

## DENMARK.

Suhms nye Samlenger, &c. New Collections for the History of Denmark, by Mr. Suhm, Vol. I. sections 1 and 2. Copenhagen, 1791, 4to. This work of the celebrated chamberlain Suhm may be regarded as a continuation of that which appeared in parts, from 1779 to 1784; and which met with deserved attention from the literati of Europe. In these two sections are given, 1. Remarks on the state of the Danish chancery, from the reign of Frederic I. to that of Frederic IV. 2. Extracts of papers on the finances, 1670 to 1674. 3. Ordinances of Christiern II. concerning Jutland, 1513, 1517. 4. Anecdotes concerning the amours of Christiern IV. Luxdorphiana, &c. Memoirs for the Literary History of Denmark,

Denmark, taken from the MSS. of the late privy-counsellor Luxdorph, published by Mr. Nyerup, secretary of the royal library, Copenhagen, 1791, two parts, 8vo. This collection, which also contains many interesting pieces concerning the history of the present reign, is a sufficient proof of the entire freedom of the Danish press.

## S W E D E N.

Floderi Opuscula Oratoria et Poetica, Upsal, 1791, 8vo. This work, published by the son of the author, possesses considerable merit.

The Critik over Critikes, &c. Criticism on Criticisms, &c. vols. II. and III. is written with wit, and gives a just idea of Swedish Literature.

## P R U S S I A.

Mr. Ditmar's treatise, Ueber dans Vaterland, &c. on the parental Country of the Chaldeans, and Phœnicians, Berlin, 8vo. is curious, though overwhelmed with crude learning. That Abraham was a Chaldean, and that of course the Jews were of Chaldean origin, appears from Scripture. Mr. Ditmar inclines to think that the Chaldeans and ancient Persians were the same people; an opinion dubious in itself, and rendered still more so by the vague reasoning of the author.

Hornuff's Bemerkungen, &c. Remarks made during a Journey through a Part of Poland, and into Saxony, Berlin, 8vo. This author gives an account, in a lively and agreeable style, of Lusatia, Silesia, and some other countries little known.

## MONTHLY CATALOGUE.

## R E L I G I O U S, &amp;c.

*Christian Benevolence recommended, in a Sermon on Philippians ii. 4. preached at a Meeting of Ministers, April 3, 1792, at Little Baddow, Essex, and published at their Request. By S. Wilmsburst. 8vo. 6d. Johnson. 1792.*

**W**E find nothing new or interesting in this Sermon, and the publication of it is to be defended only on the ground that Christian benevolence cannot be too often recommended.

*Plain and affectionate Addresses to Youth. By R. Gentleman. 12mo. 3s. boards. Robinsons. 1792.*

These Addresses, twenty-two in number, were delivered from  
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the pulpit at different times by Mr. Gentleman; and a desire that they might be more extensively useful, induced him to publish them in their present form. They abound with instruction and advice, of the utmost importance to the rising generation; and we can safely recommend them as a valuable addition to that class of books that are usually distributed in Sunday-schools, &c. From the simplicity of the style, they are well adapted to the capacities of those for whom they are intended.

*The Duty of supporting and making a Provision for Families. A Sermon, preached at the Anniversary Meeting of a Benefit-Society at Whitkirk, on Whit-Monday, 1792. By S. Smallpage, M. A. 4to. 1s. Johnson. 1792.*

This discourse is well calculated to produce good effects on the members of benefit-societies, and a general circulation of it would no doubt be of great service to the labouring poor, for whom, if we mistake not, it was principally designed.

*Elementa Christiana. The Thirty-nine Articles of the Church of England proved to be agreeable to the Word of God, in their literal and grammatical Sense, in a new, familiar, and catechetical Form. By the Rev. T. Hervey. 12mo. 1s. Richardson. 1791.*

The thirty-nine articles are here enforced on the purest Calvinistical principles, that young men intended for the ministry may be enabled to subscribe them with a good conscience. Those, to whom subscription is necessary, may perhaps find this work useful. In any other respect it is scarcely an object of criticism.

*Short Addresses to the Children of the Sunday Schools, on particular Texts of Scripture. 12mo. 1s. 6d. Rivingtons. 1791.*

These Addresses are evidently written with the pure intention of doing good. They were occasionally communicated by the benevolent author to the children at the schools in Bath; and are now made public, at the request of some of the clergy. They consist of sixteen Addresses, suitable to the purpose of the institution.

*Prayers for the Use of Families. By B. Kingsbury. 8vo. 2s. Johnson. 1792.*

We have already noticed the Preface to these Prayers, in our Review for May, p. 112. It may now be proper to observe, that they are not a collection from various authors. Their merit or demerit rests entirely with Mr. Kingsbury, and we are of opinion that they will do him no discredit with the rational part of the Christian world. If we have any objection, it is that they are perhaps too general; and that the author, in compliance with modern taste, has been too careful to reject the phraseology of Scripture, which



in many respects is extremely beautiful, and from long use, carries a classical authority.

*An Essay on the Usefulness and Necessity of Theological Learning, to those who are designed for Holy Orders.* By H. Marsh, B. D. 4to. 1s. Marsh. 1792.

This Essay was the substance of a discourse lately delivered before the university of Cambridge. Of the utility of theological learning to persons designed for holy orders, no one can reasonably doubt; yet it forms no part, or a very small one, of our academical learning. Mr. Marsh, very properly, however, considers this study as the only mean of discovering the sense of Scripture, and as the surest method of preventing a spirit of persecution, and of promoting brotherly love and charity. His remarks are candid and liberal, and we entirely agree with him that, amidst the neglect of theological learning, 'the spirit of criticism, for which this country was distinguished beyond all Europe at the end of the last and the beginning of the present century, has evaporated into empty speculation on the unfruitful points of dogmatic theology.'

*The Character of a Christian Child.* By a Friend to Youth. 12mo. 2d. Deighton. 1792.

This short Character is occasionally a little allegorical, and too much in the style of those pious lullabies used in the last century to hush the babes of grace. It is not, however, so defective as the works to which we have compared it; though too trifling to deserve our commendation.

*A Specimen of Prayers to be repeated Daily, every Morning, Noon, and Night.* Published by H. Swindell. 12mo. 1s. Ordoyno, Derby. 1792.

Mr. Swindell appears to be a clergyman truly orthodox: his prayers show him to be warm and animated in his devotion; in general, rational and pious in his opinions.

*Hymns for Public Worship, on charitable Occasions, and for Charity and Sunday Schools.* 12mo. 8d. Robinsons. 1792.

These hymns are rationally pious, though not highly poetical: the last quality is, however, not an essential one. The eulogetic part of divine service, as practised in common congregations often becomes ludicrous, and nothing renders it more so than mean images, or vulgar language. The flights of poetry few could feel, and the more serious would not be pleased with.

## P O E T I C A L.

*Monody to the Memory of Sir Joshua Reynolds, late President of the Royal Academy, &c. &c. &c. By Mrs. Mary Robinson. 4to. 1s. 6d. Bell. 1792.*

This encomium on our late celebrated artist is written with taste and elegance; but it is not free from expressions either hyperbolical or affected, that sometimes cloud its meaning, and often diminish the effect of passages otherwise pathetic or sublime.

• When Resignation, bending from the sky,  
Steals the fond lingering tear from Virtue's eye;  
When the keen agonies of Grief are flown,  
And Reason triumphs on her tranquil throne;  
The Muse to Worth and Genius tunes her lyre,  
While the chords glisten with celestial fire;  
The Muse, in strains untutor'd, and unsought,  
Soars on the pinions of enraptur'd thought,  
While Memory to her eagle eye portrays  
The lustrous tablet of a Nation's praise;  
While Fame exulting, spreads her soft'ring wings,  
And Truth spontaneous sweeps the bounding strings!  
Hark! the full chords in mystic sounds aspire  
To swell the chorus of the heavenly choir!  
Where, to seraphic harps, ethereal borne,  
The Song of Patience bids us cease to mourn;  
Contemns the tear that gems each kindred eye,  
Calms the quick throb, and checks the frequent sigh;  
While, midst the blaze of pure Promethean light,  
The meek-eyed cherub bends to mortal sight!  
See from her dazzling wing soft essence pour  
Heaven's sacred balm for Mis'ry's darkest hour;  
When Fate inexorable, deals her blow  
O'er this rude wilderness of human woe,  
'Till Virtue, pointing out the purer mind,  
Secures the gem, and leaves the dross behind,  
Claims the bright spirit from its native clod,  
And bears it, spotless, to the sight of God!

Thus the poem opens; and was it written entirely in this style, notwithstanding the smoothness of the numbers and some truly poetical images, no reader of pure taste could peruse it with any degree of pleasure; but as he proceeds he will find many passages possessing similar beauties to those contained in the quotation, and its faults avoided. Our principal objection to the poem is, that simplicity is too often sacrificed to artificial refinement.

*An Elegiac Ode to the Memory of Sir Joshua Reynolds, late President of the Royal Academy. By the Rev. J. Whitehouse. 4to. 2s. Cadell. 1792.*

Mr. Whitehouse's poem is less exceptionable than Mrs. Robinson's. The tribute he pays to the memory of the worthy president reflects no discredit on the living or the dead. The measure and recurrence of rhyme is irregular, but there is no defect in regard to harmony. The ear is seldom or never hurt by any unexpected and unpleasing cadence. The images are spirited and bold, and often display evident marks of original conception. The Ode opens with an address to Genius, and proceeds in the following manner, which will sufficiently shew that the author is not to be classed among the common order of versifiers:

‘Come, mourn thy son: and lay aside  
 Thy azure mantle's flowing pride;  
 The radiant vestments that infold  
 Thy graceful form with waving gold;  
 Where hues of brighter lustre glow,  
 Than Iris' varied woof can show:  
 No more, when meek-eyed evening pours  
 Her wild hues o'er a thousand shores,  
 Gaze on the painted clouds, that pass  
 On the light pinion of the gale;  
 Nor there, where like pellucid glass,  
 Ocean's calm breast reflects the gleaming sail:  
 Nor at the blush of dawn,  
 Along the level lawn,  
 Sport with the Oreads in their twilight bowers;  
 Nor by the green hill's side,  
 Or where the Naiads glide  
 Enamoured stray, nor wreath thy brow with flowers:  
 Though clad in Beauty's changeful hue,  
 And in Aurora's dewy fragrance bright;  
 Lorraine, to set their charms to view,  
 Dipped his gay pencil in the fount of light,  
 And with a flying sketch the breathing landscape drew:  
 Genius of Painting! cease to trace  
 Thy forms sublime of finished grace;  
 Thy bright resplendent robe forego,  
 And veil thee in the garb of woe:  
 The dim cloud now be o'er thy shoulders thrown,  
 The mists of Night be o'er thy bosom spread;  
 Pour to the passing gale thy plaintive moan,  
 And be the tear of bitter sorrow shed!  
 Genius of Painting! now thy loss deplore,  
 Since He, thy best beloved—since Reynolds is no more.’



*The Idyllia, Epigrams, and Fragments of Theocritus, Bion, and Moschus, with the Elegies of Tyrtæus; translated from the Greek into English Verse. New Edit. By the Rev. R. Polwhele. 2. Vols. 8vo. 10s. 6d. Robinsons. 1792.*

We reviewed this performance in our LXIII<sup>d</sup> volume, p. 355, and considered it as a work of great merit. The defective passages to which we objected are now altered, and some others that required emendation. It of course approaches nearer to perfection, and we warmly recommend it to the classical reader.

*A Second Heroic Epistle to Jos. Priestley, LL. D. F. R. S. 4to. 1s. Debrett. 1792.*

The task of writing heroic epistles, since the days of the renowned Macgregor, is an arduous one, and our author in his first attempt was not in every respect singularly successful. We are happy in being able to add, that he improves: many parts of this Second Part are truly humorous and heroic; and, if we except a very few venial errors, the whole may be pronounced excellent. Many characteristic traits of Dr. Priestley are most happily preserved.

‘What tho’, my Priestley, thy dark creed imparts  
No ray of comfort to our throbbing hearts,  
Yet, lo! where glimm’ring thro’ thy gloomiest lines,  
The glow-worm tail of adulation shines.  
More to thy friend than to thy Saviour true,  
Christ thou degradest to a low-born Jew;  
While high his tow’ring head thy Richard rears,  
And, more than man, *all but a God* appears!  
Yet tho’ of fame and honours few before  
Cambrians or Scotchmen, had so rich a store;  
Still were his *virtues* as his *manners*, *shy*,  
Nor star’d obtrusive in the public eye;  
But ever humble, plain, and modest seem’d,  
While like a *meeting-sconce* they faintly gleam’d,  
Where by old Barebones plac’d with frugal care,  
Prim, well proportion’d, slender, sleek and fair,  
A blended blaze the *farthing candles* form,  
Which barely keeps their skins of tallow warm;  
And with a steady flame, tho’ small, yet bright,  
Spread all around them one meek inch of light.’

The following description of a scene, which in itself would have excited the deepest indignation, may *here* be smiled at.

‘Mark thro’ that door yon villain burst his way,  
Then back recoil with looks of wild dismay:  
Haggard his eye, and wan his bloodless cheek,  
Thrice he essays with quiv’ring lips to speak;

And thrice, as to a muffled clapper clung,  
 The sounds scarce murmur on his deaden'd tongue.  
 When now his comrades pressing on, behold  
 A crowded scene of horrors, yet untold !  
 A room appears (if room it can be call'd,  
 From which the stoutest hero shrinks appall'd ;  
 More like some necromantic giant's cave,  
 To luckless knights their dungeon and their grave !)  
 Where, dire to tell ! the long polluted floor,  
 With many a drop of blood is sprinkled o'er ;  
 Where there unburied carcases are seen,  
 Some warm, some almost with putrescence green,  
 All grim and horrible in death ; lo ! here  
 What scatter'd heaps of shapeless bones appear,  
 Whose hue and texture dreadful thoughts inspire,  
 Burnt white and spongy in some savage fire !  
 Hark ! from yon corner soul, in feeble wails,  
 A slender voice the startled ear assails ;  
 There thro' an iron grating may we 'spy  
 A crowd of gentle knights in thralldom lie ;  
 And tho' once seiz'd by the enchanter's snare,  
 Captives to him, who man nor mouse will spare,  
 There lives in hopeless misery they waste,  
 Nor more the sweets of liberty shall taste ;  
 Yet rave they not for death's last bitter hour,  
 Like bold bad Saracens, who scoff its power ;  
 For nature only to their race imparts  
 Fierce Paynim whiskers, not fierce Paynim hearts.'

The description of the Hackney students also excited our smiles ; but we dare not transcribe any more. Our readers who approve of the extracts, will undoubtedly refer to the book.

*An Heroic Epistle to Thomas Paine.* 4to. 1s. Richardson. 1792.

There are characters too detestable to admit of a smile, and the scowl of indignation will, in such instances, supersede the sneer, or the laugh, which the satyrists would wish to excite. This may be, perhaps, the effects of dislike excited by the particular view of Paine's conduct, which, in our situation, we have been obliged to take. Our author possesses a share of humour, and may be, in general, styled entertaining. The following lines are truly characteristic.

' Nor statesman thou alone, thy splendid claim  
 'Mid Genius' letter'd sons inrolls thy name :  
 Thy style fit emblem of a master's mind,  
 Like Nile, with blessings deluges mankind,  
 And still in prose or politics, maintains  
 A proud exemption from a despot's chains :

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When scantier language fails, thy mint affords  
 A copious coinage of sonorous words,  
 In current circulation form'd to spread,  
 Stamp'd by thy name, and sanction'd by thy head.  
 O greatly form'd o'er vulgar bounds to start,  
 And reach perfection unsustain'd by art,  
 While Grammar at thy feet imploring lies,  
 And wounded Concords weep, and Idiom dies;  
 Still dashing Eloquence adorns thy line,  
 New forms of shuffling sophistry are thine,  
 Wit in exotic garb thy call attends,  
 Invektive, arm'd with Indian scalp, descends,  
 Apt story, galling gibe, and well-plac'd pun,  
 Mirth's ever-cheering peal, the sort, the fun.'

Let us select also the following awful warning.

'The time may come, when J——n's aid may fail;  
 Nor clubs combin'd preserve thee from a jail.  
 Haply the dread machine, that patriots fear,  
 Terror of wits, may rob thee of an ear;  
 Their golden dew's loud crackling eggs may shed,  
 And stubborn bricks prove harder than thy head;  
 Haply, to mark th' extremity of Fate,  
 A Traitor's sentence on thy deeds may wait,  
 The slow-pac'd sled conduct thee to thy doom,  
 The wretch embowell, and the flames consume,  
 While perch'd on Temple-Bar (funereal show!)  
 Thy head, *still useful*, warns the crouds below.'

## D R A M A T I C.

*The Princess of Zanzara; a Dramatic Poem. A New Edition.*  
 8vo. 1s. 6d. Law. 1792.

Of all the poetical advocates for our sable brethren, the author of this drama is one of the least powerful or persuasive.

*Cymon, a Dramatic Romance, written originally by D. Garrick, Esq. and first performed as an Opera of Five Acts, by his Majesty's Company from the Theatre in Drury Lane, at the King's Theatre in the Haymarket, Dec. 31, 1791, with additional Airs, Choruses, &c. &c.* 8vo. 1s. Becket. 1792.

This little piece was originally written by David Garrick, esq. and, owing in a great measure to the music which accompanies it, has, for many years, been repeated on the theatre with satisfaction to the audience. Having been lately revived, with very splendid decorations, it is now republished.



*The Theatre, by Sir Richard Steele; to which are added, the Anti-Theatre; the Character of Sir John Edgar, &c. &c. Illustrated with Literary and Historical Anecdotes, by J. Nichols. 2 Vols. 12mo. 6s. sewed. Robinsons. 1791.*

These two volumes are collected from the public prints in the reign of George the First, and contain sir Richard Steele's disputes with the duke of Newcastle, then lord chamberlain, and others, respecting the theatre of Drury-lane, of which sir Richard was patentee. The work is rendered more interesting by the addition of literary and historical anecdotes.

*Modern Comedy; or, It is all a Farce, a Dramatic Afterpiece. In three Acts. 8vo. 1s. 6d. Ridgway. 1792.*

We must remember the Rehearsal, Pasquin, and the Critic; and must consequently feel our present author's inferiority. A tame imitation of spirited originals, an insipid attempt to follow what is highly humorous and pointed, would excite our pity, if some unjustifiable personal satire did not raise our indignation.

#### L A W.

*Trial between Henry Martin, Esq. of the County of Galway, Ireland; and J. Petrie, Esq. of the County of Essex, for Crim. Con. with the Plaintiff's Wife. 8vo. 1s. 6d. Ridgway. 1791.*

The damages found for the plaintiff, in this cause, was ten thousand pounds.

*Trial between James Duberley, Esq. Plaintiff, and Major-General Gunning, Defendant, for Criminal Conversation with the Wife of the Plaintiff. 8vo. 1s. 6d. Ridgway. 1792.*

In this trial, the jury awarded to the plaintiff, five thousand pounds damages. An application has since been made for a new trial, on the ground of excessive damages; but it was refused by the judges of the King's Bench.

*A Letter from an Attorney at Law, concerning imprudent Testamentary Dispositions of Property. 8vo. 6d. Bourne. 1791.*

This Letter relates to imprudent testamentary dispositions of property; but is too confined in its object to prove interesting to the public.

*Brief Deductions from first Principles applying to the Matter of Libel: being an Appendix to a second Letter to the Right Hon. Charles James Fox on that Subject. By J. Bowles, Esq. 8vo. 6d. Whieldon and Butterworth. 1792.*

Mr. Bowles, with the true spirit of a hero, turns not his back on the enemy. He is conquered, but not convinced. He may,

with Cato, adopt the victa causa, leaving the victrix to the gods ; in other words, the two houses of parliament.

*The Duty of the Overseers of the Poor. To be delivered to them at their Appointment, being first signed and sealed by the Justices, in their Petty Sessions, appointed to be held in Easter Week, or within one Month after Easter, in every District ; on a similar Plan with the Duty of Constables.* 8vo. 1s. Faulder. 1792.

The duty of the overseer is described in plain, familiar, language, and we think every overseer ought to be provided with these judicious instructions.

### M I S C E L L A N E O U S.

*Moyen d'Assurer les Fruits de l'Education. Avec un Essai de l'Application de ce Moyen à l'Etude de la Langue Française. Par M. Regny.—On the Means of securing to Youth the Advantages of their early Education. With a Specimen of the Method, as applicable to the French Language. By Mr. Regny.* 8vo. 1s. Elmsley. 1792.

The observation that young men, after leaving school, are not only liable soon to forget what they had learned, but, from the want of proper employment of their minds, exposed to dissipation, suggested to M. Regny the utility which would result from engaging them some time longer in the prosecution of liberal knowledge. For this purpose he formed a plan of delivering lectures on several of the sciences, and likewise particularly on the French language. He made his intention known to the public, both by advertisements and hand-bills, in which he fixed a time for giving three lectures successively, and offered tickets of admittance *gratis* to all those who would favour him with their names and address, that they might be enabled to judge of his capacity for discharging the office of an instructor. Those appointed meetings, however, were badly attended ; and M. Regny suspects, what is highly probable, that by those who did attend he was not rightly understood. He has therefore thought proper to publish the discourse which he gave on the grammatical knowledge of the French language. It is sufficient for us to observe, that M. Regny appears to be perfectly well qualified for the department in which he offers his service to the public ; and we think it would contribute not a little to the advantage and ornament of many young gentlemen, to avail themselves of so favourable an opportunity of acquiring an accurate acquaintance with the French tongue ; towards which, in respect both of theory and practice, M. Regny's plan is, in our opinion, happily calculated.—In this pamphlet, one page is printed in French, and a translation, in English, on that opposite.

*Considerations on the Proclamation of the Governors of the Austrian Netherlands against France, published at Bruffels, the 19th of May, 1792. 8vo. 1s. 6d. Hookham and Carpenter. 1792.*

The author of these Considerations observes, that three principal objects offer themselves to notice in the proclamation of the governors of the Netherlands. The latter, he says, endeavours to prove to the Brabantines, 1st, That it is neither the nation at large, nor the king, that have kindled the present war, but a faction, which has for these three years past convulsed France, 2dly, That the Austrian government has done every thing to prevent the war, and nothing to provoke it; and that it is the French who have, for a year past, sought every pretext of aggression, 3dly, That the nations of Europe, being invited by France to re-assume the rights which she has recovered of being free and sovereign, ought to view with dread and horror, the state of anarchy, the crimes and misery, to which she has become the prey in the pursuit of an imaginary liberty.

The author of the Considerations, who appears to be a zealous friend to the new constitution of France, endeavours to refute these several allegations, contained in the Austrian proclamation. Not content, however, with asserting the interests of France in a verbal dispute, concerning the priority of aggression, he farther endeavours to excite the British nation, if not to an actual defence of that country, at least to a determined interposition, by negotiation, in its cause.

‘ Who knows, says he, but a word from Great Britain would defeat the impious plots of this *kingly junto*, and force the voice of justice to be heard. And shall we then show ourselves unworthy of the title of freemen, and of friends of liberty. Shall we apostatise our principles, and shut our eyes against our true and invariable interest? No. Englishmen will not allow themselves to be imposed upon by the prejudices and prepossessions, which certain persons give themselves such pains to propagate and confirm. They will adhere to their ancient, their venerable love for freedom; and will proclaim to the whole world their natural abhorrence of this wicked and unjust war against the liberties of France. True to their principles, they will hold in horror the kingly conspiracy at Pilnitz; and consider the cause of France, as the cause of all mankind.’

Until we had reached the part above extracted, which forms the conclusion of the pamphlet, we had naturally imagined the author to be a native of France. Our suspicion is not entirely removed by the oblique insinuation to the contrary: but whatever be the country of the author, he seems to presume too much upon national sympathy, when he intimates any expectation that Great Britain



Britain will, from such a motive, interfere in the war on the continent. If the French were unanimous in the cause of freedom, they might be sufficiently able, without foreign aid, to maintain their own independence; but if not unanimous, it would be more than officious; it would be culpable, in Great Britain to take any part in the settlement of her constitution.

*Clerical Reform; or, England's Salvation; shewing its Necessity by a comparative State of the Landed Property, in respect to Taxes, Mortgages, Funds, Tithes, &c. By J. Williams, Esq. 4to. 2s. Printed for the Author. 1792.*

If we are not mistaken, Mr. Williams has formerly appeared in the character of a political projector. We do not, however, recollect on what occasion. Whether he has borrowed the idea of the clerical reform from the conduct of the national assembly in France, we know not, but the plan he suggests has a great resemblance to that model; and, with respect to the reduction of church-livings, likewise nearly coincides with that of the bishop of Landaff. He farther proposes the total abolition of tithes, in lieu of which the ecclesiastical stipends should be paid out of the public treasury; and that all the mortmain-lands should be sold for the public benefit. For the great advantages which would result to the nation from this important reform, we refer our readers to the account displayed by the author.

*Letters between the Hon. and Right Rev. Father in God, Shute, by Divine Providence, Lord Bishop of Durham, Count of the County Palatine, Earl of Sadberge, Baron Evenwood, &c. &c. and Percival Stockdale. 8vo. 2s. 6d. Ridgway. 1792.*

The sole occasion of this pompous pamphlet is, that Mr. Stockdale, having written a poem containing much *disinterested* praise of the bishop of Durham, and sent him a volume of sermons, thought he had established a sufficient claim on a living in his lordship's patronage; which being refused him—(for it, indeed, must be an excellent poem, and a valuable set of sermons, that can be worth a good living)—the irritated bard changed his artillery, and points against the bishop, in plain prose, the whole thunder of his indignation. This simple affair, which might have been amply told in nine pages, is extended, by means of a very long and *soi-disant* preface, to nearly ninety; in which we are incessantly reminded of the author's extraordinary genius, his acuteness and delicacy of feeling, his intimacy with Garrick, Johnson, and Burke, and of his antipathy to priests.—Whoever delights in reading the indiscriminate abuse of a particular class of men, proceeding from one of their own order, and cavalier expostulations with a head of the church from one of its minor members, in the spirit of the new *Rights of Man*, may here find his malignant

malignant gratification. But it would have redounded infinitely more to Mr. Stockdale's honour, if he had committed this publication to the press at once, *without consulting the bishop*, and telling him that it was yet in his power to 'stop its progress and completion.' This *threat* the bishop wisely disregarded: for, after all, it only appears that his lordship exercised his own judgment, as to the disposal of the living in question; and that Mr. Stockdale has added another instance to the *genus irritabile vatum*.

*The British Plutarch; containing the Lives of the most eminent Statesmen, Patriots, Divines, Warriors, Philosophers, Poets, and Artists of Great Britain and Ireland, from the Accession of Henry VIII. to the present Time. Third Edit. 8 Vols. 12mo. 1l. 4s. bound. Dilly. 1791.*

This work contains the lives of the most eminent statesmen, patriots, divines, warriors, philosophers, poets, and artists, of Great Britain and Ireland, from the accession of Henry VIII. to the present time. The edition before us is rendered free from many errors which had been in the two former, and is likewise enriched with a number of additional lives.

*London; or, an Abridgment of the celebrated Mr. Pennant's Description of the British Capital, and its Environs. By Mr. J. Wallis. 12mo. 3s. sewed. Bentley. 1791.*

The making of abridgments during the lifetime of the original author, may be considered, in general, as a kind of petty larceny in the province of literature; but Mr. Wallis, by prefixing his name to this production, scruples not to avow the misdemeanour.

*The History, Debates, and Proceedings of both Houses of Parliament of Great Britain, from 1743 to 1774. 7 Vols. 8vo. 2l. 9s. boards. Debrett. 1792.*

These seven volumes make a proper supplement to Chandler's Debates, and appear to be faithfully executed from the materials which have been preserved of the parliamentary proceedings during the thirty years specified.

*An Essay on the Contour of the Coast of Norfolk; but more particularly as it relates to the Marum-Banks, and Sea-Breaches, so loudly and so justly complained of. Read to the 'Society for the Participation of useful Knowledge,' Oct. 20, 1789, in Norwich. By M. J. Armstrong, Geographer and Land-Surveyor. 4to. 1s. Printed at Norwich. 1792.*

Mr. Armstrong's chief object, in this Essay, is to describe the Marum-banks and sea-breaches of the eastern coast of Norfolk.

*Letters of the Countess du Barré; with those of the Princes, Noblemen, Ministers of State, and others, who corresponded with her. Translated from the French. 8vo. 3s. 6d. Symonds. 1791.*

We suspect these Letters to be the same with what were published under a similar title about twelve years ago.

*Characters and Anecdotes collected in the Reigns of William Rufus, Charles the Second, and King George the Third. By the celebrated Wandering Jew of Jerusalem. 8vo. 2s. 6d. Ridgway. 1792.*

This pamphlet presents some good thoughts, amid a quantity of trite rubbish. What the author means by his characters being collected in various reigns we cannot divine, for there is no discrimination of times :

‘ But true, no-meaning puzzles more than wit.’

The divisions of this tract are, On Friendship ; on the Proud and Insolent ; the Miser ; the Christian Philosopher ; the Mail Coaches ; the Insignificant Puppy ; Servants ; the Player ; Childhood ; the Modern Man ; the Drunkard ; a Cockney ; the Atheist ; a Surgeon ; the Attorney, &c. &c.

As a specimen, we shall select the Tavern.

“ Coming, coming, Sir—coming, Sir !”—A Tavern is a place of universal resort, where Bloods and Bucks meet to be jolly, and to get drunk.

‘ If the *nose* of the master is at the *door*, *that* alone is a sign *sufficient*—to supply the place of which, see the Bedford Arms or the Shakspeare !

‘ The rooms smell like the guests (who have drank more than sufficient, as the reckoning can testify) ; they have been washed well the over-night, and yet offend your nose the next morning ; not always furnished with beds to be defiled, but mere necessary implements ; such as chairs, tables, and *looking-glasses*. Here you become witnesses to more noise than bottles, more jests than noise, and more politics than either : where mankind meet to be merry ; and to create, indeed, more noise than mirth : the music above stairs is answered with the noise of the bar-bell below ; the repeated call of—Waiter ! waiter ! and the repeated answer of—“ Coming, coming, sir ! with score—another bottle in the Lion !” add much to the melody of the concert.

‘ The waiters are frequently the civilest people in the house ; and however rudely they are treated, none have cause to boast more justly than they have, of their *high calling*. A tavern is the real theatre of life ; where parts are not merely acted, but performed according to nature : the scene too changing perpetually,  
from



from the bottom of the cellar to the bar, and from thence to every other part of the house.

‘ A melancholy man will here find room for reflection: heads, as brittle as glass, often broken, and again made whole; a scene of quarrelling, and cementing of friendship. The consumption of midnight: the torrid zone that scorches the face, and tobacco, the gunpowder that blows it up; but water is always at hand to quench the flames. You may term it a house of sin, but not the house of darkness, for the lights are rarely or never out—like some of those near the north pole, where it is as clear at midnight as at noon-day. Sometimes, after a long sitting, it becomes like the streets, in many places, in a heavy shower, where the spouts are flashing from above, while the conduits are running from below; while the looking-glasses, like swelling rivers, overflow their banks. In short, to give you, landlord like, the total reckoning in a few words—it is recreation to the alert, business to the idle, a sanctuary to the melancholy, entertainment to the lawyer, diversion to the scholar, and a banquet to the wise citizen:—where we will leave them to their supreme enjoyment of turtle and venison; and to the toasting of—Sir Watkin for ever! — N<sup>o</sup>. 45, Wilkes and Liberty!’

*Essays, Literary and Historical.* By E. Sayer, Esq. 8vo. 3s. Ridgway. 1791.

The first twenty of these Essays were originally published in the morning paper called the Diary. They relate to literary and political subjects, and show the author to be a man of reflection. In the close of the pamphlet, Mr. Sayer gives a statement of his services, as counsel on the part of lord Hood, before an election-committee, in Westminster; and for which, it appears, he has not met with due recompense.

*An Abridgment of the History of France: in the Manner of Goldsmith's Abridgment of the History of England, and of the Abridgment of the History of Scotland. For the Use of Schools.* 12mo. 3s. sewed. Kearlsey. 1791.

This duodecimo volume is professedly intended for the use of schools. Scarcely any other purpose than that of marking the dates of events, can be answered by such short compendiums; and in this view, perhaps, chronological tables might at least be equally useful.



## CRITICAL REVIEW.

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 For AUGUST, 1792.
 

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*An Essay on the Life and Genius of Samuel Johnson, LL. D.*  
 By Arthur Murphy, Esq. 8vo. 3s. 6d. boards. Longman,  
 &c. 1792.

AFTER many ponderous volumes of Johnsoniana, after examining the conduct and genius of this singular man, in the various forms of memoirs, lives, essays and anecdotes, what can remain for the present writer? He answers this question: 'perhaps what has not yet been attempted; a short, yet full, a faithful, yet temperate, history of Dr. Johnson.' The proprietors of Johnson's works, it is added, thought the life prefixed to their former edition too unwieldy for republication. Too much foreign matter was intermixed, and Johnson himself was scarcely visible in the mass. This last argument we shall leave to the judgment of the modern Mæcenases of literature—the booksellers: they have decided, and we have been accustomed to bow to their decisions in these points. We may, however, suggest a doubt whether, already possessing a Life of Johnson full and complete, though dull, trifling, and absurd, it might not have been better to have supplied its place at the head of an edition of his works, with a shorter 'Notice Literaire,' not unlike in form and extent to his own Lives of the Poets. This suggestion is chiefly aimed against the design, not against the execution of this biographical Essay. Mr. Murphy, if tried on his own statutes, will be dismissed with applause: the present Life is sufficiently full and faithful; often picturesquely accurate. The little anecdotes are brought forward in their proper place; they are related pointedly and concisely, so as to illustrate some particular feature in Johnson's mind or manner; nor have we perceived any description improperly overcharged, any circumstance injudiciously exaggerated. Whether the egotisms of a chronological collection of Johnsoniana may have made us peculiarly attentive to one point, or whether the errors of his immediate predecessor may have made Mr. Murphy particularly cautious, we know not; but it seemed as if the biographer had with singular anxiety kept in the back-ground: he is sometimes scarcely conspicuous enough

to make his description sufficiently clear. — It is time, however, to turn to the work.

Mr. Murphy alludes, in the Introduction, a little obliquely, and with some delicacy, to the Life of Johnson by sir John Hawkins, and the Johnsoniana of Mr. Boswell. Of such admirers as Mr. Boswell, Johnson speaks, when he says, that ‘his friends have acted with the diligence of spies on his conduct;’ and Mr. Murphy, who was present at one of the first interviews with Mr. Boswell, adds an observation which the collector had forgotten, or wished not to remember. ‘You know,’ says the obsequious Caledonian, ‘I cannot help coming from Scotland’—‘Sir,’ says Johnson, ‘no more can the rest of your countrymen.’ Yet the cheerful good-humoured civility, perhaps servility, of Mr. Boswell, often softened the rugged harshness of his companion; the blandishing sounds became at first tolerable, and at last almost necessary to his ease and comfort.

It is not easy to add to the number of facts, already collected with indefatigable diligence, or to circumstances as clearly known as tortured memory can supply them. One of the earliest works of Johnson was the translation of Jerome Lobo; and, in the Introduction, as well as the Translation, the biographer traces the vigorous mind, the bold comprehensive conception, and the luminous expression, which afterwards distinguished even his most careless sketches. A pretty long extract is given from this work, by which Mr. Murphy tells us that ‘the reader will judge whether Lobo is to lose the honour of having been at the head of the Nile, near two centuries before any European traveller.’ On this subject, not immediately connected with Johnson, we cannot be diffuse: it has already occurred in our seventieth volume, p. 266, and we shall add only a few comprehensive remarks.

At a distance from the spot, in a situation where the accuracy of either traveller cannot be ascertained by a personal examination, a variation in the description cannot establish the truth of one account, or the fallacy of the other. Lobo, who describes two springs, may be right; and Bruce, who speaks of three, may be wrong. Those, however, accustomed to follow the descriptions of travellers, and the more slavish labours of compilers, acquire an intuitive discrimination, which must supply the want of sufficient evidence. In every real observer, there is a minute peculiarity in the delineations of objects, which seldom occurs in the work of a copyist: hills have not only an ‘easy slope,’ but they are distinguished by a particular circumstance of form, of direction, or of arrangement. A country is not only well wooded, but the trees have a peculiar shape,



shape; a particular direction, or are distinguished by their branches and their foliage. Few compilers, who wish to deceive, can imitate these more pointed descriptions with success: their ideas are general; the forms want the peculiar distinctions, their tints the vivid colourings of nature. It was on this foundation that, in reviewing Mr. Bruce's description of the head of the Nile, in the passage referred to, we gave our opinion of his being really the first European who had seen, or at least returned to describe it. Even Paez, who seems to have given a more minute and discriminated account of it than Lobo, failed, in our opinion, on the comparison. Another circumstance greatly influenced us. On examining Mr. Bruce, with all his predecessors in our hand, and all the information in our power, we could not detect him in any direct fallacy, in any very striking misrepresentation. He had often committed himself in circumstances where, if he had deceived, he must have been detected, but escaped with credit. The consequence, therefore, was, that in other parts, where no direct criterion could be applied, he deserved to be trusted. In short, after every examination that we can bestow, we are convinced that both Lobo and Paez had obtained good information; that Mr. Bruce had seen with his own eyes—But to return.

The next projected work of Johnson was the Latin poems of Politian, with the history of Latin poetry, from the æra of Petrarch to that of Politian; a plan which our author commends, supporting at the same time, the propriety of the attempt of writing with elegance in a dead language. We may regret the failure of Johnson's plan, without acceding to his and Mr. Murphy's opinion, respecting the pleasure or advantages to be derived from the Latin poetry of the moderns. Vida, Fracastorius, Sanazzarius, Strada, and Lowth, have excelled in these attempts; but by whom are their works now read? We take them up occasionally, with listless languor, and lay them down without regret: we admire sometimes a happy imitation; but more often regret vapid lines, and inelegant expressions. Those, who read with pleasure the Latin classics, see their inferiority; to others they are uninteresting and unintelligible. Johnson's Latin poetry we have already had occasion to say, is sometimes unclassical and incorrect: his poem *Ἐνθάδε σεαυτον*, though nervous and energetic, is inferior in elegance to the translation given in p. 82 of this biographical Essay.

Johnson's subsequent schemes and connections are not represented in a new light by Mr. Murphy; and we are only struck with lord Gower's letter to his friend, soliciting his in-

terference with Swift to procure Johnson the degree of master of arts from the university of Dublin, as necessary to his obtaining the school at Appleby in Leicestershire. The neglect of lord Gower's friend, or the disapprobation of the dean, may have occasioned Johnson's antipathy to Swift; but, if the style of his lordship's letter be considered, the source of the failure will be sufficiently conspicuous. It is written with the careless apathy, the indifference of a man, who seems to expect, and is not solicitous to avoid, a refusal.—Croufaz's examination of Pope's essay, is now known to have been translated by Mrs. Carter.

The story of Lauder's imposition must, of course, make a part of the life of Dr. Johnson. Our author observes with propriety that, in examining the supposed originals produced by Lauder, Johnson seemed to think that we made some progress in the history of the human mind, by tracing ideas to their source, watching their progress and developement, their new combinations, their various forms, and their richer ornaments. At that time, he appears not to have been actuated by any dislike to Milton; for, while under the influence of Lauder's misrepresentations, he wrote the prologue to *Comus*, which was acted for the benefit of the poet's grand-daughter: Lauder's forgeries were not detected till the year afterwards. It may, perhaps, be allowed, that Johnson, whose political opinions were at that time fixed, was not displeased at some leaves being taken from the laurel of the apologist of regicide, though his generosity would not allow him to pursue his dislike in declining to assist Mrs. Foster. It would have been better to have referred the whole to the subsequent disquisition, in the short review of Johnson's works, where Mr. Murphy meets the accusation in a manly and a masterly way. We shall connect what he has separated. In this part of the Essay, after properly detailing the disadvantages of a republican form of government, and showing the inconveniences that have arisen from it, in the most boasted republican forms of the ancient world, he proceeds:

• The peace and happiness of society were what Dr. Johnson had at heart. He knew that Milton called his defence of the regicides, a defence of the people of England, but, however glossed and varnished, he thought it an apology for murder. Had the men, who, under a shew of liberty, brought their king to the scaffold, proved by their subsequent conduct, that the public good inspired their actions, the end might have given some sanction to the means; but usurpation and slavery followed. Milton undertook the office of secretary under the despotic power of Cromwell, offering the incense of adulation to his master, with the titles of

*director*



director of public councils, the leader of unconquered armies, the father of his country. Milton declared, at the same time, that nothing is more pleasing to God, or more agreeable to reason, than that the highest mind should have the sovereign power. In this strain of servile flattery Milton gives us the right divine of tyrants. But it seems, in the same piece, he exhorts Cromwell "not to desert those great principles of liberty which he had professed to espouse; for it would be a grievous enormity, if, after having successfully opposed tyranny, he should himself act the part of a tyrant, and betray the cause that he had defended." This desertion of every honest principle the advocate for liberty lived to see. Cromwell acted the tyrant; and, with vile hypocrisy, told the people, that he had consulted the Lord, and the Lord would have it so. Milton took an under part in the tragedy. Did that become the defender of the people of England? Brutus saw his country enslaved; he struck the blow for freedom, and he died with honour in the cause. Had he lived to be secretary under Tiberius, what would now be said of his memory?

The last apology for Milton is, that he acted according to his principles. But Johnson thought those principles detestable; pernicious to the constitution in church and state, destructive of the peace of society, and hostile to the great fabric of civil policy, which the wisdom of ages has taught every Briton to revere, to love, and cherish. He reckoned Milton in that class of men, of whom the Roman historian says, when they want, by a sudden convulsion, to overturn the government, they roar and clamour for liberty; if they succeed, they destroy liberty itself. *Ut imperium evertant, libertatem præferunt; si perverterint, libertatem ipsam aggredientur.* Such were the sentiments of Dr. Johnson; and it may be asked, in the language of Bolingbroke, "Are these sentiments, which any man, who is born a Briton, in any circumstances, in any situation, ought to be ashamed, or afraid to avow?" Johnson has done ample justice to Milton's poetry: the criticism on *Paradise Lost* is a sublime composition. Had he thought the author as good and pious a citizen as Dr. Watts, he would have been ready, notwithstanding his non conformity, to do equal honour to the memory of the man.

To this view of the question it is not easy to reply; though what may be said may be foreseen. An admirer of Milton may with justice support his sincerity. He yielded to the storm with no unmanly complaining, no mean solicitations; with calmness, patience and resignation.

It will strike every reader of Johnson's numerous Biographers, that a considerable period of his Life is lost in saying, that he was the hireling of Cave, a compiler in Osborne's shop, the companion



panion of the dissipated irregular Savage, the laborious word-catcher in the vast work of his Dictionary. The particular circumstances are unknown; and if, as he had often said, he could have written the history of Grub-street more advantageously than any other author, it must be regretted that he had not attempted it. The history would have included his own; for we have much reason to think that, though the names were changed, the fable might remain unaltered.

His letter to Richardson, while under arrest, has been the occasion of some animadversion; we think unjustly: it is necessary, however, to transcribe the account.

“ Sir,

“ I am obliged to entreat your assistance. I am now under an arrest for five pounds eighteen shillings. Mr. Strahan, from whom I should have received the necessary help in this case, is not at home; and I am afraid of not finding Mr. Millar. If you will be so good as to send me this sum, I will very gratefully repay you, and add it to all former obligations. I am, sir,

Your most obedient,

and most humble servant,

SAMUEL JOHNSON.”

Gough-square, 16 March.

In the margin of this letter there is a memorandum in these words: “ March 16, 1756. Sent six guineas. Witness. Wm. Richardson.” For the honour of an admired writer it is to be regretted, that we do not find a more liberal entry. To his friend in distress he sent eight shillings more than was wanted. Had an incident of this kind occurred in one of his romances, Richardson would have known how to grace his hero; but in fictitious scenes generosity costs the writer nothing.

We remember that, in a literary conversation, it was contested, whether the novelist, who is most liberal in his work, is not usually the least generous in his private character. This anecdote may appear to support the real parsimony of the author, whose hero gives most profusely; but something may still be said in favour of Richardson. He seems not to have been an intimate friend of Johnson; he was applied to on a particular emergency, when his other friends were absent: all that he asked was a temporary supply, and that was granted. There was certainly no ostentatious liberality; but a kind action seems to have been done, without delay, and without grudging.—The little circumstances in the following anecdote, are sufficiently curious to induce us to transcribe them.

He

\* He retired to Gray's Inn, and soon removed to chambers in the Inner Temple-lane, where he lived in poverty, total idleness, and the pride of literature. *Magni stat nominis umbrâ.* Mr. Fitzherbert (the father of lord St. Helen's, the present minister at Madrid) a man distinguished through life for his benevolence and other amiable qualities, used to say, that he paid a morning visit to Johnson, intending from his chambers to send a letter into the city: but, to his great surprize, he found an author by profession without pen, ink, or paper. The present bishop of Salisbury was also among those who endeavoured, by constant attention, to sooth the cares of a mind which he knew to be afflicted with gloomy apprehensions. At one of the parties made at his house, Boscovich, the Jesuit, who had then lately introduced the Newtonian philosophy at Rome, and, after publishing an elegant Latin poem on the subject, was made a fellow of the Royal Society, was one of the company invited to meet Dr. Johnson. The conversation at first was mostly in French. Johnson, though thoroughly versed in that language, and a professed admirer of Boileau and La Bruyere, did not understand its pronounciation, nor could he speak it himself with propriety. For the rest of the evening the talk was in Latin. Boscovich had a ready current flow of that flimsy phraseology with which a priest may travel through Italy, Spain, and Germany. Johnson scorned what he called colloquial barbarisms. It was his pride to speak his best. He went on, after a little practice, with as much facility as if it was his native tongue. One sentence this writer well remembers. Observing that Fontinelle at first opposed the Newtonian philosophy, and embraced it afterwards, his words were: *Fontinellus, ni fallor, in extremâ senectute, fuit transfuga ad castra Newtoniana.*'

Mrs. Piozzi has already related the introduction of Mr. Murphy to Dr. Johnson, and with fidelity; for our author only transcribes it; nor does he add to the circumstances which occurred in the short negotiation, respecting Johnson's pension, *cujus pars magna fuit.* Dr. Rose's *argumentum ad hominem* on this subject, in the dispute relative to the superiority of North British writers, was undoubtedly illiberal.

His political tracts were published in 1770, and the following years. In these we believe Johnson was sincere, but he was certainly mistaken. On the subject of Falkland Islands, spots 'thrown aside from human use, barren in summer and stormy in winter,' he appears to have followed the direction, and adopted the opinions which a pusillanimous administration wished to inculcate. They were certainly erroneous in a political view; and, if they were his own, show that on such subjects he was incapable of forming a just opinion. The senti-



ments of the 'False alarm,' the subsequent decision of the house of commons, those of 'Taxation no tyranny,' future events have confuted.

Johnson had a decided aversion to Scotchmen. He thought they had succeeded in England beyond their deserts, and he compared the impudence of a Scotchman to that of a 'leech, which fixes and sucks the blood;' while that of an Irishman was only 'the teasing impertinence of a fly.' But,

he had other reasons that helped to alienate him from the natives of Scotland. Being a cordial well-wisher to the constitution in church and state, he did not think that Calvin and John Knox were proper founders of a national religion. He made, however, a wide distinction between the Dissenters of Scotland and the Separatists of England. To the former he imputed no disaffection, no want of loyalty. Their soldiers and their officers had shed their blood with zeal and courage in the service of Great Britain; and the people, he used to say, were content with their own established modes of worship, without wishing, in the present age, to give any disturbance to the church of England. This he was at all times ready to admit; and therefore declared, that whenever he found a Scotchman to whom an Englishman was as a Scotchman, that Scotchman should be as an Englishman to him. In this, surely, there was no rancour, no malevolence. The Dissenters on this side the Tweed appeared to him in a different light. Their religion, he frequently said, was too worldly, too political, too restless and ambitious. The doctrine of cashiering kings, and erecting on the ruins of the constitution a new form of government, which lately issued from their pulpits, he always thought was, under a calm disguise, the principle that lay lurking in their hearts. He knew that a wild democracy had overturned king, lords, and commons; and that a set of republican fanatics, who would not bow at the name of Jesus, had taken possession of all the livings and all the parishes in the kingdom. That those scenes of horror might never be renewed, was the ardent wish of Dr. Johnson; and though he apprehended no danger from Scotland, it is probable that his dislike of Calvinism mingled sometimes with his reflections on the natives of that country.

The latter part of this passage we have transcribed with pleasure: they are the sentiments that we have more than once had occasion to offer. To the former, in gratitude for many favours that we have received from Scotchmen, we must object. A Scotchman is slow in admitting friendship; but, when once attached to any man, his nation is no longer considered; or, if nationality still prevails, his friend is to him, a



Scotchman. Various instances of this kind we have witnessed.

When Mr. Murphy arrives at the æra of 'the Lives of the Poets,' his observations on the utility and conduct of biography are truly valuable. Some objection may probably be made to his too eager praise of the French eulogies; and it may be justly questioned, whether partial narratives, except as examples of greatness, diligence and ability, are not worse than cold neglect. Even, as examples, if too warmly coloured, they may contribute to discourage, rather than to animate. In England, it must be allowed, that men of genius have often died poor and neglected. The causes have not indeed been always known; and, if they were, no reflection would have been probably cast, in some instances, on the judgment or the liberality of the great. That Dr. Hodges, who 'from contagion drew purer breath,' and forsook not the bed-sides of those affected with the plague, should die for debt in a jail, we may regret; but we cannot allow very extraordinary merit to the man who does no more than not desert his professional post in the time of danger. We must own, also, that we agree with Johnson in thinking, that academies would not be advantageous to the cause of literature: to combat our author's particular arguments, in opposition to this opinion, would be invidious at this time.

The last scenes of Johnson's life are well known: his attention to the cause of literature was evinced, among other circumstances, by his communication of the names of the original authors of the *Antient Universal History*; and his integrity by paying a small debt to Mr. Faden, which he had borrowed of his father, and a larger one to Mr. Hamilton. But the question will recur, why were these debts so long suffered to remain; for we cannot suppose that his mind was suddenly enlightened and his memory renovated?

Mr. Murphy next proceeds to consider Johnson as a man, and an author. In the former view, our biographer seems to have described Johnson impartially, without concealing his failings or exaggerating his merits: the whole account is, we think, fair, candid, and just—Nor can we deny our commendation to the 'review of Johnson's works,' with the very few exceptions that we have formerly had occasion to state. The comparison between Johnson and Addison is excellent, and though long, we cannot resist transcribing it.

'Of Addison, Johnson was used to say, he is the Raphael of essay writers. How he differed so widely from such elegant models is a problem not to be solved, unless it be true that he took an early tincture from the writers of the last century, particularly Sir

Thomas

Thomas Brown. Hence the peculiarities of his style, new combinations, sentences of an unusual structure, and words derived from the learned languages. His own account of the matter is, "when common words were less pleasing to the ear, or less distinct in their signification, I familiarised the terms of philosophy, by applying them to popular ideas." But he forgot the observation of Dryden: *If too many foreign words are poured in upon us, it looks as if they were designed, not to assist the natives, but to conquer them.* There is, it must be admitted, a swell of language, often out of all proportion to the sentiment; but there is, in general, a fullness of mind, and the thought seems to expand with the sound of the words. Determined to discard colloquial barbarisms and licentious idioms, he forgot the elegant simplicity that distinguishes the writings of Addison. He had what Locke calls a round-about view of his subject; and, though he was never tainted, like many modern wits, with the ambition of shining in paradox, he may be fairly called an *original thinker*. His reading was extensive. He treasured in his mind whatever was worthy of notice, but he added to it from his own meditation. He collected, *quæ reconderet, auctaque promeret.* Addison was not so profound a thinker. He was born to write, converse, and live with ease; and he found an early patron in lord Somers. He depended, however, more upon a fine taste, than the vigour of his mind. His Latin poetry shews, that he relished, with a just selection, all the refined and delicate beauties of the Roman classics; and when he cultivated his native language, no wonder that he formed that graceful style, which has been so justly admired; simple, yet elegant; adorned, yet never overwrought; rich in allusion, yet pure and perspicuous; correct, without labour, and, though sometimes deficient in strength, yet always musical. His essays, in general, are on the surface of life; if ever original, it was in pieces of humour. Sir Roger de Coverly, and the Tory Foxhunter, need not to be mentioned. Johnson had a fund of humour, but he did not know it, nor was he willing to descend to the familiar idiom and the variety of diction which that mode of composition required. The letter, in the Rambler, N<sup>o</sup> 12, from a young girl that wants a place, will illustrate this observation. Addison possessed an unclouded imagination, alive to the first objects of nature and of art. He reaches the sublime without any apparent effort. When he tells us, "if we consider the fixed stars as so many oceans of flame, that are each of them attended with a different set of planets; if we still discover new firmaments and new lights, that are sunk further in those unfathomable depths of æther, we are lost in a labyrinth of suns and worlds, and confounded with the magnificence and immensity of nature;" the ease, with which this passage rises to an unaffected grandeur, is the se-



cret charm that captivates the reader. Johnson is always lofty ; he seems, to use Dryden's phrase, to be o'er-inform'd with meaning, and his words do not appear to himself adequate to his conception. He moves in state, and his periods are always harmonious. His *Oriental Tales* are in the true style of eastern magnificence, and yet none of them are so much admired as the *Visions of Mirza*. In matters of criticism, Johnson is never the echo of preceding writers. He thinks and decides for himself. If we except the *Essays on the Pleasures of Imagination*, Addison cannot be called a philosophical critic. His moral *Essays* are beautiful ; but in that province nothing can exceed the *Rambler*, though Johnson used to say, that the essay on the burthens of mankind (in the *Spectator*, N<sup>o</sup> 558) was the most exquisite he had ever read. Talking of himself, Johnson said, " Topham Beauclerk has wit, and every thing comes from him with ease ; but when I say a good thing, I seem to labour." When we compare him with Addison, the contrast is still stronger. Addison lends grace and ornament to truth ; Johnson gives it force and energy. Addison makes virtue amiable ; Johnson represents it as an awful duty. Addison insinuates himself with an air of modesty ; Johnson commands like a dictator ; but a dictator in his splendid robes, not labouring at his plough. Addison is the Jupiter of Virgil, with placid serenity talking to Venus :

" Vultu, quo cælum tempestatesque serenat."

Johnson is *Jupiter tonans* : he darts his lightning, and rolls his thunder, in the cause of virtue and piety. The language seems to fall short of his ideas ; he pours along, familiarizing the terms of philosophy, with bold inversions, and sonorous periods ; but we may apply to him what Pope has said of Homer : " it is the sentiment that swells and fills out the diction, which rises with it, and forms itself about it ; like glass in the furnace, which grows to a greater magnitude, as the breath within is more powerful, and the heat more intense."

The Sermons left for publication by Dr. Taylor were unquestionably Johnson's, and the fact is now ascertained on the authority of Mr. Hayes, the editor. We found great reason to form the same opinion, in our review of these excellent Discourses. It escaped us, in the proper place, to notice Mr. Strahan's apology for Johnson's *seeming* to pray for the dead, supported by his opinion respecting purgatory, recorded by Mr. Boswell. In his cooler moments, he did not think such prayers proper, except with the limitations there expressed ; but the morbid melancholy of Johnson did not always allow him to be cool : there were many moments, when his language countenanced a very different opinion.

That



That Johnson passed some partial judgments in his Lives of the Poets; that he was sometimes blinded by prejudice; that he occasionally saw through the medium of party or religion; and that, without the taste which would enable him to decide, he rashly determined from abstract reasoning, and the examination of a philosopher, where philosophy was an inadequate judge, must be allowed. Mr. Murphy sometimes admits his errors, and sometimes endeavours to apologise for them. His defence of Johnson, respecting Milton, we have already had occasion to quote and commend. What relates to the rival translation of Homer, which Johnson imputes to Addison; an imputation that has been since contested, but which Mr. Murphy defends, must rest on its present foundation. To examine this question would lead us too far, and we might at last find that the difference is less in reality than in appearance.

We cannot leave this biographical Essay, without again expressing our gratitude to the author for the pleasure we have received from it; and commending the very able and candid manner in which it is executed. A few incuriæ in the language have lessened that pleasure; but, as they are neither numerous nor important, they will not greatly detract from the merit of the work.

In the \* edition to which this Life is prefixed, the order observed in the last edition is inverted, and Johnson's works are chronologically arranged, omitting those attributed to him without foundation.—The apotheosis of Milton is known by the present bishop of Salisbury (Dr. Douglas) to have been written by Guthrie; the verses on Mrs. Montague were written by Mr. Jerminham, the criticism on Burke's sublime and beautiful by Mr. Murphy.—Some of Johnson's prayers are printed, and several of his letters added to the twelfth volume.

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*The American Geography; or, a View of the present Situation of the United States of America. By Jedidiah Morse. Second Edition. 8vo. 7s. boards. Stockdale. 1792.*

**W**ITHIN a few years only have the resources and natural riches of America been known, and this knowledge is still so confined, that Europe may be yet said 'to be ignorant of the situation of the western continent.' There is scarcely a natural advantage that America does not possess, and which may not, in time, render it a successful rival to the most favoured spots, or perhaps the whole of Europe. This ought not, however, to inspire distrust and uneasiness in a political view.

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\* In twelve volumes octavo, price 3l. 12s. boards.

Conquest can never be the aim of the inhabitants of this continent, or at least conquests beyond their own seas. What should they wish to acquire? Lands?—They have already too much. Mines of precious metals? The illusion is vanished, and it is now known that industry and national spirit are richer mines than the earth affords. Commercial colonies and more numerous subjects? Each is to them useless, for lands are not wanting; and where people can live, population must increase. While, therefore, their own constitution prevents the ambitious designs of individuals, they can have no inducement to carry their arms into distant countries from other views. One circumstance can only give alarm: the progressive population to the west has already reached the Ohio, and even the Mississippi. Within a very few years, it must press on the Spanish territories of Louisiana to the south, and on the northern Mexicans. If no encroaching spirit excites a quarrel, all will be well; but if a war with Spain commences, Spanish America must fall, and our own West-India islands can only be retained by a powerful fleet, at an expence perhaps inadequate to their value. Our colonies on the north will not excite their jealousy or their envy: they already possess as much as they can desire from thence, by the free navigation of the lakes; and the whole of their commercial ambition must be fully gratified by the possession of California. From this view of the state of facts, England has her choice of two measures: the first, and preferable, is a close and intimate federal union with America, offensive and defensive. She wants only the fleets of Great Britain to reign supreme in the west, and will in return furnish, cheerfully, ample markets to our manufacturers for many ages, since population *must* increase faster than manufacturers can supply them. The second measure is a similar alliance with Spain, to guarantee the possessions of each in America: but to this there are numerous objections; it will not be equally secure; it will not be equally efficacious.

But we must turn from these speculations, suggested by the work before us, and give some account of its contents. The American Geography is a work of curious and extensive information. Through the whole, we perceive a studied exaggeration of the advantages, both natural and political, of the United States; but, through this medium, after making every allowance for its effects, we can easily see that America, though not a vast kingdom, will consist of powerful states, whose alliance will be valuable. The whole of this volume offers so many subjects of novelty and importance, that it is impossible to follow the author in detail. We would recommend very strongly the work to our readers, with the limitations



limitations mentioned, as containing the most correct and comprehensive account of America in general that probably exists. A short analysis of the plan, with some information of curiosity and utility, we may be allowed perhaps to add.

After the usual geographical introduction, and the explanation of terms, our author gives an account of the discovery of America, a general description of the continent, with a chronological view of the discoveries and settlements, as well as the divisions of North America.

The general account and history of the United States, which follow, are highly instructive and entertaining. It is impossible, we have said, to follow Mr. Morse particularly; but we shall extract some curious remarks from what he has observed respecting the 'face of the country,' with a view to the question, how far the low land to the east of the Allegany mountains, is in reality new ground gained from the sea?

1. It is a fact, well known to every person of observation who has lived in, or travelled through the southern states, that marine shells, and other substances which are peculiar to the sea-shore, are almost invariably found by digging eighteen or twenty feet below the surface of the earth. A gentleman of veracity told me, that in sinking a well many miles from the sea, he found, at the depth of twenty feet, every appearance of a salt marsh, that is, marsh grass, marsh mud, and brackish water. In all this flat country, untill you come to the hilly land, wherever you dig a well, you find the water, at a certain depth, fresh and tolerably good; but if you exceed that depth two or three feet, you come to a saltish or brackish water that is scarcely drinkable, and the earth dug up resembles, in appearance and smell, that which is dug up on the edges of the salt marshes.

2. On and near the margin of the rivers are frequently found sand-hills, which appear to have been drifted into ridges by the force of water. At the bottom of some of the banks in the rivers, fifteen or twenty feet below the surface of the earth, are washed out from the solid ground, logs, branches, and leaves of trees; and the whole bank, from bottom to top, appears streaked with layers of logs, leaves, and sand. These appearances are seen far up the rivers, from eighty to one hundred miles from the sea, where, when the rivers are low, the banks are from fifteen to twenty feet high. As you proceed down the rivers towards the sea, the banks increase in height, but still are formed of layers of sand, leaves, and logs, some of which are entirely found, and appear to have been suddenly covered to a considerable depth.

3. It has been observed, that the rivers in the southern states frequently vary their channels; that the swamps and low grounds are constantly filling up; and that the land in many places

annually



annually infringes upon the ocean. It is an authenticated fact, that no longer ago than 1771, at Cape Lookout, on the coast of North Carolina, in about latitude  $34^{\circ} 50'$ , there was an excellent harbour, capacious enough to receive an hundred sail of shipping at a time, in a good depth of water. It is now entirely filled up, and is solid ground. Instances of this kind are frequent along the coast.

It is observable, likewise, that there is a gradual descent of about eight hundred feet, by measurement, from the foot of the mountains to the sea board. This descent continues, as is demonstrated by soundings, far into the sea.

4. It is worthy of observation, that the soil on the banks of the rivers is proportionably coarse or fine according to its distance from the mountains. When you first leave the mountains, and for a considerable distance, it is observable that the soil is coarse, with a large mixture of sand and shining heavy particles. As you proceed towards the sea, the soil is less coarse, and so on in proportion as you advance the soil is finer and finer, until, finally, is deposited a soil so fine, that it consolidates into perfect clay; but a clay of a particular quality, for a great part of it has intermixed with it reddish streaks and veins like a species of *ochre*, brought probably from the *red lands* which lie up towards the mountains. This clay, when dug up and exposed to the weather, will dissolve into a fine mould, without the least mixture of sand or any gritty substance whatever. Now we know that running waters, when turbid, will deposit, first, the coarsest and heaviest particles, mediately, those of the several intermediate degrees of fineness, and ultimately, those which are the most light and subtle; and such in fact is the general quality of the soil on the banks of the southern rivers.

5. It is a well known fact, that on the banks of Savannah river, about ninety miles from the sea in a direct line, and one hundred and fifty or two hundred as the river runs, there is a very remarkable collection of oyster-shells of an uncommon size. They run in a north-east and south west direction, nearly parallel with the sea coast, in three distinct ridges, which together occupy a space of seven miles in breadth. The ridges commence at Savannah river, and have been traced as far south as the northern branches of the Altamaha river. They are found in such quantities, as that the indigo planters carry them away in large boat loads, for the purpose of making lime-water, to be used in the manufacture of indigo. There are thousands and thousands of tons still remaining. They question is, how came they here? It cannot be supposed that they were carried by land. Neither is it probable that they were conveyed in canoes, or boats, to such a distance from the place where oysters are now found. The uncivilized

vilified natives, agreeable to their roving manner of living, would rather have removed to the sea shore, than have been at such immense labour in procuring oysters. Besides, the difficulties of conveying them would have been insurmountable. They would not only have had a strong current in the river against them, an obstacle which would not have been easily overcome by the Indians, who have ever had a great aversion to labour, but could they have surmounted this difficulty, oysters, conveyed such a distance, either by land or water in so warm a climate, would have spoiled on the passage, and have become useless. The circumstance of these shells being found in such quantities, at so great a distance from the sea, can be rationally accounted for in no other way, than by supposing that the sea shore was formerly near this bed of shells, and that the ocean has since, by the operation of certain causes not yet fully investigated, receded. These phenomena, it is presumed, will authorize this conclusion, that a great part of the flat country which spreads easterly of the Alleghany mountains, had, in some past period, a superincumbent sea; or rather that the constant accretion of soil, from the various causes before hinted at, has forced it to retire.'

These facts are of great importance in investigating the natural history of the eastern states. They certainly authorize the author's conclusion, and it will only remain to enquire, whether the irruption of the sea, to form the Gulph of Mexico, be of an æra to account for the change; or whether the quantity of water be sufficient to explain it. We think it much more probable, that the appearance of the land is the effect of a more sudden and more violent convulsion, though what that may have been must be left to conjecture. If we combine, however, the ancient traditions of a continent, overwhelmed in the Atlantic, of a large tract in that sea where the bottom is still reached by soundings, with the vast extent of territory left in America by the ocean, at a period probably not more distant, these events may appear to illustrate each other.

Another subject of curiosity is the alligator of America: we shall transcribe our author's description.

'The alligator is a species of the crocodile, and in appearance one of the ugliest creatures in the world. They are amphibious, and live in and about creeks, swamps, and ponds of stagnant water. They are very fond of the flesh of dogs and hogs, which they voraciously devour when they have opportunity. They are also very fond of fish, and devour vast quantities of them. When tired with fishing, they leave the water to bask themselves in the sun, and then appear more like logs of half rotten wood thrown ashore by the current, than living creatures; but upon perceiv-

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ing any vessel or person near them, they immediately throw themselves into the water. Some are of so monstrous a size as to exceed five yards in length. During the time they lie basking on the shore, they keep their huge mouths wide open till filled with mosquitoes, flies, and other insects, when they suddenly shut their jaws and swallow their prey.

The alligator is an oviparous creature. The female makes a large hole in the sand near the brink of a river, and there deposits her eggs, which are as white as those of a hen, but much larger and more solid. She generally lays about an hundred, continuing in the same place till they are all deposited, which is a day or two. She then covers them with the sand, and the better to conceal them, rolls herself not only over her precious *depositum*, but to a considerable distance. After this precaution, she returns to the water, and tarries until natural instinct informs her that it is time to deliver her young from their confinement; she then goes to the spot, attended by the male, and tearing up the sand, begins to break the eggs; but so carefully that scarce a single one is injured, and a whole swarm of little alligators is seen crawling about. The female then takes them on her neck and back, in order to remove them into the water; but the watchful birds of prey make use of this opportunity to deprive her of some, and even the male alligator, who indeed comes for no other end, devours what he can, till the female has reached the water with the few remaining; for all those which either fall from her back, or do not swim, she herself eats; so that of such a formidable brood, happily not more than four or five escape.

These alligators are the great destroyers of the fish in the rivers and creeks, it being their most safe and general food: nor are they wanting in address to satisfy their desires. Eight or ten, as it were by compact, draw up at the mouth of a river or creek, where they lie with their mouths open, whilst others go a considerable distance up the river, and chase the fish downward, by which means none of any bigness escape them. The alligators being unable to eat under water, on seizing a fish, raise their heads above the surface, and by degrees draw the fish from their jaws, and chew it for deglutition.

Before the setting of winter, it is said, not without evidence to support the assertion, that they swallow a large number of pine knots, and then creep into their dens, in the bank of some creek or pond, where they lie in a torpid state through the winter without any other sustenance than the pine knots.

The account of general Washington is written with warm affection, but apparently without any improper partiality. It is a picture of a man who, probably, with talents not highly brilliant, but useful, with a mind not stored with the choicest



treasures of learning or acquired knowledge, but clear, vigorous, and comprehensive, was thrown into the situation for which his talents were peculiarly adapted. He was one of the favoured few who, called into action with popular opinion highly in his favour, never forfeited it, and retired to private life without a stain on his abilities or his integrity. Mr. Washington was scarcely ever in action, without an imputation on his courage: he retired to his farm without even accepting a compensation for his expences, impoverished rather than enriched by many years command. We shall follow our author in his description of the general in his retirement.

‘ The virtuous simplicity which distinguishes the private life of general Washington, though less known than the dazzling splendour of his military achievements, is not less edifying in example, or worthy the attention of his countrymen. The conspicuous character he has acted on the theatre of human affairs, the uniform dignity with which he sustained his part amidst difficulties of the most discouraging nature, and the glory of having arrived through them at the hour of triumph, have made many official and literary persons, on both sides of the ocean, ambitious of a correspondence with him. These correspondencies unavoidably engross a great portion of his time; and the communications contained in them, combined with the numerous periodical publications and newspapers which he peruses, renders him, as it were, the *focus of political intelligence for the new world*. Nor are his conversations with well-informed men less conducive to bring him acquainted with the various events which happen in different countries of the globe. Every foreigner of distinction, who travels in America, makes it a point to visit him. Members of Congress, and other dignified persons, do not pass his house, without calling to pay their respects. As another source of information it may be mentioned, that many literary productions are sent to him annually by their authors in Europe; and that there is scarcely one work written in America on any art, science, or subject, which does not seek his protection, or which is not offered to him as a token of gratitude. Mechanical inventions are frequently submitted to him for his approbation, and natural curiosities presented for his investigation. But the multiplicity of epistolary applications, often on the remains of some business which happened when he was commander in chief, sometimes on subjects foreign to his situation, frivolous in their nature, and intended merely to gratify the vanity of the writers by drawing answers from him, is truly distressing, and almost incredible. His benignity in answering, perhaps, increases the number. Did he not husband every moment to the best advantage, it would not be in his power to notice

tice the vast variety of subjects that claim his attention. Here a minuter description of his domestic life may be expected.

‘To apply a life at best but short, to the most useful purposes, he lives, as he ever has done, in the unvarying habits of regularity, temperance, and industry. He rises, in winter as well as summer, at the dawn of day; and generally reads or writes some time before breakfast. He breakfasts about seven o’clock, on three small Indian hoe-cakes, and as many dishes of tea. He rides immediately to his different farms, and remains with his labourers until a little past two o’clock, when he returns and dresses. At three he dines, commonly on a single dish, and drinks from half a pint to a pint of Madeira wine. This, with one small glass of punch, a draught of beer, and two dishes of tea (which he takes half an hour before sun setting) constitutes his whole sustenance until the next day. Whether there be company or not, the table is always prepared by its elegance and exuberance for their reception; and the general remains at it for an hour after dinner, in familiar conversation and convivial hilarity. It is then that every one present is called upon to give some absent friend as a toast; the name not unfrequently awakens a pleasing remembrance of past events, and gives a new turn to the animated colloquy. General Washington is more chearful than he was in the army. Although his temper is rather of a serious cast, and his countenance commonly carries the impression of thoughtfulness, yet he perfectly relishes a pleasant story, an unaffected sally of wit, or a burlesque description, which surprises by its suddenness and incongruity, with the ordinary appearance of the object described. After this sociable and innocent relaxation, he applies himself to business, and about nine o’clock retires to rest. This is the *routine*, and this the hour he observes, when no one but his family is present; at other times he attends politely upon his company until they wish to withdraw. Notwithstanding he has no offspring, his actual family consists of eight persons. It is seldom alone. He keeps a pack of hounds, and in the season indulges himself with hunting once a week; at which diversion the gentlemen of Alexandria often assist.’

This sketch of biography is contained in the notes, and we find similar eulogies of Montgomery, Green, and La Fayette.

The different states of America comprehended in the volume before us, are New England, including New Hampshire, Massachusetts, Rhode Island, Connecticut, and Vermont; New York, New Jersey, Pennsylvania, Delaware State, Maryland, Virginia, Indiana, consisting of lands on the Ohio, of which the only present State is Kentucky, belonging to Virginia; North Carolina, South Carolina, Georgia, and the lands styled the

the Western Territory. These are particularly described, and the account is equally full, clear, and comprehensive. A short account of the British, Portuguese, and Spanish dominions in America, of the different kingdoms of Europe, of Asia and Africa, are subjoined. All, except what relates to the United States, is, however, chiefly a short abridgment.

In the different accounts, Mr. Morse has particularly availed himself of whatever has been published, and had access to such authentic documents and private information, as an European would in vain attempt to procure. Much of what he says is already known, and we shall conclude our article with a short account of Kentucky and the western territory, as less known to the English reader.

Kentucky lies to the north of North Carolina, and has on its north-west the Ohio, one of the vast rivers of Western America, which yields only to the Mississippi and the river St. Lawrence. It is minutely intersected with numerous lesser rivers, generally navigable by boats, resting on a lime-stone rock.

‘ This country in general is well timbered. Of the natural growth which is peculiar to this country, we may reckon the sugar, the coffee, the papaw, and the cucumber-tree. The two last are a soft wood, and bear a fruit of the shape and size of a cucumber. The coffee-tree resembles the black oak, and bears a pod, which encloses good coffee. Besides these there is the honey-locust, black mulberry, wild cherry, of a large size, buck-eye, an exceedingly soft wood—the magnolia, which bears a beautiful blossom of a rich and exquisite fragrance. Such is the variety and beauty of the flowering shrubs and plants which grow spontaneously in this country, that in the proper season the wilderness appears in blossom.

‘ The accounts of the fertility of the soil in this country have, in some instances, exceeded belief; and probably have been exaggerated.—That some parts of Kentucky, particularly the high grounds, are remarkably good, all accounts agree. The lands of the first rate are too rich for wheat, and will produce 50 and 60, and in some instances, it is affirmed, 100 bushels of good corn, an acre. In common, the land will produce 30 bushels of wheat or rye an acre. Barley, oats, cotton, flax, hemp, and vegetables of all kinds common in this climate, yield abundantly. The old Virginia planters say, that if the climate does not prove too moist, few soils known will yield more and better tobacco.

‘ In the rivers are plenty of buffalo and catfish of uncommon size, salmon, mullet, rock, perch, garfish, eel, suckers, sunfish, &c.—Trout, shad, and herrings have not been caught in the western waters.

‘ Swamps are rare in Kentucky; and of course the reptiles which



which they produce, such as snakes, frogs, &c. are not numerous. The honey-bee may be called a domestic insect, as it is not found but in civilised countries. This is confirmed by a saying which is said to be common among the Indians, when they see a swarm of bees in the woods, 'well, brothers, it is time for us to decamp, for the white people are coming.'

The climate is said to be healthy, the heat and cold moderate. The population estimated at 100,000. Near Lexington, its chief town, are said to be '*curious sepulchres* full of human skeletons;' and near that spot, a man having dug five or six feet below the surface, is reported to have met with a 'large flat stone, under which was a well of common depth, regularly and artificially stoned.' These facts ought to have been more clearly stated and better ascertained. It is necessary to add, that this place is somewhat to the north, and a little to the east of the supposed Welsh colony, under Madoc.

The Western territory comprehends that part of the United States to the north-west of the Ohio, and to the east of the Mississippi. But little of the land is yet purchased from the Indians; and the whole population, independent of the Indians, does not probably exceed 6000 souls. The very flattering accounts of the fertility of this country, from an anonymous pamphlet, appear suspicious from many circumstances. We shall only transcribe the short description of the forts, often mentioned, which, if accurate, show that this part of America was once inhabited by a warlike and enlightened race; but on these points even conjecture is at a loss.

'*Antiquities and Curiosities.*'] The number of old forts in the Kentucky country are the admiration of the curious, and a matter of much speculation. They are mostly of a circular form, situated on strong, well-chosen ground, and contiguous to water. When, by whom, and for what purpose, these were thrown up, is uncertain. They are certainly very ancient, as there is not the least visible difference in the age or size of the timber growing on or within these forts, and that which grows without; and the oldest natives have lost all tradition respecting them. They must have been the efforts of a people much more devoted to labour than our present race of Indians; and it is difficult to conceive how they could be constructed without the use of iron tools. At a convenient distance from these always stands a small mound of earth, thrown up in the form of a pyramid, and seems in some measure proportioned to the size of its adjacent fortification. On examination, they have been found to contain a chalky substance, supposed to be bones, and of the human kind.

'On an extensive plain, or, as the French term it *parara*, be-

tween Post St. Vincent and Cuscusco river, is what is called the *battle-ground*, where the Siack and Cuscusco Indians fought a desperate battle, in which about 800 were killed on each side, On this spot, the ground for two miles is covered with skulls and other human bones.'

In the Appendix are some notes of no great importance. The most interesting is a calculation of the inhabitants of the United States, which amount to very near four millions.

*The History of Rome, from the Foundation of the City by Romulus, to the Death of Marcus Antoninus. 3 Vols. 8vo. 18s. Boards. Cadell. 1792.*

THE Historian of the Roman Empire must be left without a rival; but, while we follow his admirable narrative, we are led to regret that it commences in the middle of a varied and splendid scene; that we see Rome in full majesty and power, without being able to ascertain the causes of the one, and the sources of the other. The same circumstance diminishes the merit of the historian: the author may be correct in tracing the events to their origin, but the reader, ignorant of the clue, may consider the imputed source as visionary; or, unacquainted with the characters and situation of the actors, may condemn that as improbable, which arose from the best motives and the most accurate reasoning. These causes must render the History of the Decline and Fall of the Roman Empire less interesting; and, though the English reader is not without resources, they are not such as either in the scope and conduct will properly prepare the way for Mr. Gibbon's luminous narrative. The history of Rollin is merely introductory; that of Montesquieu, for each has been translated, a sketch, bold, animated, and comprehensive, but too concise for general readers, and not sufficiently full to introduce them to the personages of the more interesting scenes, or the situation and circumstances of the government. Mr. Hooke's Roman History is an extensive and classical work; laboured, heavy, and unaffecting, but accurate and clear. Dr. Ferguson's History of the Progress and Termination of the Roman Republic deserves much commendation; but, while he confines himself to the great revolution of the government from republicanism to despotism, he steps hastily over the more early periods, and incurs the same disadvantages we have imputed to Mr. Gibbon's History. Still we may be allowed to add, that a history of the first monarchy of Rome, and the early periods of the republic, connected with Dr. Ferguson's History, and written with the same ability, perspicuity, and accuracy, would probably have connected the several links more

satisf-



satisfactorily to the philosophical reader, while the present work will be more pleasing to the general one. Let us hope that this may yet be undertaken. It will not injure the history before us, and it will bring forward that of the progress and termination of the Roman republic, which we think has been unjustly overlooked. We noticed it with approbation in our fifty-fifth volume, in three succeeding articles.

The volumes before us are of a different kind. The author, from the extent of his plan, cannot engage in philosophical research or political disquisitions. He has preferred the continued, unbroken, narrative, and, in the more doubtful parts of the earlier ages, as well as in the more intricate ones, perplexed by contending factions, has chosen the road which sound sense and careful enquiry has pointed out. His history is consequently an elegant, pleasing, and, in general, a very useful performance, continued through nine centuries, to the accession of Commodus. Hooke and Ferguson have been his principal guides; and his language is certainly modelled from Mr. Gibbon's. The author, however, has avoided the splendor and the faults of that historian's style; and, while he has adopted the example in general, we find no instance of distorted sentences, of obscurity, or impropriety.

It cannot be interesting to pursue the tale so often told, the subjects of the historian's narrative, the poet's invention, and dramatic personification. At this time, it can borrow little ornament from style or from novelty; but, so fascinating is the scene of Roman grandeur, so deeply interwoven with our earliest pursuits and boyish fancies, that it can never cease to charm. It is only in our power to animadvert a little on our author's conduct in some of the more striking periods, to select specimens of his opinions and of his language.

The origin of every race must be unknown, except of colonies migrating, when science and polished manners had already made some progress. To have followed the Halicarnassæan in his particular account of different colonies would, therefore, have been to waste the reader's time, and to weary his patience. The narrative was evidently undertaken by the artful Greek, to flatter the various prejudices of the Romans; and Livy, with greater honesty, has been more abrupt and concise in his earlier history. If we premise, that the Hetrurians, and perhaps one other race, were colonies from Greece, it will be enough, with our present historian, to assume Romulus and Remus, as the leaders of some hardy herdsmen and shepherds, emigrated probably from Alba. In the account of the reign of Romulus, our author follows Dionysius rather than Livy, though he omits the exaggerated descriptions of populous nations and vast armies. In fact, if any horde of



shepherds, for the Sabines and Veientes were no more, brought at one time 300 men into the field, it would require their utmost efforts; and this number we must occasionally substitute for 30,000, or in some accounts for 300,000. The subject requires not an argument; and, till we find that the country of these shepherds was tilled with such peculiar care that each acre produced three hundred times as much as in modern times, and that every acre was equally fertile, the whole may rest on assertion.

Our first specimen we shall select from the account of the regulations of Romulus.

Though the meditation of the Sabine women had been recompensed by distinctions peculiarly honourable to themselves, yet their sex in general were far from being indebted to the stern and rigid regulations of Romulus. While the wife was precluded from quitting her husband on any pretence, the husband was indulged with the power of repudiating his wife, and even punishing her with death, should she be convicted of adultery, theft, or drunkenness: yet the prudent policy of the lawgiver was expressed in his proscription of polygamy; and the delicacy of the Roman matron was not wounded by any other legal partner of her consort's embraces.

The robust limbs of the Roman youth were accustomed to the labours of agriculture, and were trained to the exercises of war; the body was strengthened by the former, and rendered active by the latter; from breaking the stubborn glebe, or contesting the prize of swiftness with his companions, the beardless champion, distained with dust and sweat, plunged headlong into the guardian stream of the Tiber; his nerves were braced by the invigorating wave; a frugal repast satisfied the wants of nature; and he was early instructed to bear cold and hunger with fortitude and patience. Whatever acquisitions could enervate the mind or body were strictly prohibited, and the few arts that were requisite to a nation of shepherds and warriors were resigned with contempt to the captives of their superior vigour and valour.

If the discipline of the Roman youth was severe, the paternal power which was sanctioned by Romulus, corresponded with, and even exceeded the rigour of his preceding institutions; his system of jurisprudence asserted the exclusive, absolute, and perpetual dominion of the father over his children. Whatever was acquired by the labour or fortune of the son was immediately lost in the property of the father; at the call of indigence or avarice, the master of a family could dispose of his children according to his discretion; he might chastise their real or imaginary faults by stripes, by imprisonment, by exile, by sending them to work in chains among the meanest of his servants. The majesty of a pa-

rent was even armed with the power of life and death ; and the examples of such bloody executions were sometimes praised, and never punished.

‘ Neither age nor rank could exempt the most illustrious citizen from the bonds of filial subjection ; his own descendants were included in the family of their common ancestor ; and the claims of adoption were not less sacred, nor less severe, than those of nature. The Roman legislator reposed an unbounded confidence in the influence of paternal affection ; and the oppression was rendered more supportable by the assurance, that each in his turn might succeed to the dignity of parent and master.’

The early æras of Rome, after the expulsion of the Tarquins, were turbulent and hostile. External enemies combined with traitors, with oppressed plebeians, and discontented patricians, to undermine the power of Rome, and deliver it up as a prey to its enemies. Necessity, and the abuse of authority, effected the emancipation of the people, first by the establishment of the tribunes, from whose constitution arose the formidable ‘*velo*’ lately so much employed by the sovereign, rather than the popular power, and secondly by the laws of the twelve tables. This popular convulsion was preceded by the re-appearance of absolute power, under the constitutional name of dictator ; and, in the best ages of the republic, it is remarkable that this power was never abused. The establishment of the first dictator and the tribunes are circumstances sufficiently known. We shall prefer rather the character of Brutus, as a specimen of our author’s style. The admirers of Mr. Gibbon will easily see the model of the present historian.

‘ The fate of a father or a brother might have claimed the pious lamentations of the victors ; but the sorrows of each individual were lost in the general grief of the republic ; and the patriotic spirit of Brutus seemed to survive in the tears that bewailed him. His funeral obsequies were celebrated with mournful magnificence : his exploits and his virtues were adorned by the eloquence of Valerius ; and the Roman matrons, continued for a whole year, by their dress, to express their regard for the memory of him, who, in avenging the wounded chastity of Lucretia, had vindicated the insulted honour of the sex.

‘ Yet the features which distinguish the founder of the Roman republic, rather command our respect than engage our affection. His fortitude was probably superior to the sense of danger ; and the degrading disguise which in his early years he assumed, appears rather to have been recommended by the hopes of vengeance than by the desire of safety. Beneath the dark concealment which

marked

marked his patient and persevering spirit, he learnt carefully to control his own actions and passions; and though the caprice or contempt of Tarquin allowed him to taste the pleasures of the nuptial bed, the supposed idiot was invariably secluded from those social and domestic enjoyments which soften and refine the soul. In the state of dissimulation to which he was reduced, his love of freedom was confirmed, and his hatred of Tarquin was fortified by constraint: the liberties of Rome demanded, perhaps, the sacrifice of his sons; but that father only who had been estranged from filial endearments could have beheld with an unaltered countenance the unnatural execution. His accusation of Collatinus seems less dictated by jealousy than by his capacious enmity of the whole race from which his colleague derived his birth; and the same passion, in the last moment of his life, inflamed his intemperate valour, and precipitated him against the lance of Aruns.'

Six centuries elapsed in doubtful war, which established by degrees the power of Rome, who knew well how to temper severity and kindness, to be heroic, rash, temperate, and firm at proper times, when each mode of conduct would succeed. Even when Hannibal threatened the capital, she rose superior to the distress of her situation, and secured her safety by spirit and intrepidity. While Rome seemed sinking under the load of enemies, she cherished the expansive power, that hidden elasticity, which was to carry her in her rebound beyond any former exertions. She was only left without an enemy after the destruction of Carthage, for the distant wars in the east and in the west were dictated not by the necessity of defence but the spirit of conquest. It unfortunately happened that the legions, inured to fatigue and labour in the Gaulish war, were, under the happier genius of Cæsar, more than equal to the enervated sons of Italy; and the exertions made against distant kingdoms thus recoiled back on herself. If there is any part less happily finished in this work, it is the period of Cæsar's life. The perpetual dictator seems not to have been a favourite of our historian, or he has failed to catch a spark from Dr. Ferguson, whose narrative is equally animated and interesting.—The last volume contains the history of the Lower Empire. We shall select two passages of different kinds from the second and third volumes, the description of the battle of Pharsalia, and some remarks on the political state of Rome, at a time when the same subject had employed the penetrating genius of Mr. Gibbon. These, with our former remarks, will be sufficient to give our reader an adequate idea of the execution of this able and interesting history.



• On the commanding station of Pharsalus, about three miles from the camp of Cæsar, Pompey, whose army was swelled by the forces of Syria, attentively observed the motions of his adversary. His own judgment and disposition inclined him to suspend every hazardous or decisive measure; to avail himself of his superior numbers to intercept the detachments and provisions of his enemy; and to imitate the conduct of Fabius rather than that of Scipio. But the fortitude which is insensible to danger, may be vanquished by reproach: the ill-timed raillery of Cicero, the clamours of an impatient train of senators, who accused him of protracting the war that he might prolong the term of their dependence, were felt and acknowledged. Every precaution that implied a doubt of immediate victory, was represented as unworthy the army which he commanded. The mind of Pompey was not sufficiently firm to support the public contempt; he yielded to the importunities of his followers; and their petulance, and his own vanity, precipitated the downfall of the Roman republic.

• On the ninth of August, a day ever memorable in the Roman calendar, Cæsar, who distressed for subsistence already meditated to change the seat of war, beheld with transport the signal of battle displayed on the tent of his rival. He accepted the challenge with pleasure; and in a military oration, he reminded his soldiers of his continual attention to their welfare, and of the solicitude with which he had endeavoured by negotiation to prevent the effusion of Roman blood. He was answered by the loud acclamations of the legions; and confident in their fidelity, their courage, and their discipline, he rushed to encounter the superior numbers of his competitor.

• The forces of Pompey consisted of forty-five thousand infantry and seven thousand calvary. The strength of the former was placed in the centre, under the command of Scipio: on the right, Afranius led the Ciceronian legion, and the remains of the Spanish army; and on the left, Pompey himself, with the two legions which had been recalled from Cæsar, prepared to support the charge of his horse; this was composed of the noblest youth of Rome; and it was on their valour Pompey chiefly founded his hopes of victory.

• The disposition of Cæsar was guided by that of his competitor: to Scipio he opposed Domitius Calvinus; to Afranius, Antony; while he himself assumed his station on the right, and fixed his eyes incessantly on his rival. A thousand horse, which composed his whole calvary, were strengthened by the most active and expert of his infantry; and these were directed to aim their weapons at the faces instead of the bodies of their adversaries.

• During the solemn interval that the anxious armies awaited  
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the signal for action, they gazed on each in awful silence: the same arms, and the same ensigns, presented themselves along the hostile ranks; and the kindred bands might for a moment deplore the guilt and horror of civil commotion. But their generous reluctance was extinguished, and their martial rage aroused, by the sound of the trumpet. The cavalry of Pompey rushed forward as to certain victory; the feeble squadrons of Cæsar were overwhelmed by their fury. But as they pursued, elated by success and negligent of order, they in their turn were broken by the unexpected charge of the infantry: the youthful patricians, who could brave death with intrepidity, trembled for the loss of their beauty; the javelins of their enemies were darted at their faces; and they shrunk from those scars which an ancient Roman would have deemed his highest glory. To preserve their persons they sacrificed their honour; and their flight was as disgraceful to themselves as fatal to their party.

‘ Their fears were communicated to the breast of Pompey, who, unmindful of his former fame, abruptly quitted a field which his constancy might still have restored. His infantry, deserted by their general and abandoned by their cavalry, maintained their ground for some time with order and firmness, until Cæsar led in person his reserve, the flower of his legions, to the attack. The skill of the general, and the bravery of his soldiers, surmounted every obstacle; fifteen thousand of the army of Pompey perished on the field, and the survivors fled in confusion from the scene of slaughter. The intrenchments of their camp were forced; and the gold and silver vessels, the purple beds, the magnificent trophies of patrician luxury, which had been prepared in the assurance of victory, were abandoned to the rapacity of the conquerors. Part of the fugitives gained a neighbouring eminence, and endeavoured to reach the friendly walls of Larissa; their march was intercepted by Cæsar, who urged the pursuit with his wonted diligence. To increase their distress he diverted from its course a brook which had supplied them with water; and exhausted with thirst, with hunger, and fatigue, they confessed the ascendancy, and implored the mercy, of the conqueror.’

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‘ The maintenance of such considerable numbers in arms and idleness naturally directs our attention to the revenues of the Roman empire. According to Suetonius, Vespasian was heard to say that a sum supposed equal to about three hundred and thirty millions sterling was required annually to support the imperial establishment. But the enormous calculation can only excite our astonishment, without commanding our belief; and, by the diligence of a modern historian, a more probable account has been drawn from a laborious and ingenious review of the provinces

which

which composed the Roman empire. By the conquests of Pompey the tributes of Asia were raised from fifty to eighty-five millions of drachms, or about two millions and a half sterling. Under the last and most indolent of the Ptolemies, the revenue of Egypt is said to have amounted to twelve thousand five hundred talents, a sum equivalent to rather more than what was derived from Asia; but which was afterwards considerably improved by the more exact economy of the Romans, and the increase of the trade of Æthiopia and India. Gaul was enriched by rapine, as Egypt was by commerce; and the tributes of those two great provinces have been compared as nearly equal to each other in value. The ten thousand Eubœic or Phœnician talents, about four millions sterling, which vanquished Carthage was condemned to pay, within the term of fifty years, were a slight acknowledgment of the superiority of Rome, and cannot bear the least proportion with the taxes afterwards raised both on the lands and on the persons of the inhabitants; when the fertile coast of Africa was reduced into a province.

Spain, by a very singular fatality, was the Peru and the Mexico of the old world; the discovery of the rich western continent by the Phœnicians, and the oppression of the simple natives, who were compelled to labour in their mines, for the benefit of strangers, form an exact type of the more recent history of Spanish America. The Phœnicians were acquainted only with the sea-coast of Spain; avarice, as well as ambition, carried the arms of Rome and Carthage into the heart of the country; and almost every part of the soil was found pregnant with copper, silver, and gold. According to Strabo, twenty thousand pound weight of gold was annually received from the provinces of Asturia, Gallicia, and Lusitania. Mention is made by Pliny of a mine near Carthagera, which yielded every day twenty-five thousand drachms, or near three hundred thousand pounds a year; nor is there any reason to suppose that it was less productive in the time of Augustus, than in that of Trajan.

From these scattered lights, it may be concluded that the general income of the Roman provinces, amounted to between fifteen and twenty millions of our money. Yet, whether Augustus was desirous to relieve the more distant parts of the empire, or cherished a secret wish to impoverish the senate and equestrian order, he had scarce assumed the reins of government, before he insinuated the necessity of throwing an equitable proportion of the public burden upon Rome and Italy; and the introduction of the customs and the excise was followed by an assessment on the real and personal property of the Roman citizens, who had been exempted from any kind of contribution above a century and a half.

The rate of the customs varied from the eighth to the fortieth  
part



part of the value of the commodity; but it was imposed on every kind of merchandise that entered the capital; and, in whatsoever manner the law was expressed, it was the Roman purchaser, and not the provincial merchant, who paid the tax. The provinces would soon have been exhausted of their wealth, if the manufacture and commerce of luxury had not insensibly restored to the industrious subjects the sums which were exacted from them by the arms and authority of Rome. And it is probable, that the productions raised or wrought by the labour of the provincials were treated with more indulgence than was shewn to the pernicious commerce of Arabia and India, which already awakened the attention, and soon after excited the remonstrances of the senate.

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*A Defence of Dr. Price, and the Reformers of England. By the Rev. C. Wyvill. 8vo. 2s. Johnson. 1792.*

PERHAPS the Defence might have been called, with more propriety, an Apology for Dr. Price and the Reformers of England; by whom our author means neither the fanciful theorists, nor the more confident abusers of government. It is in many respects a very able, and in some, an artful Apology. The conduct of Dr. Price and his friends is defended, where ingenuity can suggest an argument, and extenuated where its errors seem too striking and obvious. On the subject of the Dissenters' petition for the repeal of the test laws, we may allow that their conduct was at first manly, temperate, and respectful: at last it was different; nor did they retire, after their defeat, with that firm and silent dignity which is attributed to them; many were wildly clamorous, and some weakly complaining; all pretended to feel an injury, because they could not obtain a favour, which their own conduct had precluded them from. On the reform of representation we cannot agree with Mr. Wyvill, for reasons often assigned; but we may add, that his arguments are urged with equal modesty, propriety, and firmness. What he has said relative to a parochial clergy and tythes deserves our unreserved commendation.

When he speaks of innovation, he states, in the usual way, the futility of apprehensions of danger, and urges what we might have been if such fears had always existed; adding, however, that few important religious changes had taken place, without an attendant clamour in the state. — He goes on.

‘ But no similar events are now to be apprehended from the proposed reformation of the church of England. The improvements suggested, as they would be beyond comparison less beneficial than  
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the two great innovations just mentioned, so they would be less hostile to the ancient system, which they are calculated not to destroy but to reform. The changes are proposed not by the adversaries of the church, but by churchmen, jealous of her honour, and anxious of her welfare; and, if acceded to, they would not be the humiliating terms imposed by a victorious foe, but wise and seasonable concessions, adopted at the recommendation of friends, for the sake of general conciliation.—The propositions contain nothing harsh, or exclusive, nothing injurious to the present clergy, or tending to alter the form of government, either in church or state: if there is candour, equity, or prudence in the great body of our churchmen, a reformation thus adopted, to heal divisions, and to comprehend and unite in one society, Christians of various unessential opinions, could produce nothing like commotion or revolution: in a political view it would be a harmless, pacific, and even an advantageous change; and its consequences respecting morals and religion would be truly salutary to the community.'

Authors who have argued in this way have usually confounded great and important revolutions with lesser regulations; those changes for which every thing may be risked, and such as the anarchy of a day might be considered as purchasing too dearly. We think, with many persons, that tythes are an injudicious and oppressive impost; but no one will compare the importance of a change in this respect to the reformation from Popery, or to the Revolution. 'The magnitude of the gain and the danger must be weighed, before such reasoning can be pronounced valid or absurd. With respect to the test laws, we have said, that there seems to be danger, because its supporters have appeared to be republicans, and are likely to attempt a farther limitation of monarchy, already perhaps, sufficiently limited. The Dissenters, indeed, disavow Republicanism, while their works breathe its spirit in every page.

Mr. Wyvill is probably right in thinking, that Paine's infamous work should not be an object of a legal prosecution. It is, he allows, a work 'ably and forcibly written,' though neither 'with candour nor wisdom.' The ability of Mr. Paine we have often witnessed, and for 'forcibly,' we should not, probably, greatly change the author's opinion, if we substituted impudently. Even the little reprehension which Mr. Wyvill bestows we are pleased to see; and it was one of the best effects, which resulted from the king's late proclamation, that it brought forward the men of the first rank, situation, and abilities, from all parties, to join cordially in reprobating that and *similar* attacks on the constitution.

These are the principal topics insisted on by Mr. Wyvill, who, we have said, is in general candid and judicious. What relates particularly to the character of Dr. Price we have not noticed. It would be improper to enlarge on Dr. Price's character and the merits of his different works in this place.

*Letters from America, Historical and Descriptive; comprising Occurrences from 1769, to 1777, inclusive. By W. Eddis. 8vo. 6s. boards. Dilly. 1792.*

THE author of these Letters, we are informed, arrived on the American continent in the year 1769, and settled at Anapolis, under the patronage of the governor of Maryland. He became, from his situation, intimately acquainted with the leading characters of every party in that province, as well as with every event which occurred subsequent to his arrival, until the unfortunate dispute between the parent state and the colonies, rendered it unsafe for any zealous friend of the former to continue in the country.

The observations which he made, from the commencement of his residence in America, he occasionally communicated to his friends in England. In the former of these Letters he gives a description of the country, government, trade, manners, and customs of the inhabitants; and, in the latter, the rise and gradual progress of the civil dissention. So early as October 1769, Mr. Eddis writes to one of his correspondents, that in the northern provinces, a republican spirit evidently prevailed; and he expresses a persuasion, that whenever the country should become populous, the inhabitants could not be retained as British subjects, otherwise than by inclination and interest.

In the seventh Letter, the author informs one of his friends, that ship-building is a very profitable and extensive branch of business throughout the American continent; the immense quantity of useful timber to be found, even on the banks of almost every river, giving the shipwright peculiar advantages. He thinks, however, that Great Britain will ever maintain a superiority with respect to the duration and intrinsic value of her shipping; for though the American oak greatly exceeds the British in size and foliage, yet when the growth is taken into consideration, there appears to be a manifest advantage in favour of the oaks of Britain. On the American continent, this species of timber attains its highest state of perfection in about fifty or sixty years. The natural consequence is, that being of a light and porous quality, it will not resist the depredations of time, in any degree equal to that which advances by  
flow



slow degrees to maturity. Mr. Eddis has heard it asserted, by persons of undoubted knowledge and experience, that an English ship, formed of solid and well seasoned materials, is worth more, after a service of twenty years, than the generality of American vessels that have sailed only seven. This reason, our author thinks, greatly invalidates the opinion of those who predict, that the American states will inevitably, before many years are passed, become formidable as a maritime power; since the necessity under which they must labour, of frequently rebuilding, in order to support a navy, will be attended with such vast expences as must require immense revenues to defray; so as always to check their progress towards that distinction to which they may possibly aspire.

The climate of the American states affords a direct contradiction to geographical speculations founded only upon theory.

‘ To judge of this climate, (Maryland), says our author, by the parallel degrees of latitude in Europe, it is natural to conclude, that the middle provinces experience very little of the rigour of winter, and that, in fact, their greatest inconvenience must arise from intense heat, during the summer months. But, extraordinary as it may appear, this country, from local circumstances, is accustomed to every severity of the opposite seasons. I assure you, that I have been less sensible of the influence of the sun in the hottest seasons in the island of Jamaica, than in this part of British America; and I am credibly informed, that no material difference prevails from New York inclusive, to the southern extremity of Virginia. To the northward of New York the winters continue longer; the cold is equally intense; and the summer, for its short duration, hot in proportion. South of Virginia the climate gradually becomes similar to the torrid zone, consequently the wool degenerates, in a regular proportion, until the external covering of the sheep becomes at last a strong coarse hair resembling that of goats.

‘ In Maryland, and in the adjacent provinces, the cold is more severe from January till the beginning of May, than in any part of the island of Great Britain; in consequence of which the American farmer is reduced to the necessity of housing his sheep during that rigid season. Summer may, literally, be said to be seated on the lap of winter, and the immediate transition from cold to heat is, evidently, extremely prejudicial to the growth and improvement of wool; so that in quality it is greatly inferior; nor is the quantity produced proportionable to what is yielded in the milder regions of the parent state.

‘ Under these disadvantages it may reasonably be concluded, that the American settlements will ever be necessitated to look up

to Britain for a very considerable supply of her invaluable staple. And even if these causes did not operate, many years must unavoidably elapse before the colonists can establish or conduct manufactures in such a manner, as to enable them to supply, even their own wants, on terms of greater advantage than by relying on external assistance.'

To give any account of such of these Letters as relate to the military transactions in America, would now be superfluous: we shall, therefore, only present our readers with the following short extract, announcing the beginning of the civil commotions. It had been fortunate for both the contending parties, that the expedient which our author mentions, on that occasion, had been early adopted by the British government.

' *Anapolis, May, 28, 1774.* All America is in a flame!—I hear strange language every day. The colonists are ripe for any measures that will tend to the preservation of what they call, their natural liberty. I enclose you the resolves of our citizens; they have caught the general contagion. Expresses are flying from province to province. It is the universal opinion here, that the mother country cannot support a contention with these settlements, if they abide steady to the letter and spirit of their associations. Where will these matters end? Imagination anticipates, with horror, the most dreadful consequences. If the measure adopted at home are founded on the principles of justice, it will become administration to be firm and decisive. If they are not, it will be adviseable, even on the score of interest, not to abandon the substance for a shadow. True policy will suggest the expediency of embracing a conciliatory system.'

In June 1777, the author takes his passage for England, where he arrived about the close of the year. His correspondence during this interval contains an account of the difficulties and dangers to which he was exposed, from his loyalty and unshaken attachment to the British constitution.—The Letters, forty-two in number, are written in an unaffected style, and the publication of them is honoured with the names of upwards of four hundred subscribers.

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*Antiquities of Ireland. By E. Ledwich, LL. B. M. R. I. A. and F. A. S. of London and Scotland. 4to. 2l. 2s. Boards. Dilly. 1790.*

THE Antiquities of Ireland have been long neglected, or treated with strong prejudices for ancient fable and visionary etymologies. It is with peculiar pleasure that we at length see a rational and learned work upon this subject. From the

marks

marks of numeration at the bottom of each sheet it appears that Mr. Ledwich intends to give at least another volume ; but as in the title no distinction of volume is seen, and the ingenious author is, as we understand, now occupied in the descriptions of Mr. Grose's unpublished views in Ireland, and other drawings of its antiquities, in continuation of Mr. Grose's labours concerning that island, we must regard the present work, originally published in Numbers, as complete in itself.

In his preface Mr. Ledwich informs us that these essays imperceptibly advanced to their present magnitude, from his investigating the antiquities of Ireland at such times as could be spared from clerical and domestic avocations ; and that this circumstance must excuse their detached manner, as otherwise a chronological order would have been preferred. He adds, that he has illustrated the early colonization of Ireland according to the opinion of the ablest antiquaries, and has neglected the fabulous tales.

‘ Some confidence in the cause I was engaged in, which appeared to me that of truth, has probably inspired a temerity of expression and of censure, which on any other subject had better been restrained. I confess I have taken but little pains to correct this error, if it be such, because here truths were to be delivered in strong language ; the numerous defenders of our bardic fictions and historical romances being ever on the watch, and ready to convert guarded expressions and modest diffidence into strong symptoms of a weak cause. Nor have I been sparing of ridicule ; for who in his senses would so egregiously waste his precious moments, as to enter into a serious discussion and confutation of monstrous assertions, and puerile absurdities ?

‘ Such is the apology which I humbly beg leave to offer for obvious errors ; those which the more critical and learned may discover, will, I hope, find some extenuation from considering the obscurity, difficulty and multiplicity of the topics submitted to them, from the quantity of new matter I have introduced, and the new views I have opened of our antiquities.

‘ If these essays should happily contribute any thing to the general stock of Irish literature, the public are indebted to the rev. dean Coote, who, in the most generous manner, forwarded their publication. Liberal, refined, and patriotic, he devotes a large portion of an ample fortune to its noblest use, the encouragement of letters, arts, and industry, and to acts of exalted benevolence.

‘ *Famam extendere factis*

*Hoc virtutis opus.*’

The first dissertation is on the early colonization of Ireland. Mr. Ledwich opposes with decided success the fables of the



Irish fennachies, supported by some weak modern writers, and shews that Ireland was originally peopled by Celts from Britain; but he might have added, that the southern parts, if not the whole, were as probably peopled from Gaul. A more clear arrangement, a more exact detail, might have been expected from Mr. Ledwich; and we rather wonder when we find, p. 4, Mr. Pinkerton classed among the authors who support the northern colonization of Ireland, while that writer is, perhaps, the first who argues that the Gothic colonies in Ireland proceeded from Belgic Gaul, an opinion embraced by our learned author, as appears from different parts of his work. If so, this colonization was from the south-east, not the north; but Mr. Ledwich, probably thought of the Germans, from whom the Belgæ descended; and speaks of the north comparatively with Spain, from whence the Irish fennachies derived the Irish origin.

‘The Firbolgs were Belgæ from the northern parts of Gaul, and who occupied no inconsiderable portion of Britain long before the arrival of the Romans. By Cæsar they are accurately distinguished from the Aborigines or Celtes. Like the other rude nations of antiquity, and like the ancient Greeks, as recorded by Thucydides, they practised piracy and war. Their predatory expeditions extended their knowledge of countries, and induced them to form settlements remote from home. They came into this isle, but in what age is uncertain: as they were a mercantile and maritime people, it was not long after they were seated in Britain that they explored this country, and established colonies in it. A notice in Richard of Cirencester expressly informs us, that the Menapii and Caucii, two Teutonic tribes, arrived here a little before Cæsar’s attempt on England. From the testimony of Ptolemy, we may with some degree of certainty affirm that, the Belgæ possessed all the south-east parts of Ireland; that they emigrated not from Britain but from Belgic Gaul and Germany; for of the Menapii and Cauci we meet no trace in Britain but only in Ireland, Germany, and Belgium; Menapia in Wales being founded by the Irish Menapii. This Teutonic people inhabited the sea-coast of the counties of Wexford and Waterford, and by the Irish were called Garmans, or Germans, and hereafter it will be seen that, remains of the ancient Teutonic tongue still exist among their descendants. Here are proofs of the Firbolgian colony, disengaged from fiction, and so plain and convincing as not to be resisted by the most sceptical enquirer.’

Mr. Ledwich closes this first essay, which is full of solid learning, and liberal views, with informing us that Turgesius, an illustrious person in the Irish annals, and who subdued most

of Ireland, must have been Thorgils, a son of Harold Harefagre, king of Norway, who flourished about the year 903, by Mr. Ledwich's account: yet he allows that Turgesius is mentioned in the Irish annals at the year 838. It seems to us impossible to reconcile the Icelandic and Irish annals in this matter, though Mr. Ledwich attempts this impossibility. The Turgesius of the Irish annals was surely another Thorgils, a common Norwegian name; and it is sufficient to know that he was a powerful chief, without adding splendor to his descent, by setting chronology at defiance.

The second dissertation is on the history and antiquities of Glendaloch, in the county of Wicklow. Good plates are given of this curious scene: and we must observe that, in general, the numerous prints have great merit.

We next find the history of the Irish Culdees, with the antiquities of Monaincha, in the county of Tipperary. In treating of the Culdees Mr. Ledwich embraces the opinion that they were inimical to the Roman see, but attached to episcopal government. His observations on this subject we may perhaps have occasion to exemplify, when we come to his dissertations on the history of the Irish church. At present we shall only remark that the name *Culdee*, not appearing among the innumerable ecclesiastical records till the twelfth century, if our memory deceive us not, it seems sufficiently bold to bestow this appellation upon the old British and Irish monks, who opposed the practice of the Roman church, in some unimportant particulars, so early as the sixth century. We shall extract Mr. Ledwich's description of the church at Monaincha.

' The length of our Culdean Abbey in Monaincha is thirty-three feet, the breadth eighteen. The nave is lighted by two windows to the south, and the chancel by one at its east end. The former are contrasted arches, the latter fallen down. The height of the portal, or western entrance, is seven feet three inches to the fillet, by four feet six inches wide. The arch of this and that of the choir are semicircular. Sculpture seems here to have exhausted her treasures. A nebule moulding adorns the outward semicircle of the portal, a double nebule with beads the second, a chevron the third, interspersed with the triangular frette, roses, and other ornaments. It is also decorated with chalices, artfully made at every section of the stone, so as to conceal the joint. The stones are of a whitish grit, brought from the neighbouring hills of Ballaghmore: being porous, they have suffered much from the weather; but the columns of the choir are of a harder texture, (though grits) close-grained, and receiving a good polish. Being of a reddish colour, they must have been handsome objects. They were quarried on the south-west side of the bog, and are a species of

lapidum schistarum, splitting into laminæ, six feet long, with which most of the abbey is cased without. By some accident ashen keys have been dropped on the walls of this building, in a number of years they have become large trees. Their roots have insinuated into every crevice, burst the walls every where, and threaten the whole with ruin. Such was the state of the Roman edifices, after the destruction of the capital by the Goths, as is minutely and affectedly described by Cassiodorus.'

In his next essay our ingenious dissertator proceeds to examine the Ogham characters, and alphabetical elements of the ancient Irish. Mr. Ledwich completely overturns the fabulous literature of pagan Ireland; and shews the Ogham characters to be only concealed modes of writing, used in the middle ages. The explanations of the inscription found at Callan he treats with deserved contempt.

' The inscription in the Archæologia is :

" Beneath lies Conal-Colgac, the long-footed."

' It is also read thus: " Beneath this sepulchral monument is laid Conan the fierce, the nimble-footed." These different interpretations by the same person looks suspicious, but what shall we say when we are given three other various readings by this writer? This was a fatal step; the gentleman forgot, that the argument that proves too much, proves nothing: applied to the present case, it must demonstrate to every man of sense, that the different explications are grounded on no certain principles, and made out by different scales of Ogum, and by reading it then from right to left, and vice versa. Such childish manœuvres are really ridiculous, and have justly disgraced our Antiquities.

' If two interpretations give the name of Conal, and three confessedly do not, is there not more than an equal chance that the latter is right? And if so, what becomes of the veracity of the Bardic Tale by which this wonderful sepulchre was discovered? A single erasure or omission of a stroke was sufficient to alter, or bury the meaning in perpetual oblivion. Was accuracy to be expected from rude and barbarous Irish engravers in the third century? Or can it be imagined that the Callan inscription has stood almost 1500 years in a naked and wild situation, uninjured by the tooth of time, and all the vicissitudes of a variable climate? That the great Atlantic Ocean and its briny atmosphere, have had no influence on this rock, and so far from pulverizing its surface, have rendered it unfit for vegetation? These are wonderful things! Perhaps the venerable Druid who performed the funeral rites to the manes of Conal-Colgach, (and who has not heard of Conal-Colgach?) not only pronounced the " sit terra levis," but washed the



the stone with a magical composition of miseltœ, samolus, and selago, and in a fine prophetic phrenzy, predicted the amazing discoveries of Irish Antiquaries in the eighteenth century.'

If this inscription resemble not the Phœnician one, on some rocks on the shore of America, afterwards discovered to have been engraved by Æolus; or be not a modern forgery, like those of Inghiramius and other adepts in this line; it is probably Danish or Norwegian. The ruling line of this kind of Runes, Ogham, or secret writing, must be regarded as perpendicular, not as horizontal; a circumstance which, as Mr. Ledwich elsewhere remarks, will alter the readings given.

The use of the Roman letter, Mr. Ledwich supposes, may have passed even in the first century to Ireland, from the original Belgæ, among whom the Romans had colonies; or, more probably, during the time of Dioclesian's persecution, about the beginning of the fourth century.

The next essay is intituled, 'Of the ancient Irish coins; with the antiquities of Athassil, in the county of Tipperary.' The knowledge of coins depending, like that of botany, on a view of great numbers of objects of the kind, and requiring an experienced eye to distinguish minute differences, imperceptible to unpractised beholders, it is no wonder that Mr. Ledwich has here lapsed into some mistakes. For instance, he insinuates, p. 123, that some of the old Irish coins, or those of the Danes in Ireland, resemble the ancient British, and he desires us to compare No. I. and II. in his plate with Camden's tables of British coins. Our ingenious and respectable author must pardon our observing, that there is a wide difference between a comparison of plates, and that of the objects themselves. Had he compared the latter, he would have seen at one glance that dissimilarity of the British and Irish coins; the former being three times as thick, and struck in the form of a shield or saucer. Even the skeattas, or oldest Saxon pennies, have no resemblance of the Irish coins, being far thicker and smaller, and of more antique fabric. The rude figures on some Irish coins may resemble those on some British, as a rude delineation of a horse by a Chinese boy may resemble one by a French boy. Mr. Ledwich's *letters*, on the two rude coins, are surely only a cross and a crown. The hand and arm on No. III. we cannot discern. Medallists suppose it to be a bird. But we shall leave this part of the work with remarking, that the author has here displayed more fancy and ingenuity than numismatic experience.

Mr. Ledwich's observations on the early ecclesiastical edifices in Britain and Ireland are curious.

Palladius, it is said, founded in 431, three wooden oratories. The year after, St. Patrick erected the church of Saul, in the county of Down: it was called Sgibol Phadruig, or Patrick's Barn, a name at once conveying to us its shape and materials. Concubran, describing the old chapel of Monenna at Kilsieve, in the county of Armagh, A. D. 630, tells us it was made of smoothed timber, according to the Irish fashion, for they had no stone fabrics. About 635, Finan, an Irishman, and bishop of Lindisfern, built a church in that isle for his episcopal see: it was made of split oak and covered with reeds. Eadbert, his successor, ordered the thatch to be taken off, and both the roof and walls to be sheeted with lead. Bede says, Finan's church was after the Irish fashion, being of wood, whereas the Roman was with stone. In 684, Cuthbert, an Irishman, and also bishop of Lindisfern, constructed an edifice, of which Bede gives this description. The building was round, four or five perches wide between wall and wall. The wall on the outside, was the height of a man, on the inside higher, so made by sinking of a huge rock, which was done to prevent the thoughts from rambling, by restraining the sight. The wall was neither of squared stone or brick, or cemented with mortar, but of rough unpolished stone, with turf dug up in the middle of the place, and banked on both sides of the stone all round. Some of the stones were so big that four men could hardly lift one. Within the walls he constructed two houses and a chapel, together with a room for common uses. The roofs he made of unhewn timber, and thatched them. Without the walls was a large house to receive strangers, and near it a fountain of water. Dùn Aengus, in the greater isle of Arran, on the coast of Galway, is situated on an high cliff over the sea; and is a circle of monstrous stones, without cement, capable of containing two hundred cows. The tradition relative to it is: that Aengus, king of Cashel, about the year 490, granted this island, called Arran Naomh or Arran of the Saints, to St. Enna, or Endeus, to build ten churches on.'

We are at a loss to reconcile the account of Cormac's chapel, p. 152, with the plate. Mr. Ledwich considers it as presenting a chapel above, and a crypt, or vault for reliques, beneath. To us it appears a chapel beneath, with large rooms above, for what purpose seems unknown, perhaps to lodge those who fled to sanctuary, or to accommodate the priests.

The following dissertation opens a review of Irish literature in the middle ages. Mr. Ledwich begins at the fifth century; and we applaud his boldness and freedom of discussion, while we refuse our assent to his discovery, that St. Patrick never existed, and that the works ascribed to him are supposititious. We must rather adhere to the erudition and experience of

Usher and of Ware: and the proofs which Mr. Ledwich adduces in support of this new idea are far from convincing. The omission of any mention of St. Martin, in the Confession of Patrick, we regard as a proof of authenticity; and its silence concerning his mission from Rome, Mr. Ledwich might more wisely have urged in support of his favourite system, the enmity of the ancient Irish clergy to the Roman see. Negatives prove nothing: Patrick might have written this confession, and yet have had reasons to omit all these matters; which, perhaps, are even late inventions. 'His Epistle to Caroticus, a Welch prince,' adds Mr. Ledwich, 'is of the same stamp with the Confession. It speaks of the Roman and Gallic christians sending many thousand solidi to redeem captives from the Franks. Whoever *writ* this was but little acquainted with the state of Italy under the Gothic princes, or of the French under the Merovingians.' It is not to be supposed that this vague reasoning will overturn the authenticity of a work, which bears many marks of being a genuine production of the fifth century. We cannot even discover to what Mr. Ledwich alludes. Why might not the Romans, either of Italy or in Gaul, and the Gallic Christians, send money to redeem captives from the Pagan Franks, then in the northern Netherlands? Is there any thing certainly known of the Merovingians before the reign of Clovis, who conquered France about the year 500? Is not even the succession of kings dubious? Is Mr. Ledwich to learn that the extinction of the western empire of the Romans only took place in the year 476? Patrick flourished A. D. 431. We are sorry to observe such weak parts in a valuable work; but must recommend to Mr. Ledwich to doubt his own strength when he enters such a field against Usher and Ware; and to lead battalions of great force when he attacks a fortress defended by many learned men. It may be a favourite object, to overturn the blind devotion of Ireland to the Roman see, by shewing that her ancient Christians were enemies to Rome; but truth must never be sacrificed.

Our author justly proceeds to observe, p. 162, that Sedulius the poet was an Italian; and that Sedulius Scotus, or the Irishman, lived four centuries later, or about the year 820, and is only known by his commentary on St. Paul's Epistles. In p. 166, Mr. Ledwich attacks the authenticity of the Life of Brigid by Cogitosus: but the *stone* edifice we cannot find in the original; and the other objections might be easily answered.

As our account of this interesting work is already long, we must defer any farther extracts till a future opportunity.



*Transactions of the Society of the Antiquaries of Scotland. Illustrated with Copper Plates. Vol. I. 4to. 1l. 1s. Boards. Cadell. 1792.*

THIS respectable society has been instituted nearly twelve years, and many of the chief literati of Scotland are members; yet the present is the first collection of their transactions, and we are left in the dark as to the period at which another volume may be expected. Hence it would seem that antiquities are not a favourite study in Scotland; and few or none of the more eminent literary characters, whose names adorn the list of the members, have lent any assistance.

This volume commences with an Introduction, containing an Historical Account of the Society of *the* Antiquaries of Scotland, by Mr. William Smellie. We shall not cavil at the word *historical*, nor need we suggest that 'an account of the origin, &c.' would have been more proper: but the affectation of the pompous *THE*, so often repeated, is striking; and we can only explain this singularity by supposing that the institution of a society of antiquaries at Perth led those at Edinburgh to explain their superior dignity, as a trader advertises that his is *THE* original shop, and that counterfeits are abroad. It is deemed unfortunate to stumble on the threshold: let the reader, if he can, make grammar of the first sentence of Mr. Smellie's production. 'Like other nations of Europe, the political and historical monuments of Scotland have not only been injured by the natural operations of time, but by many other causes.' Mr. Smellie then informs us that the 'principal materials' of Scottish history are annihilated, a position of which the preservation of Fordun's work alone demonstrates the error; and in the same sentence he oddly enough tells us that the loss of some monuments and records has made his countrymen negligent of the rest; whereas the contrary effect should have followed. We wish to be pleased, and in justice to Mr. Smellie, shall extract a more fortunate paragraph.

'In the ordinary progress of human affairs, it was soon perceived, that this taste for investigating the antiquities of our country, could not receive any adequate gratification without the aid of a public establishment. An association, accordingly, similar to that of the Antiquarian Society of London, was projected, by several gentlemen of eminence and learning, some of whom had made private collections, and were anxious that these, and others which they knew were scattered through the kingdom, should be preserved in a secure and permanent repository. The time, they found, was now arrived, when such a society might be instituted, without any apprehension of those consequences to national union and concord

cord which had formerly subsisted : they considered, that some useful materials, which had been amassed by eminent antiquaries, were now perishing in the possession of persons who knew not their value ; that others, still existing in public libraries, depended upon the fate of single copies, and were subject to obliteration, to fire, and to other causes of destruction ; and that it was an object of national importance to bring all these, either in their original form, or by accurate transcript, into one great repository, which should be rendered accessible to the republic of letters.'

It is with regret, however, we learn, that the collections of the Society are, by the negligence of inferior officers, of very little use to the public ; for instance, the curious papers of Drummond of Hawthornden cannot be consulted, being left in a mass of confusion, instead of being arranged and bound up into volumes.

The Society, as we learn from Mr. Smellie, was instituted in December 1780 ; and was so fortunate as to receive encouragement ' from persons of all ranks, *both male and female.*' But the royal charter received some opposition, owing, it is believed, to the political tenets of the founder of the Society, and was not signed till the 29th day of March, 1783. This charter is given page x, &c. and is a curious specimen of modern Latinity. Mr. Smellie then presents the statutes of the Society, which are sufficiently apposite and proper ; but we should object to the power of the censors to remonstrate against passages in papers communicated. The number of the members is limited to two hundred. We hope to be pardoned for remarking, that a literary society ought to be confined to a small number, perhaps not more than forty ; that an extension of even the title of member to a great number injures the original intention, by dividing the praise only due to labour into too minute parts. The French Academy of Belles Lettres, consisting of a few select men, mostly entitled to the praise of real learning, has hence more eminently distinguished itself than any institution in that department of science : but pensions are necessary for such a design, and it would add to the scientific fame of the present reign were it carried into execution.

The chronological list of the members follows, and many are the respectable names which adorn it. Some mistakes occur ; the titles of Carolus Erskine, and Stephanus Borgia, p. xxvi, are put half in Latin and half in Italian ; count Somm, *ibid.* should be count Suhm. The idle titles of seal-engraver, geographer, topographer, &c. &c. to the Society are ostentatious and unbecoming the modesty of a literary body. The censors who, by the statutes, are to revise such papers as are  
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to form the Transactions of the Society, are at present the rev. Dr. John Geddes, Dr. William Farquharson, Mr. Robert Ker, and Mr. William Smellie.

In passing to the papers which compose this volume, the first is an enquiry into the origin of the name of the Scottish nation, presented to the Society in December 1780, by the late sir James Foulis of Colinton. This paper, and others by sir James Foulis, are some of the most uninteresting in the work. The author has the praise of having studied the Erse language, but he has studied it to no purpose. Like a priest from the oak of Dodona, he thunders his dark decrees, in the loudest tone of assertion, and expects to convince, without learning and without argument. What is remarkable, though he had acquired the Celtic dialect, he is content with producing at long intervals an isolated word of that speech; and shews no mark of erudition even in that department. As a specimen of his *learned* manner we shall select part of a paragraph.

‘ I know not from what odd propensity, in the composition of human nature, arises a desire in mankind to carry the account of their nation or family into as remote antiquity as they can. Some person, possessed of this unaccountable passion, has endeavoured to deduce the origin of the Scots from an Egyptian princess, foster-mother to the Hebrew legislator. As I know no other authority for this story than a fond desire of the inventor to impose it for truth, I shall pass it over, and let it remain as I found it. Some chuse to derive the name of Scot from Sceot, an old word that signifies a shield, and from whence probably comes the Latin word *Scutum*. So they suppose the people were called Scots, quasi *Scutari*. Had the Scots been the only *Scutari*, this might very probably have been the reason for others to give, and them to assume that name. But when the name of Scot first prevailed, all nations used shields; so that no probable reason can be assigned why that name should be affixed to any one people, from a custom that was common to all.’

It is unnecessary to dwell on the learning of a writer, who will have the *Ierne* of Claudian to be Strathern; or on his arguments, who supposes that Ireland could not mourn for her inhabitants if they were slain in Britain, and that a poet is an historian. The reflections of sir James on the Norman conquest, in the next paper, while they are so illiterate as not even to discern the meaning of the word *villicus*, but to confound a farmer with a herdsman, are at the same time truly national and odious. In p. 21, this amusing gentleman gravely asserts that the similarity of the Algonkin word *oujcouebi*, to be drunk or foolish, with the Irish term *usquebaugh*, proves that



that some Scot or Hibernian has taught the former word to that savage nation.

O tribus Antecyris caput insanabile!

But this paper, on the beverage of the ancient Caledonians, displays at least much wit, for the author says, he cannot be accused 'of having chosen a dry subject!'

We shall only notice the chief papers in this collection; and the next which is worthy of remark is the plan for a royal forest of oak in the Highlands of Scotland, by John Williams, mineral surveyor. This paper, and some others in the volume, we have, to the best of our memory, seen in print before; a strange novelty in the Transactions of a literary Society. The present article is a good one: but what connection it, and many others in the volume, have with antiquities, we are utterly at a loss to discover.

The account of the parish of Haddington, by Dr. Barclay, one of the ministers of that parish, has great merit; and, perhaps, it might be too scrupulous to deny the propriety of its admission into this work. Certain it is, however, that the view of the modern house of Amisfield is heterogeneous, and ought to have been supplanted by some ancient object.

'There are no mines in the parish, though there is every appearance of coal in the tract called Gladsmuir; a feeble attempt was made to work it about 25 years ago, but soon dropt, though there are two considerable coal mines in the fields immediately adjacent, one of them belonging to the barony of Painston, the other to Mr. Hamilton of Pencaitland. The air of this parish, like the county in general, is temperate and serene, consequently healthful; instances of longevity are frequently to be met with. A very extraordinary instance occurred in one family, Mr. Alexander Maitland and Catharine Cunningham were married August, 6th 1657: the ages of nine of the children of this marriage amounted to no less than 738 years. Another thing remarkable of this marriage is, that the 18th year of it produced trines, and the 21st year twins. The ages of the trines amounted to 256. The fact is ascertained beyond all possibility of doubt, for it was communicated to the author of this essay, by his intimate friend Mr. Robert Keith, lately deceased, a gentleman of the strictest honour and probity, and who was himself son of Isobel, one of the trines.'

It is to be regretted that the author did not engrave the fine monument of lord Thirlstone, who died in 1595, mentioned p. 73, for the want of portraits of illustrious Scotsmen might be partly supplied by the publication of such monuments.

Another piece of sir James Foulis succeeds to this account  
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of Haddington, and p. 122, 123, some notes are given, signed J. G. C. meaning, it is supposed, John Geddes, censor. But it is surprising that the censor should have suffered the first sentence of this essay to escape without castigation. ‘Boys no sooner arrive at the use of reason than they begin to be instructed in the language of ancient Rome: and the *actions* of the Romans is the *first history* they are taught.’ The ‘use of reason’ must commence very early in the opinion of sir James Foulis.

The description of the encampments on the hill of Burnfwork, p. 124, is a curious, though short, essay. This hill stands eight miles north-west from Annan. The camps are Roman; and, perhaps, this station may be the Uxellum of Ptolemy.

The Memoirs of the Life of Sir James Stewart Denham, by the earl of Buchan, we think we have seen in print before; at any rate they have no sort of connection with the transactions of a Society of Antiquaries. The account of the parish of Uphall, which has no antiquities, is liable to the same objection.

In p. 155, &c. we find an Enquiry into the original Inhabitants of Britain, by sir James Foulis, indefatigable in the propagation of his prejudices. This essay is full of trivial quotations, to be found in the most common essays on Scottish antiquities, since the time of Buchanan. Had the more learned members of the Society, who have withheld any communications, ordered the manuscript productions of Drummond of Hawthornden, and other Scottish antiquaries of the last century, to be printed, instead of this modern farrago, sir James Foulis, and some other writers in this volume, might have spared their labours; and have seen that all they could do was far better done a century and a half ago. The *Pi&ti*, sir James wishes to prove the same people with the southern Britons, because Martial and others, describing the latter, say they were *pi&ti*, or painted! The errors of the Roman writers concerning Caledonia, and the Caledonian Forest, are taken as facts; and the author reasons in this way, p. 163, ‘had Claudian judged the Pi&ts to have been foreigners he would have mentioned it!’ The Roman writers (p. 167) do not say that the Pi&ts were a foreign colony, *ergo*, they were not: Q. E. D! The English language, p. 169, was written with greater purity by Barbour than by his contemporaries Chaucer and Gower! — We shall, afterwards, find another author, in this volume, proving that broad Scotch is a far superior language to the English. What wildness of nationality, in the eighteenth century! Sir James concludes with saying, that there was

no foreign breed of people settled in the Highlands, while he must controvert the clearest facts of history if he deny that the western islands, and the chief part of the Highlands, were possessed by the Norwegians for many centuries, and that their descendants remain at this time.

The Observations on the Hammermen of Edinburgh, by Mr. Little of Libberton, p. 170, are curious and interesting, as they mark the progress of the arts and of civilisation in Scotland. We shall select a specimen from the beginning.

• As the record of these corporations goes no farther back than *the* 1582, we cannot with any degree of precision ascertain their original number, as, even at this period, several corporations were either extinct, or at least had extended the objects of their trade considerably beyond their original bounds.

• For example, the armourers who were no doubt originally confined to the making of armour, when that species of defence went into desuetude, extended their trade to the making of sword blades, which was formerly a separate trade; and, indeed, we will have occasion to observe the gradual decrease of these corporations, owing to different trades associating together, and forming different branches of one corporation.

• 1582.—“Hew Vans, Dalmascar, ordained not to buy sword-blades to sell again;” and for this obvious reason, that the business of a dalmascar was solely confined to the guilding of iron and steel.

• The business of the gairdmakers consisted in fashioning sword-handles; accordingly, in the year 1583, Robert Lyal being admitted a gairdmaker, wrought for his essay, “a pair of clain skel-lit gairds, and ane pair ribbit gairds.”

• In the year 1584, the cutlers essay was “a plain finished quhanzear.”

• The sadlers essay, “a man’s sadil of the French fashion covered, and a woman’s sadil ready for covering, and ane man’s sadils of the Scots fashion covered.”

• Blacksmiths essay, “ane door cruick, and door band, ane spaid iron, ane schoile iron, and horse shoe and six nails thereto.”

• For these many years past eight nails have been used for fixing on a horse shoe; and it is probable, that the increased size of our horses occasioned that addition. Indeed, William Paton who writes an account of the duke of Somerset’s expedition into Scotland, in the reign of Edward VI. does not bestow the name of horses on the Scottish cavalry, but calls them prickers; nay, he will not allow that the Scots rode, but only pricked along; but this observation I humbly submit to the better judgment of the society.

• In *the* 1586, a beltmaker’s essay was “ane sword belt, and



ane belton belt." The first of these needs no explanation; but the last was used for two different purposes: in the first place, to keep the body firm; and, in the second place, to hang the side pistols upon.

' A locksmith's essay, "with consent of the blacksmith's, two kist locks." From this circumstance, we may infer, that either there was not a quorum of the locksmiths at this time, or more probably, that the locksmiths were anciently a branch of the blacksmith trade.

' At this period the lorimer essay was "ane pair of small ribbit sword gairds, and ane bridle bit, ane pair stirrip irons, and ane pair of spurs; all of the French fashion;" and at this time a fadler's essay was a man's and a woman's saddle of the Scottish fashion.'

Mr. Riddel's Remarks on the Offices of Thane and Abthane, p. 185, have already appeared in the *Archæologia*, and certainly did not deserve republication.

Mr. Cummyng, in his disquisition on the arrangement of some silver coins of the James', attempts, from the authority of a genealogical tree of the time of William and Mary, &c. to assign the groat with an arched crown to James IV. Any English medallist would have informed him, from the reverse of that coin, that it belongs to James III. who was slain in 1488. Henry VII. who ascended the throne in 1485, is the first English monarch who appears with an arched crown. The reverse of this coinage of James III. is the same with his earlier groats, and those of James II.; the motto is Dominus Protector, &c. while James IV. gives Salvum fac, &c.

The Account of the Province of Biscay, p. 205, is another extraneous but a pleasing paper. The *Scozia* of the tenth century, p. 206, is doubtless Ireland, which then exclusively held that name, and from which the voyage to Biscay is easy. Biscay was united to Castille in the fourteenth century.

' But the Biscayans on that occasion were not inattentive to their liberties. They did not admit of a lord of a foreign family, but with the express condition, that all and every one of their former laws, customs, and privileges, should be inviolably preserved. This was agreed to, and, in as far as I could learn, has been pretty punctually observed to this day; so that there is not perhaps any part of Europe, where more true and genuine liberty, without licentiousness, is enjoyed, than in the lordship of Biscay, the province of Guypuzcoa, and the county of Alava, which all three are united together, and go under the general name of Biscay.

' This people have a very ancient custom of holding their general

neral meetings for treating of their public affairs in the open fields, under a large tree near to the town of Guernica. These meetings consist of the corregidor, or president named by the king, who is always a gentleman bred to the law; of the two deputies of Biscay, of the knights, squires, gentlemen, and the procuradores or representatives of the towns, and of their small districts, which they call republicas, or ante-iglesias. This last word means church-porch (porch of the church), and all the villages of the district come under that name, because they are wont to meet and consult about what concerns their common interest and tranquillity, in the porch of the parish church, where there are seats of stone for that purpose.

‘ In one of these meetings, which was held in the month of July, 1476, Ferdinand of Arragon, who had some years before married Isabel or Elizabeth (for the Spaniards, instead of the name Elizabeth, always use that of Isabel) of Castile, confirmed to the Biscayans all their laws and privileges, in the church of St. Mary of Guernica, and swore in the most solemn manner before the altar, to observe them, and make them be observed; and immediately after this, going to the famous tree, and being seated on a chair of stone under it, he received the homage of the chiefs and representatives of the nation, who acknowledged him for their lord, and in testimony of it kissed his hand; as fully related in the 225th page, and in the seven following pages of this book which I send you. The same laws were also confirmed by his daughter, queen Jean, at Burgos, in the year 1512, as may be seen, page 233 of the same book.

‘ But, in the following reign, the Biscayans observing, that the body of their laws had some imperfections; that several of their written laws had fallen into disuse, and that many of their customs generally received, had not been committed to writing; in their meeting under the tree of Guernica, on the 5th of April, 1526, at which there were present about sixty representatives of their little republics, besides many other respectable persons, it was unanimously resolved, that their laws should be revised; and power for so doing was given to fourteen persons, the most esteemed they had for knowledge, experience, and integrity, who promised on oath to reform the laws, in the manner that should seem to them, before God, the most conducive to the good government of the country, and to the peace and prosperity of its inhabitants. For this end they were allowed only twenty days; and the corregidor, or chief judge, was joined with them in the commission. It was also ordered by the meeting, that the code of laws, thus reformed, should be read and examined by the ordinary deputies, and regidores of Biscay, and that a clean copy of it should be made out, and two procuradores, or commissioners, should be



sent with it to court, in order to obtain the confirmation of it from the emperor Charles V. who was at that time their lord.

‘ All this was executed with great punctuality. The emperor approved and confirmed these laws at Valladolid, on the 27th of June of the following year 1527, and they were promulgated, received, and ordered to be obeyed in the national meeting held under the tree of Guernica, on the 3d of July of that same year. It is a copy of these laws, in a small folio, that I have the honour of presenting to the Society; and at the end of them are subjoined the confirmations of the five following kings of Spain, including that of Philip V. in 1702, in which year this copy was printed.’

(To be continued.)

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*Political Essays on the Nature and Operation of Money, Public Finances, and other Subjects: Published during the American War, and continued up to the present Year, 1791. By P. Webster, A. M. 8vo. 5s. Boards. Dilly. 1791.*

MR. Pelatiah Webster, from his own account, appears to have been at extraordinary pains to acquire political knowledge. He informs us, that the first thirty years of his life were generally employed in a close attention to some speculative subject; after which, by a turn in his affairs, he betook himself, from necessity more than inclination, to mercantile business. His old habits of reading and thinking could not easily be shaken off, and he was scarcely ever without either a book, or some subject of discussion ready prepared, to which he could resort, as soon as he found himself at leisure from other avocations.

His usual method of discussing any subject which he resolved to examine, was, as far as possible, to ascertain the original, natural principles of it; and to follow, without bias or any incidental prejudice, to such conclusions as those principles clearly pointed out to his understanding. Having by these means acquired a large fund of political knowledge, an opportunity soon offered of calling forth his abilities in the service of his country, by the unfortunate war between Great Britain and America, of the latter of which Mr. Webster is a native, and seems to have been a zealous partizan. The subjects which then chiefly engaged his attention, as being of the greatest importance, were those which respected the American resources, and especially the state of the continental money, at that time the sole supply of the public treasury. He accordingly published some reasonings and conclusions on this subject in 1776; and these constitute the first Essay in the present collection.



In this Essay, the author treats of the danger of too much circulating cash in a state, the ill consequences thence arising, and the necessary remedies. It seems a little strange, that Mr. Webster should begin with treating, from any other motive than that of inspiring national consolation, of 'the danger of too much circulating cash,' at a time when America was avowedly in the opposite predicament. An extract from this Essay will give our readers an idea of Mr. Webster's abilities, both as a reasoner and a writer.

'The computations of the value of the free states of America by *conti*—and *doria*, in the Evening Post of Sept. 21, rather prove that value to be immense than reduce it to a certainty. Perhaps another method of computation might be admitted, viz. from the quantity of land within the present inhabited part of those states, which is at least two hundred millions of acres, and worth a dollar per acre I should think at least, some say two or three dollars, and perhaps the personal estate may be computed at as much more, which I do not think is reckoning high, and will make the amount four hundred millions of dollars. All these computations prove with certainty enough that the funds, on which the continental money depends, are sufficiently great to support a very much larger quantity than is already emitted. I would farther observe that the American states owe nothing to any body but themselves, and employ no ships, soldiers, &c. but their own, so that they contract no foreign debt; and I take it to be a clear maxim, that no state can be ruined, bankrupted, or indeed much endangered, by any debt due to itself only; nor can it ever be much impoverished by any war, if the war and other casualties do not destroy mankind faster than the women produce them, and the people that are left at home can furnish provisions, clothing, &c. necessary for themselves and the soldiery, together with all other necessary stores and implements of the war.

'There requires no more to preserve such a state in a war of any length of time than good economy in bringing the burden equally on all, in proportion to their abilities; but then I think it very necessary that they should pay as they go, as near as may be. The soldier renders his personal services down on the spot, the farmer his provisions, the tradesman his fabrics, and why should not the monied man pay his money down too? Why should the soldier, tradesman, farmer, &c. be paid in promises, which are not so good as money, if the fulfilment is at a distance?

'Payment in promises or bills of credit is a temporary expedient, and will always be dangerous, where the quantity increases too much, at least it will always have the consequences of a medium increased beyond the necessities of trade; and whenever that happens, a speedy remedy is necessary, or the ill effects will

soon be alarming, and, if long neglected, will not be easily remedied. The remedy or rather prevention of this evil I take to be very easy at present.

“ If the quantity of continental currency is greater than is necessary for a medium of trade, it will appear by a number of very perceptible effects, each of which point out and facilitate the remedy. One effect will be, that people will choose to have their estates vested in any goods of intrinsic value rather than in money, and of course there will be a quick demand for every kind of goods, and consequently a high price for them; another effect will be discouragement of industry, for people will not work hard to procure goods for sale, while the medium for which they must sell them is supposed to be worse than the goods; and of course, another effect will be a discouragement of trade, for nobody will import goods, and sell them, when imported, for a medium that is worse than the goods themselves; for in that case, though the profits may be nominal, the loss will be real.

“ These effects all point out their only remedy, viz. lessening the quantity of the circulating medium, and this can be done by but three ways that I know of: first, the destruction of it by some casualty, as fire, shipwreck, &c. or secondly, exportation of it, which cannot happen in our case, because our medium has no currency abroad, and I think it very well for us that it has not; for in that case our debt would soon become due to people without ourselves, and of course less sensible, more difficult to be paid, and more dangerous; the third, and, in my opinion, the only practicable way of lessening the quantity is by a tax, which never can be paid so easy as when money is more plenty than goods, and of course, the very cause which makes a tax necessary, facilitates the payment of it.

“ The tax ought to be equal to the excess of the currency, so as to lessen the currency down to that quantity which is necessary for a medium of trade, and this, in my opinion, ought to be done by every state, whether money is immediately wanted in the public treasury or not, for it is better for any state to have their excess of money, though it were all gold and silver, hoarded in a public treasury or bank, than circulated among the people, for nothing can have worse effects on any state than an excess of money. The poverty of the states of Holland, where nobody can have money who does not first earn it, has produced industry, frugality, economy, good habits of body and mind, and durable and well-established riches, whilst the excess of money has produced the contrary in Spain, i. e. has ruined their industry and economy, and filled them with pride and poverty.”

This author's imagination appears to be continually haunted with the apprehension of an excess of money, while, accord-



ing to the general complaint of the Americans, they labour'd under a great deficiency of that article. Why he should likewise inculcate the application of a remedy to an inconvenience which did not exist, must appear to such as attend to the state of America at that time, as a very superfluous injunction. Besides, it is not easy to conceive, in what manner the congress could have caused the money which arose from the taxes to be circulated among the people, in any other way than by the pay of the troops, and the purchase of whatever was necessary for the support of the war. We may add, that the author's sentiments on this subject seem not to agree with what is advanced in the next Essay, where he observes that,

‘ Money is made only for a medium of trade, and must be kept in circulation and use, or it perishes; for to stop the circulation of money and to kill it is the same thing, stop its course and it dies, give it circulation again and it revives, or comes to life again.’

The four subsequent Essays treat of free trade and finance, and contain many just observations. The same subject is afterwards resumed, with an equal claim to attention: we mean from the Americans; for the author's remarks are too much intermixed with local and temporary circumstances, to be considered as of general importance.

The other Essays, of which the volume contains twenty-six, are for the most part on temporary subjects, relative to the state of America. In one of these the author takes a view of the produce of the taxes in Great Britain in the year 1784; where, after some observations in favour of our financial policy, he concludes in the following strain:

‘ And could that discerning, successful people have possessed wisdom and gravity of counsel enough to make the best use of their own advantages, *sua si bona norint*, their happiness and glory must have been vast indeed. Had they in improvements of their husbandry and trade, in meliorating and decorating their country, spent the money which they have wasted in needless subsidies to foreign princes, in continental and American wars, and many other fatal policies, their strength, their riches, their respectability, their happiness would have risen superior to that of any nation on the face of the earth.

‘ This is the nation from which we derive our origin, and I hope we may respect the honours of our parentage, without imitating the vices of our ancestors. And what I have to wish is, that though we are broken off from them, we may have wisdom and sound judgment enough to esteem and imitate those parts of their policy which have raised them above the nations round them, whilst their



fatal calamities may sufficiently warn us to avoid their mistakes and errors. It is with this view that I offer these thoughts to my fellow-citizens, which, I doubt not, will be received with candour, as I know they are written with sincerity.'

On the whole, these Essays discover a vigorous and active mind in political speculations; and the author has contributed many judicious and useful remarks, for the benefit of his country in the prosecution of independence.

*The Life of Jane de St. Remy de Valois, heretofore Countess de La Motte. A circumstantial and exact Detail of the many extraordinary Events which have attended this unfortunate Lady from her Birth, and contributed to raise her to the Dignity of Confidant and Favourite of the Queen of France. Written by Herself. 2 Vols. 8vo. 13s. Boards. Bew. 1791.*

THE name of the countess de la Motte is already known to the public, from the celebrated transaction of the *Necklace*; and spurious memoirs of her have likewise been formerly printed, but the work now before us has a claim to be considered as authentic. We cannot, however, suppose that the countess was sufficiently well acquainted with English to write her life in that language; yet no mention is made by the editor of its being a translation from the French. But the circumstance is of little moment, and may be ascribed to inadvertency.

The birth of this lady, and indeed her whole life, might mark her out as a character suitable to the heroine of a novel; not, that the incidents are inconsistent with probability, but that some of them are uncommon, and related with the lively amplification usual in productions of that kind.

The countess was, on her father's side, of illustrious descent; but, by the early death of her mother, was soon involved in the most distressful situation. Though the narrative may be read with pleasure, any abridged detail of it could afford but little gratification to our readers; we must, therefore, refer them to the work, and content ourselves with selecting, for their amusement, the account of the plot, said to be formed by the French queen against the cardinal de Rohan.

'The cardinal, who had received two hundred thousand livres, as a pot de vin for foraging the cavalry in Alsace, presented me with twenty thousand. I thought this a favourable opportunity to testify my gratitude to my benefactor and speak of his generosity

to the queen. My zeal now carried me greater lengths in his favour, I spoke of him with a degree of warmth almost enthusiastic, I even represented that he had imparted to me his troubles, and described him as struggling with discontent, overwhelmed with misery, the mock of envy, and the victim of detraction.

• My gratitude and the effusions of the moment hurried me away, and her majesty suffered me to proceed uninterrupted, but her eyes informed me that my eulogium on the cardinal was far from being pleasing. I feared I had been too copious in panegyric, for at some moments she even appeared angry : I perceived that her prejudices were too strong to be eradicated ; nevertheless she soon assumed an appearance of tranquillity, which, like a deceitful calm, ended in a storm, in which my peace, my fame, were dashed upon the rocks.

• The cardinal, undaunted by repulse and unmoved by my remonstrances, still emphatically preached up perseverance : I even thought, from her majesty's silence, that, If I could not succeed so effectually as I could wish, I should, at least, weaken her prejudice.

• I succeeded so far, in my own opinion, that I advised the cardinal to hazard a letter, which I undertook to deliver the first favourable opportunity. I, indeed, advised him to write ; but I could by no means have imagined, under his circumstances, that he would have made use of indiscreet expressions, or would have been so precipitate in declaring his partiality, before he had justified himself to her majesty, and erased from her memory the insinuations of his enemies.

• The cardinal unhappily conceived that he was essential to her majesty's interest, and, to use his own expression, that she could not do without him.—Ill-fated prince, the blind impetuosity of thy disposition injured thee, and accelerated my destruction !

• I am at this moment writing the incidents of my life ; and I should have an indifferent claim to that candour I request, were I to conceal any circumstances which might elucidate the facts I relate. The queen was determined to sacrifice the cardinal, and observing his care and attention to me, she conceived I might be instrumental to his destruction ; while he, on the contrary, hoped through my means to be exalted to the highest pinnacle of his ambition.

• To give an idea of the queen's animosity against the cardinal, I have only to relate the following fact, which will sufficiently enforce my assertion.

• The queen, having recently heard some indiscretions which the cardinal had either been guilty of, or his enemies had laid to his charge, urged me to engage him to attend an appointment with her between eleven and twelve at night ; " because," said

she, "I will persuade the king to be present." Seeing me startle at such a proposition, "be composed, countess!" continued her majesty. "Serve me, and I will serve you! but that I may be perfectly easy about the business, do you continue at home, that I may be sure you have not prevented my project this evening. I will often send to your house, to be convinced that you are there; for if the cardinal does not come, I shall suspect you as the cause."

"The queen having engaged me to write to the cardinal what she had dictated, and she having wrote to him the same day, "our plan," continued she, "cannot fail to be successful! the king shall be concealed in the chamber, behind the window-curtains, that he may hear those expressions which the cardinal will make (and no one knew, better than she, what he would say on such occasions). He will be sure to fall on his knees, seize my hands, and kiss them. Some expressions of his happiness on such an occasion cannot fail to escape him, when she would exclaim, and demand vengeance for such an insult; that his indiscretion would not fail to exasperate the king, and all his family would be ruined in the public estimation."

"Such were the particulars of this horrid plot; such were the black ideas of revenge conjured up in the mind of the queen, by the diabolical machinations of the Polignacs."

The countess de la Motte, at this time, stood in a very delicate predicament; but gratitude towards her benefactor prevailed over every other consideration, and she resolved to acquaint the cardinal with the plot.

Thirty-one letters between the queen and the cardinal are inserted in an Appendix to the history; and, in a Supplement, we are presented with a continuation of the narrative to the death of the countess. This happened at Lambeth on the twenty-first day of August, 1791, while she was recovering from a fracture of the thigh, and some severe contusions, received by leaping out of a two pair of stairs window, to avoid an arrest for debt.

"Such, says the author of the Supplement, was the melancholy termination of the life of that extraordinary woman, Jean de St. Remy de Valois. In whose character, whatever may be said by the rigid daughters of chastity in the insolence of virtue, there were many good and amiable traits. In her disposition she was generous and humane; in behaviour affable and engaging; and in conversation sprightly and entertaining; the life and spirit of whatever circle she appeared in; and from the superiority of her mental endowments, the envy or admiration of whoever knew them. She possessed a masculine spirit, soaring far beyond the timidity



timidity of her sex, which supported her through every perilous trial, except that which accelerated her dissolution. Her appeal is now made to a higher tribunal; if on earth she had the vices detraction has painted, let her death expiate them, and her grave conceal them.'

The work, as before observed, is written with vivacity, and ornamented with a few plates, among which is an engraving of this unfortunate lady.

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*The Medical Spectator.* Vol. I. 8vo. 7s. Boards. Priden. 1792.

WE have long ago had occasion to give our opinion on scientific humour: its limits, we have said, are contracted, and its influence inconsiderable in extent. A work professedly miscellaneous, however, cannot be wholly humorous, and one design of the *Medical Spectator*, perhaps the chief, was to introduce some new doctrines, and to disseminate others. Puffs of this latter kind, if well concealed and dexterously managed, do not displease: there are circumstances where they may be even approved of; but, when they are particularly glaring, when the design is conspicuously obvious, they must always meet with reprehension from the candid critic. We particularly allude to Dr. Harrington's chemical theories, for more than one third of this volume, indeed nearly one half, is employed in explaining that author's system, defending his doctrines, or accusing other philosophers of having detracted from his merits, or of appropriating his discoveries to themselves. Even the criticisms in the *Gentleman's Magazine*, the only Journal that has been favourable to him, are reprinted, with those in which his name only is mentioned, or in which the excellence of his system is pointed out.—Aut Erasmi est aut Diaboli.

Though again called on, we cannot enter into an examination of this system. It eludes criticism, as it is vague, trifling, and inconclusive; nor, in the later experiments of other chemists, where water appeared in the decomposition of different airs, by which they were led to conclude that water was a component part of these airs, can we perceive any improper appropriation of Dr. Harrington's discoveries. The conclusion was so obvious, that we remember formerly mentioning it, respecting one species of air, the inflammable, long before we even heard of Dr. Harrington's attempts. But that we may not wholly neglect the hero of the *Medical Spectator*, we shall select his outline of the celebrated doctrine,

doctrine, so far as it respects animal life, which must so often meet the eyes of the reader of this volume.

‘ The sun has been considered as the grand source from which this globe is supplied with heat ; of which a regular propagation hath been traced, from the rays of light to a combination with water in the production of fluidity ; with water it hath been observed that it penetrates the inmost recesses of the globe, or rises in the act of evaporation to the higher regions of the atmosphere. It hath also been shewn that it enters in large quantities into the animal and vegetable creations ; from which it may be again obtained in new sources of heat and light. The atmosphere has been considered as consisting entirely of water and fire, or phlogiston, in a state of neutralization with the ærial mephitic acid. Putrefaction, combustion, and the respiration of animals, have been regarded as so many decomposing processes, by which the fire and the other component parts are in a great measure separated. Dr. Harrington’s theory teaches us, in the most satisfactory manner, that the fire combining with the chyle forms *florid red blood*, from which the animal is supplied with nutriment, and the ultimate fibre, by some subsequent operation of the system, either extended, or its daily waste recruited. The red globules, gradually decomposed in the course of circulation, give out ninety-six degrees of sensible or actual heat, by which they are dissipated. When a greater degree of heat is excited, digestion impeded, or food abstracted, we observe the fat to be re-absorbed and decomposed in proportion to the additional heat or abstraction of food.

‘ This theory shews that phlogiston not only contributes largely to the accumulation of solid substance in the animal system, but also to one of the most striking characteristics of animal life, viz. *vital warmth* ; and brings philosophers back to that idea which prevailed from the time of Hippocrates till the last twenty-five years, viz. that the air affords a *pabulum vitæ* to animals, which, when duly considered, must evidently appear to be latent or neutralised heat, or what has been with equal propriety denominated the principle of inflammability, phlogiston, or, in one word, fire.

‘ This principle, however, cannot be considered as life itself, but that upon the presence of which the motion and excitement of life depend ; for it is well known that life exists both prior and posterior to respiration ; but it exists in these cases under a suspension or deprivation of some of its most important functions ; and, from the first moment of its existence till it is endowed (and indeed after it is endowed) with this remarkable property, requires the aid of *borrowed heat* in one shape or other.’

‘ In his aerial system, he considers the atmosphere as composed

posed of fire, fixed air, and water, neutralising each other; while water, continually changing into air by the sun, is, he thinks, the means by which the atmosphere is renovated. M. de Luc, in his Meteorological Researches, constantly hints that water may be changed into air, by some process, and probably by the influence of the sun. Its light, as well as heat, may produce this effect, and the electrical fluid may add its powers. In reality, however, the whole amounts at present to probability and presumption only. There are no facts which decidedly show that water is really changed into atmospherical air, except when decomposed by the process of vegetation. If it is so by any other means, we are totally ignorant of these means. One objection will occur to the chemical reader, in the extract we have given, viz. Dr. Harrington's confounding the caloric with phlogiston. Suppose the latter principle really an existing one, their different natures are obvious. Pure air, for instance, contains the matter of heat in a larger proportion than any other body, without an atom of phlogiston, and, in every body, the less the proportion of phlogiston is, the greater is that of pure air.

The atmosphere is considered also as a source of diseases, often mistaken for others. This revived doctrine; for it is much older than the time of Mead, who, as usual, dressed himself in borrowed plumes, appears now in a new form. Let us transcribe a part of this Number.

‘ I have myself occasionally experienced, during a considerable time of the eighteenth century, an uncommon degree of languor, lassitude, and dull pain in the loins, for several hours preceding the approach of cloudy and rainy weather, and still more strikingly during the time and preceding a storm of thunder. I have known a young lady, of the most lively and chearful disposition, who has been able, with a wonderful degree of certainty, to predict a storm of thunder, by an uneasy and painful sensation in her elbows. During high winds, the membraneous expansions in different parts of the body, in certain persons, are extremely liable to very painful sensations. From this cause I have repeatedly seen the most excruciating head-achs, alarming pains in the abdomen, severe vomitings, and diarrhoea. I am the more anxious to draw the attention of practitioners to this subject, because I am certain that I have repeatedly seen, from this peculiar excitement, discharges from the stomach of a grass green, or æruginous appearance, which not only the patients themselves, but very skilful practitioners, have considered as the cause, rather than the effect, of the pain and uneasiness which the patients have felt, but which, I am well convinced, have been of the same nature as those which appear in  
certain



certain hysteric affections, where the cause is often seated in the mind.

‘It is obvious to remark, that in this peculiar kind of colic, which I beg leave to denominate *atmospheral*, any other evacuating medicine than simple warm water, camomile tea, whey, or chicken broth, must be injurious, and that recourse may be almost immediately had to anodynes, which, added to the comfort of a warm bed, and a soft pillow, will seldom fail in a short time to give relief.’

‘I think we may be convinced of its existence, whenever we have had several opportunities of remarking the same patient to be subject to the same attack during some peculiarly disagreeable weather. Thus, if a person apparently in good health, after a temperate meal, lies down to sleep, and wakes in the night with pain in the head and sickness, if he immediately, or in an hour or more after waking in this state, hears the rattling of hail, rain, and storm, against the windows of his bed-chamber, there will be little doubt of his actually labouring under the *atmospheral* head-ach, perhaps combined with the colic. If, in a similar manner, a patient is repeatedly attacked with severe pain in the abdomen, followed by a looseness—my readers may smile, but I would alledge that this patient is afflicted with the *atmospheral diarrhœa*. To these may be added the *atmospheral lumbago*, and a long train of distressing feelings, which may properly come under the appellation of *atmosphero-nervous sensations*.’

The cursory remarks on the use of opium, in the venereal disease, contain nothing particularly new or interesting, except an extract from Matthew’s work, the author of the anodyne pill, which till lately retained his name. The Medical Spectator and Matthew consider opium as a cordial and narcotic: the latter spoke of his pill as useful in the venereal disease, and as a corrector of opium, concealing that it was an opiate. The former speaks of its use in syphilis with propriety and judgment. His opinion is nearly that of Mr. Pearson, in his paper published in the second volume of the Medical Communications, which we mentioned with respect and applause in our account of that volume.

The paper on the importance of the skin, in the animal œconomy, is a trifling one. Some physiologists, the Spectator remarks, observing the brain to be the first part conspicuous to the eye, have concluded it to be primordial; but he adds, that, as when we first see it, the skin covers the whole, we should rather attribute the honour of being an original stamen to the skin. This is supported by the system of vegetable

oeconomy, and by the influence of the state of the skin in sickness and in health. The fact however alledged, that the skin is at first seen covering the nerves and viscera, is not true; and the argument is not applicable, for the skin loses its influence when the nervous power is destroyed, as in the affected side of a person labouring under an hemiplegia. The proposal for curing the poplitean aneurism, by gradually compressing the artery *above*, deserves more attention; and, if employed before the circulation through the distended artery is wholly destroyed by the aneurismal tumour, may be of service. The anastomosing arteries will, in this way, gradually expand; and the current of blood, checked in its momentum, will not distend the tumour so fast as if uncontrolled.—The other medical remarks of most importance are on the injudicious recommendation of Dr. James' powder in the measles, and on the dangerous tendency of carrying Mr. Locke's recommendation of a light dress too far, when the air is inclement.

The humorous part is short, and we shall confine our extracts from it to the delineation of some medical characters introduced, as having been employed for a lady labouring under an atmospherical disease. The first is certainly intended for the late Dr. Cullen.

‘ After consulting every medical man of eminence in the remotest part of Scotland, I took a journey to the capital of that ancient kingdom, that I might put myself under the care of the most celebrated professor in Europe, who pronounced my case to originate in a spasm of the small vessels (I speak medically, sir, because medical language is familiar to our family). He talked much of great mobility, and a *peculiar modification* of the nervous system. I persevered, sir, with the utmost regularity to the conclusion of his *methodus medendi*; and was disposed to persevere still further, when the doctor, who was one day a little jocular, asserted that my case was an epitome of the whole system of pathology; and, in lieu of a syllabus, proposed to give a course of clinical lectures on my various diseases. I was hurt, sir, at this idea, and made the best of my way to London, where the practice of physic, if not the theory, is carried to a more *extravagant* pitch than in any other city in the world. Here, sir, I was persuaded to consult the late Dr. Bruin, who had established a very high degree of reputation, by discovering that his predecessor was an illustrious idiot, and the whole system of spasm an absurdity. Dr. Bruin, without a moment's hesitation, pronounced my case to be of the asthenic species, and not only prescribed, but very cheerfully joined me in taking copious doses of brandy and laudanum, till, like poor Dr. Doddipol, my late brother's physician, \* \* \* \* \*. By sir John and sir Richard I was blooded; *pleno rivo*, till my legs

were

were turned topsy-turvy. The late Dr. Hugonienfis, fir, pronounced my cafe to be an enlargement of the liver, and gave me immense quantities of camphire, in every shape, without the fmalleſt advantage. Him, however, I diſcovered to be but the ſhadow of a better man, and of courſe ſoon applied myſelf to his name-ſake and prototype, the great Dr. Hugo Ferrarius, and a pleaſant man he certainly was. Mr. Sympathy will inform you, fir, that, under his directions, I ſwallowed at leaſt a hundred weight of ruſty iron. But at this period, fir, I was adviſed, in the uſual way, to conſult the celebrated German doctor, who pronounced my complaint to be a *ſecretion upon the kidnies*; and, notwithstanding I could never conceive that theſe words had any meaning whatever annexed to them, I took his tincture of tanſy and his turpentine pills, his æther and water, and ſyrop of cloves, with the greateſt perfeverance; but, finally quitting the German doctor, I placed my whole confidence in animal magnetiſm.\*

Whether this work is to be continued remains ſtill doubtful. If our opinion has any effect, we would recommend the old advice of Trebatius, advice we have often given without ſucceſs, QUIESCAS.—If the author diſtruiſts our opinion, we would at leaſt recommend a little delay, and adviſe trying the ſucceſs of the ſale for one year.

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*Speeches of M. de Mirabeau the Elder, pronounced in the National Aſſembly of France. To which is prefixed, a Sketch of his Life and Character. Translated from the French of M. Mejan, by J. White, Eſq. Vol. II. 8vo. 6s. Boards. Debrett. 1792.*

THIS volume is deſigned to complete ‘the ſelection of all that is moſt illuſtrious in the labours of Mirabeau at the national aſſembly,’ and is translated by Mr. White with the ſame ſpirit, the ſame energy, with the elegance and accuracy that diſtinguiſhed the former volume. We have already attended Mirabeau, and paid that reſpect which his abilities demanded, without ſuffering ourſelves to be driven from the paths of truth by political differences of ſentiment. We own, however, that Mirabeau, in his general character and conduct, is no more a favourite of our’s than he is, in Mr. White’s opinion, with the generality of the people of this kingdom. ‘The ſervants of the government, our translator adds, diſcountenance his name, the adherents of oppoſition have little cauſe to be his admirers\*.’

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\* See his ſpeech on the addreſs to the king, beſeeching him to diſmiſs his miniſters, vol. i. It was ſhortly noticed in our account of that volume.



Yet, that the ministers of a monarchy should discourage the fame of men, who have been signalized as the leaders of a democratic party, is not at all astonishing; it is the duty of their place; and although, in their hearts, they may admire the works of Mirabeau, they must accommodate their language to their station. As little is it to be wondered at, that the opposition should hate a man, who so clearly understood the exact value of its patriotism.

In all the ungenerous pamphlets, written against a revolution, which, notwithstanding its defects, should not be frowned on by a free people, no exception whatever hath been made in favour of the man, who had struggled to reconcile and blend the principles of democracy, with the blessings of a limited monarchy. The virtues and the talents of a Mirabeau are entitled, to distinction, and even to applause, from every nation which can pride herself in literature and liberty; and the children of science and of freedom should have been the last, to calumniate the friend and the ornament of humanity.

We are partly in the predicament alluded to in the last paragraph. Mirabeau contributed to deliver his country from its two direct foes, despotism and aristocracy, which agreed only in oppressing the people. He was a rational reformer, and wished to regulate the state by the ballance of a limited monarchy: his 'talents' too, for we will omit for the present his 'virtues,' are entitled to distinction. On all these accounts we can applaud him. For his religious sentiments, while he offended no pious mind by his conduct, nor undermined the religious opinions of others by his insinuations, he is accountable only to God, to that God to whom he is gone: they ought to make neither a part of his eulogy, nor to furnish the subject of calumny to his satyrist. Mr. White will, however, allow us to observe, that, on the foundation of a studied speech in public, even adorned with the bold fervid oratory which an active mind warmed with his subject can occasionally put on, and which some subjects will, even in the coldest minds, excite, it is not easy to establish a religious character. We would carry it farther, and think it improper to attack the revolution, if all its authors should be avowed deists. We might pity their delusion, but it would be wrong to conclude, that, as their minds were blinded on one subject, they should be incapable of judging on every other. Our author, for we now speak of the Preface, is more moderate than the generality of those who have indiscriminately and extravagantly admired the French revolution: it is 'neither, in his opinion, a master-piece of human wisdom, nor a most abominable fabric of folly and impiety.' To pursue the metaphor in positive terms, it seems an edifice rashly raised on folly, as insecure as its foundation is delu-

delusive. If it stands, it must be in consequence of a dereliction of its principles.

‘ Let us cast our eyes on Europe. Government and liberty defame and defy each other. Monarchy looks around her, with suspicion, with indignation, with dismay. Aristocracy knits her brows, and seeks to hide her trepidation, under the gallant mask of fortitude. Episcopacy turns pale, and, ever and anon, raises her hand to her head, to refix her tottering mitre. Faction, meanwhile, like the god with the double face, looks two ways at once, and pleads for power and interest, in the language of patriotism.’

Our author then apostrophises kings, nobles, and prelates, sometimes generally, and sometimes addressing particular sovereigns, or, in the *other* orders, the nobles and prelates ‘ of a certain island renowned for arts and arms.’ His address to each is bold, animated, and often judicious. He will not be surpris’d that we sometimes differ from him; but, on the whole, these spirited apostrophes deserve much respect and commendation. One other grievance we shall transcribe from the Preface before us.

‘ I have just repeated an idea, which I observed was not a new one; I will now advance another, which I believe is not a trite one. No person, who, in any part of the British empire, is a member of the aristocracy, can, consistently with principles, be permitted to act as representative of the democracy. This is more than absurd; it is a very great abuse. Indeed, with respect to too many things in this world, we live in a perpetual delusion. This awkward, unconstitutional, and dangerous circumstance, is suffered to remain uncensured. It is *awkward*, that a person who professes democracy, should be decorated with the trappings of aristocracy. The words *noble lord* should never be heard within the walls of the democratic assembly. It is *unconstitutional*, that he who, in one part of the British dominions, is by birth, by habits, and by privilege an aristocrate, should, in another, be a member of the democracy. To-day, he is a simple plebeian; next week (for he hath only to cross the Channel), he will be a patrician; the week after, he may again relapse into his democratic character, and, the week after that, he may be again a gallant noble. This is a pleasant conjuration. It is *dangerous*, that an hereditary member of the aristocracy, should be suffered to become a representative of the people. He cannot serve God and Mammon. For, either he will carry with him into the house of commons, the lordly spirit of nobility, and retain the towering prejudices peculiar to that order, or he will bring back with him

into



into the house of peers, the haven of democracy, which may create a fermentation, where no such fermentation should exist.

‘ To such a senator the commons might say : Depart, you wear a coronet ; you are not one of us ; associate with persons of your own order, with patricians. And here let me declare, that I would not be understood to throw any personal reflection, on such titled individuals, as at present enjoy seats in the British house of commons ; many of them are worthy noblemen ; but it is because they are noblemen, that I wish they were not there :

‘ Again : Suppose a question to be brought forward in the English house of commons, which question materially concerns the democratic interest. This commoner of the half blood, begotten by lusty Democracy on condescending Aristocracy, this patricio-plebeian senator, will find himself in a disgraceful dilemma. If, true to his hereditary character, he oppose the people, in the people’s own house, with what face can he presume to sit there ? But what if he support the question ? and what if such another question should be agitated in the Irish parliament ? Will the noble lord, when with breathless haste he enters the Hibernian house of peers, become, on a sudden, infected with the contagion of aristocracy, and utter principles the very reverse of his late patriotism in the British legislature ?—This, then, is one of the numerous instances, in which the subtle acid of aristocracy, is eating its way through the whole mass of the constitution. I say, the whole mass ; for if the aristocracy, either openly or *covertly*, usurp an influence in the democratic assembly, it may afterwards overawe the throne, and then the entire constitution will be at the mercy of the aristocracy.

‘ Again : a considerable portion of the lower house, is composed of the tender nurslings of aristocracy ; of eldest, and of younger sons of peers ; the former of whom have a certainty, the latter a chance, of being one day summoned to forsake the democracy, and to put on all the pride, and all the privileges of nobility. Yet here have we less cause to be alarmed, than at the irregularity above mentioned. These youths are, as yet, no more than public gentlemen ; and there is reason to believe and hope, that, even when hereafter uplifted to aristocracy, they will preserve a *kind* remembrance, of their old companions, the plebeians.’

We have selected this objection, since it is enforced with great energy and ability. If the constitution were now to be formed, we should consider it as a formidable one : luckily it can be obviated by an appeal to experience. The most violent aristocrats, in the house of commons, have not been the sons of English peers, or the peers of Ireland : they have, on the contrary, in that house, and in their future elevated situations, been the firmest friends of the people. They have



mixed with them, seen their grievances and wants; nor have they ever forgot, that their first elevation was the consequence of the choice of the people, and their first appearance as popular representatives. It would be invidious to mention names in either house; but they will readily occur to every reader. It would be equally invidious to point out who in either house are the servile creatures of a court; but it were to be wished that popular representatives were not men who aim at higher ranks or more ample emoluments, as a favour, or as a reward.

In the remaining part of the Preface our author mentions some works, which he purposed to translate, and introduces some judicious observations on translation in general. One work, of which he had proposed to give an English version, was Fenelon's 'Education des Filles,' which it seems was intended to be introduced by an extensive Preface on the same subject. We can only express our wishes, that this design may not be wholly laid aside. It is a work not generally known, and in many respects valuable. Fenelon reflected much, and not in the beaten path: his observations are seldom trite and always excellent. The New Arabian Tales, another of Mr. White's attempts, crushed in the bud by the expected superiority of the continuation of the real Arabian Tales, will, we hope, revive and bloom.

Of the Speeches of Mirabeau we have given a sufficient number of specimens, to enable the reader to judge of his abilities, his eloquence, the splendor of his imagery, the torrent of his argument, the glow of his descriptions. It will be sufficient to extract the subjects of his orations, and to transcribe a passage or two, that may be interesting to us, as Englishmen.

Speeches of M. de Mirabeau, in support of his motion for establishing a gradual progression, in the elections to public offices. — Speech on the *patriotic* offer of nine hundred thousand livres, made by the republic of Geneva. — Speech on the motion for expelling the Abbe Maury, who had made use of expressions offensive to the Assembly. — Speech on the proposition for annulling the imperative mandates, and for fixing the renewal of the Assembly, after completing the Constitution. — Speech on the question, whether the king's message respecting the English armament, should be taken into immediate consideration. — Speeches on the right of making war and peace. — Funeral eulogium on Franklin. — Plan of an address to the French, upon the civil constitution of the clergy, adopted and presented by the ecclesiastical committee, to the National Assembly, and pronounced by M. Mirabeau. — Speech on the measures relative to the external defence of the state. — Presidentship of Mirabeau. — His answer to the depu-  
tation

tation from the Quakers. — Speeches and debates upon the regency.’

The rest of the work relates to the death, the funeral, and the honours to be rendered to Mirabeau, and other great men: the whole is concluded by some reflections of the Translator, suitable to the subject.—We ought to mention, that Mr. White professes himself to be no republican, and panegyrises, with a glowing warmth, the animated spirit of youth and the middle-aged, to whom all revolutions have been owing, and from whose active intrepidity, rather than from the callous palsied hands of age, every improvement must be expected.

If this Table of Contents be examined, it will appear that, to us, what relates to the power of the king in making war or peace, must be most interesting, as the debate happened at the time when the attack of Spain on Nootka Sound rendered our arming necessary. The conduct of Mirabeau, at this time, has not escaped censure. He may have acted patriotically; but the admirers of the new French rulers must recollect, that it was not owing to them that Europe was not again deluged in blood. For some *unknown* reason, they decided in favour of war, and for *known* reasons their good dispositions were prevented from being followed by the most destructive consequences. It was the period when England might have inflicted vengeance, and destroyed the marine and commerce of France entirely. She, however, disdained to strike, and acted not only generously, but wisely.

The speech of Mirabeau is an able and political one. He distinguishes, with singular propriety, between the limits to be allowed to the executive power, so as not to tie the hands to be employed in national exertions, and the deliberate or legislative, so as to disable them from being hurried rashly into hasty and improper wars. The following observations are excellent.

‘ Our constitution is not yet established ; a war may be lighted up, with no other view than to gain a pretext for calling out a mighty force, and for soon turning that force against us. Well, let us pay a proper attention to such fears ; but let us distinguish the present moment from the durable effects of a constitution, and let us not consider as everlasting, the provisional dispositions, which the extraordinary circumstance of a grand national convention may suggest to us. But, if you carry the distrust of the moment into futurity, have a care that, by dint of exaggerating our fears, we render not the preservatives worse than the very malady ; and that, instead of uniting the citizens by the bond of freedom, we do not split them into two parties, ever ready to conspire one against the

other. If, at every step we take, we be threatened with the resurrection of departed despotism ; if the dangers from a very minute part of the public force, be incessantly opposed as an objection, notwithstanding the millions of men who are in arms for the constitution, what other line of action then remains ? Let us perish this very instant. Let us overwhelm the vaulted roofs of this temple upon our heads, and, to-day, expire freemen, if to-morrow we must be slaves.'

Few can speak of themselves with propriety : we have not yet contemplated Mirabeau in this view.

' He who feels within himself the consciousness of having deserved well of his country, and, especially, of being still of use to it ; he who does not feed upon a vain celebrity, and who contemns the success of a day, when looking forward to true glory ; he who wishes to speak the truth, who hath at heart the public welfare, independently of the fickle movements of popular opinion ; such a man bears along with him the recompense of his services, the mitigation of his pains, and the price of all his perils ; such a man must expect his harvest, his destiny, the only one which interests him, the destiny of his fame, from time alone, that judge incorruptible, who renders strict justice to every one. Let those, who, for this week past, have been prophesying my opinion, without knowing what it was, who, at this moment, are calumniating my speech without understanding it, let those accuse me of offering incense to idols without power, at the very moment when they lie prostrate, or of being the vilest stipendiary, of men against whom I have indefatigably waged war ; let them arraign as an enemy to the revolution, the man who, perhaps hath not been altogether useless to it, and who, were that revolution unconnected with his renown, might there alone expect an asylum ; let them deliver up to the fury of an infatuated people, the man who, for these twenty years, hath been the adversary of oppression, who talked to the French of liberty, of constitution, of resistance, when his base calumniators were at nurse in the court of despotism, and suckled with the milk of overbearing prejudices. What is all this to me ? This treatment, these unworthy practices, shall not arrest me in my career. I will say to my antagonists, answer, if you are able ; then calumniate, as much as you please.'

We shall select but one short passage more : it is in every respect admirable.

' In fine, ought we not to consider, as one of the causes of the public alarm, that extravagant distrust, which so long hath disquieted every bosom, which retards the moment of peace,



peace, embitters our distresses, and becomes a source of anarchy, in ceasing to be of use to liberty? We are in dread of foes without, and forget the foe who is ravaging the very bowels of the kingdom. Almost every where, the public functionaries, elected by the people, are at their respective posts; its rights then, are exercised; it remains for it to fulfil its duties. While overseeing its commissioners, let it honour them with its confidence, and let the turbulent force of the many, yield to the calmer power of law. Then, till the signal of danger be given by the public functionary, the citizen shall say: *My interests are taken care of*; for that is not true liberty, which lives in idle terrors; she respects herself too much, to look on any thing as formidable.'

We must now leave Mirabeau: his faults and his virtues must be appreciated by posterity, when the memoirs of politicians shall be laid open, when the cinders no longer hide the fire beneath, fire ready to consume the too eager enquirer. In our present view, his talents, equally brilliant and fascinating, may hurry us too far into indiscriminate admiration. His judgment, however, began to expand; and, if life had been longer allowed, he might have proved the Cromwell, perhaps the Monk, of regenerated France.

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*Letters on the Revolution of France, and on the New Constitution established by the National Assembly: occasioned by the Publications of the Right Hon. Edmund Burke, M. P. and Alexander de Calonne, late Minister of State. Illustrated with a Chart of the New Constitution. To which is added an Appendix, containing original Papers and authentic Documents relative to the Affairs of France. Addressed to Sir John Sinclair, Bart. M. P. By Thomas Christie. Part I. 8vo. 6s. Boards. Johnson. 1791.*

WE have waited with some impatience for the second volume of this work; and in the delay have, we fear, injured Mr. Christie, by suffering other authors to anticipate in appearance his remarks. The only reparation we can make is to acknowledge the cause, and to assign the present volume its proper rank in the scale of merit. In fact, while one of the earliest, it was one of the most able of the replies to Mr. Burke and M. Calonne. The author possessed extensive information, sound judgment, with a flow of language copious, elegant, and forcible; and though we allow his bias in favour of the French revolution, we can add, that his panegyric is neither wild, injudicious, nor indiscriminate. The following passage is highly ornamented, correct and pleasing.

‘Eloquence, my friend, was designed by the all-wise Author

of Nature, to be the companion of wisdom, and the guardian of truth. With these associated, she appears a blooming fair, whose charms captivate every beholder: but separated from these, she becomes a wandering prostitute; her beauty no longer dazzles the pure eye, her voice no more delights the virtuous ear, her charms no longer attract the well-regulated mind. Had the principles of Mr. Burke's book been as just as the language of it is splendid and sublime, it would have merited a place amongst the first productions of human genius. As the apologist of ancient prejudice, he is without a rival: in that bad eminence he has attained the first rank. But what avail his tuneful periods, that only cheat us into error and deception? What avail his brilliant colours, that only varnish the deformity of folly and oppression? With majestic grace, worthy of a nobler office, he conducts us to the Temple of Superstition, and the magic of his language soothes our hearts into holy reverence and sacred awe. But when we enter the consecrated portal, and behold a miserable deformed gothic idol in the corner of the temple, set up as the god of our adoration—in place of prostrating ourselves before it, we spurn with indignation at the delusion: the gaudy ornaments of the place serve but to render it more shocking; we turn with disgust from the false splendor of the mansion of idolatry, and hasten with chearful steps to the humble abode of unadorned truth, to bow before her august presence, and receive from her the simple and salutary instructions of eternal wisdom.

Mr. Burke's *Reflections*, so far as the facts are concerned, are said to be collections from the numerous aristocratic publications of France; and his principles are contrasted with those of lord Somers, in a very scarce tract \*, to show that he differs greatly from the *old whigs*. If, however, we admit its genuineness, we must accuse lord Somers of some inconsistency. His sentiments, at many periods of his public life, were certainly different, or at least his language was so.—Mr. Christie defends Dr. Price, with some eagerness: but his defence we cannot always admit, nor do his arguments, in favour of occasional political preaching, carry conviction. Where political considerations are connected with religion or morals, where obedience is inculcated, and the relative duties are enforced, the minister acts in his proper character, as the servant of the prince of peace. Far different is *his* conduct, who sounds the trumpet of discontent, or sows more imperceptibly the seeds of sedition.

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\* It is intitled 'the Judgment of Whole Kingdoms and Nations, concerning the Rights, Power, and Prerogatives of Kings, &c.' A short analysis of this pamphlet is subjoined.

The passage which we shall next select deserves our commendation for splendid diction, but is occasionally exceptionable in its application; nor do we perceive with what reason, if Mr. Burke at different æras has been inconsistent, why the error should always be supposed to occur in one period. In reality, we think his former democracy more exceptionable than his late apology for despotism and aristocracy.

‘ Wisdom, sir, is as far removed from that blind obstinacy that imposes every change, as from the childish weakness that would be perpetually changing. The enlightened statesman is neither an adorer of novelty because it is new, nor a worshipper of antiquity because it is old. He is characterised by that discriminating mind, which discerns what ought to be preserved, and what it has become fit to alter. He is not satisfied with the support of numbers: he aspires also at having the weight of reason. He has learned in the history of mankind, the great uncertainty of government by mere power. He labours, that, if possible, there shall not be one man of sense in the state, who has just ground of complaint or discontent with his measures. He watches the progress of society. He meets public opinion half-way, and does not wait till it force him into measures.

‘ It is the want of this enlargement of mind—it is the incapacity to discern the signs of the times, that have occasioned the misfortunes of so many governors and princes as we read of in history. It was to these causes that the misfortunes of Charles I. were owing. That weak, but well-meaning prince, thought it a sufficient defence of his arbitrary measures, to alledge, that his predecessors had commonly done so before him. And if Mr. Burke had been his minister, he would have been furnished with store of precedents to support these assertions. Mr. Hume seems to have approved the plea, and labours to aggravate the despotism of Henry VIII. and Elizabeth, that he might diminish that of the Stuarts. This was not worthy of his usual sagacity. The stretches of power exercised in early ages, when men knew not their rights, or were unable to protect them, furnish no argument, either *de jure*, or *de facto*, for pursuing the same conduct in more enlightened times. Charles I. would have reigned peaceably, and, I believe, been counted an excellent prince in the age of Henry VIII.; but his maxims of government were utterly incompatible with his own age. He would have had darkness to govern light, and perceived not that the light had already chased away darkness. The men of his times had even outrun their æra, in their principles respecting government while the mind of their governor was



a hundred years behind it. Hence the disasters of Charles. *Hinc illæ lacrymæ* \*.

We have selected different passages from the first letter, which is chiefly of a miscellaneous kind. The second is on the necessity of a revolution in France. It is true that a revolution was necessary, and, if conducted with temperance, would have been highly salutary; we may still also contend, that the ancient constitution of France was the proper basis. They should have restored the spirit of many forms, of which only the shadows remained; and they should have added a countervailing force to those parts of the machine where the operation was less regular and limited. This would have included a regulation of the nobility, of which the order should have been preserved; while their power, too great for the due liberty of the whole, should have been considerably limited. If a nobility in power had remained, France would not at this moment have been in her present situation, from the contests of the Jacobins and Feuillants. Yet, in general, the whole of this chapter is a very able defence of a reformation in France: it stops short in proving, that a revolution so fundamental and visionary, was proper.

The third letter is on the evils attendant on the French revolution; and Mr. Christie appears to be a very successful apologist. Riots, murders, and cruelties were undoubtedly exaggerated; but at the æra when Mr. Christie wrote, the whole was conducted with greater coolness and ability, by men of more temper and judgment than in a future period, by their successors.

The fourth and fifth letters contain an analysis of the constitution, and an explanation of the different functions of the assemblies, the king, &c. It is intended as a corrective to Mr. Burke's errors or misrepresentations, for the terms will vary with the tenets and disposition of those who employ them. Let us select a passage from the fourth letter. The fidelity of the representation must rest on the credit of the author.

\* It is fit, however, to inform those who may not know it, that the king, who is a benovolent good man, has been from the beginning a sincere friend to the revolution. He was well convinced, before it happened, that his people were oppressed and unhappy. It was not he, but a set of worthless great men, who profited from that oppression. When the *livre rouge* was published, the

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\* Since I wrote this, I have seen that some similar ideas had occurred to Mr. Burke, and are stated by him in his speech on the reform of the civil list, which I have already quoted some passages from. But this was Edmund of other days. — *Thunderer's words.*

amount of private expences disbursed for the king's personal use, was found to be very trifling. The king indeed was made the dupe in many instances, of that aristocratic cabal of profligate great men, who had got the power and revenues of the kingdom into their hands, and who employed them in a manner equally humiliating to the monarch, and oppressive to the people. This is the true state of the case—very different from Mr. Burke's account of it. In the subsequent charges respecting the regal power, Mr. Burke upbraids the people of France with a desire to insult a mild and gentle monarch. The very reverse is true. No man wished to insult Louis XVI.: there is not a prince in Europe more beloved by his subjects. But the legislators of France wished to diminish the power of all kings, so as to render it consistent with the happiness of their people. With persons they had no concern; all their regulations pointed to principle.'

The principal political disquisitions in these chapters we have often had occasion to go over; but we ought to repeat that, though our author was one of the first apologists for different parts of the conduct of the revolutionists, he is still one of the most judicious.—The last letter contains a very clear and accurate account of the judicial organization.

In the Appendix are many authentic documents on the affairs of France, collected from the first thirty volumes of the Journals of the Assembly, which form a very valuable mass of facts and evidence.—For these we must refer to the volume; nor can we conclude our article without an apology to the author for hurrying it over so hastily. He will recollect the sentiment of an admired author of antiquity: 'Those things which are in their nature transitory, continually passing away to give room to what is more new, must be seized in the moment of their appearance. After some time, they may not be less truly valuable, but they will lose their brilliancy and their splendor.'—Of Mr. Christie's second volume we have seen only the translation of the New Constitution. Since the period of the publication of the first volume, some changes in the constitution have rendered our author's account less accurate; but these changes are not of importance, and the errors may be easily corrected in a second edition.

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*The Secret History of the Armed Neutrality. Together with Memoirs, official Letters, and State-Papers, illustrative of that celebrated Confederacy: never before Published. Written originally in French by a German Nobleman. Translated by A—H—. 8vo. 4s. Johnson. 1792.*

THE formation of the armed neutrality was a measure so flagrantly repugnant to the interests of Great Britain, that it has been generally ascribed to a capricious disaffection of the empress

empire of Russia towards this country, or to the prevalence of French intrigues at the court of Petersburg. But according to the Secret History now before us, said to be written by a nobleman of most respectable character, who lately acted a distinguished part on the political theatre, this celebrated confederacy was not indebted for its origin to either of the causes abovementioned. An opinion, he says, was almost generally adopted, both by the public, and in the cabinets, that it owed its existence to the great Frederic of Prussia: that he had first of all concerted the plan, and afterwards communicated his ideas to the Russian ministry, in particular to count Panin, at that time believed, though perhaps not justly, to be entirely attached to the Prussian interest: and the chief reason for that monarch's taking such a step, was thought to be nothing else but an old grudge, and a desire of revenging himself on the British ministry, for abandoning him in the year 1762, by making a separate peace with France. But the historian justly considers such an idea as unworthy of that prince's political principles, and his natural magnanimity.

• The fact is, says the author of the Secret History, that this Armed Neutrality, which gave so much umbrage to the court of London, and was the cause of so many conventions, that were signed for the support of free navigation, between the several courts of Denmark, Sweden, Holland, Prussia, Vienna, Lisbon, and Naples, on one side; and that power of Europe, Russia, on the other, which, of all the contracting maritime powers, had by far the least number of merchant ships:—this celebrated confederacy, I say, was devised by no other person than count Panin, the Russian minister, and that merely to ruin sir James Harris, at a crisis when the British minister had every reason, and all possible authority, (count Panin's alone excepted, who was long an entire stranger to all his transactions) to think Russia upon the point of joining Britain in its contest with America, and with the houses of Bourbon, and of entering into an alliance for their mutual defence.'

The court of St. James's having, as we are told, immediately after the treaty of Versailles, in 1762, renounced all farther connection with the continent, saw itself, upon the breaking out of the late war with the American colonies and the houses of Bourbon, deprived of every friendly support; and the dangerous situation it was in, shewed the absolute necessity of procuring a powerful ally. For this purpose the courts of Vienna and Petersburg were singled out: but as the former was connected with France, and the latter with Prussia,



sia, these alliances were first to be broken, before there was any probability of succeeding.

This, it is said, was the great object of sir James Harris's embassy to the court of Petersburg. Such, however, were the difficulties and obstacles that presented themselves on all sides, that the ambassador found himself obliged to put every possible political spring in motion, and to stop at nothing that could any way contribute to his purpose. From the abilities and sagacity of sir James Harris, the historian is persuaded that he must have soon discovered the true situation of the Russian court; and that count Panin, then at the head of the administration, would infallibly oppose Russia's abandoning the Prussian alliance, because he cherished it as a work of his own, and was likewise strongly inclined, both by long habit and political principles to a pacific system of government. By applying, therefore, to this minister, there were no hopes left of succeeding; and of this our ambassador was soon convinced.

Sir James Harris, perceiving that he could not obtain his end through the medium of the Russian ministry, was under the necessity, not only of breaking off all farther negotiation with count Panin, but even of acting directly against him, and of attaching himself entirely to the empress's person, and her favourite, prince Potemkin. At a secret audience which the ambassador had of her imperial majesty, we are informed she so far discovered an inclination of concluding an alliance with Britain, as to desire him to inform his court, that if England should be no longer against extending the *casus fœderis* with Russia, to its concerns with the Turks, and the affairs of the east, as it had hitherto been; and if it would authorise him to make her formal proposals for an alliance, and claim her armed mediation, she would not hesitate a moment to comply with the request.

Notwithstanding the personal disposition both of the empress and her favourite, towards an alliance with Great Britain, such was the influence of count Panin in the Russian cabinet, that the flattering hopes entertained by the British ambassador were suddenly dispelled, and he received from count Panin a note, to the following effect, by way of answer to an official paper which had been presented by the envoy.

“ The sincerity of the empress's friendly sentiments towards the king and nation of Great Britain, induces her majesty always to receive, in a thankful manner, the confidential overtures his majesty was pleased to make to her relative to the war; but, at the same time, she sees, with regret, the impossibility of reconciling her sentiments, and her desire of accelerating the peace, with the proposals made to her by the court of London. The  
empress

empress is a lover of peace ; and wishes most ardently that Great Britain may soon enjoy the blessings of it again ; but her majesty is persuaded, that the measures which the court of London proposes to her for procuring a speedy peace, cannot fail of producing a quite contrary effect ; as proposals of peace, or her mediation offered to the enemies of Great Britain, without any conciliatory terms, but even supported by remonstrances on the justice of the British cause, would certainly be the means of provoking them to an indefinite protraction of the war, and of involving the whole continent of Europe in the contest ; an effect entirely contrary to the views of the empress in favour of the king and nation. As to the proposed treaty of alliance, the empress is persuaded, that the justice and equity of the king must acknowledge, that the time for concluding a defensive alliance is no more, when a war is already broken out, and especially such a war as the present ; the cause of which has always been excluded from all the alliances that ever existed between Russia and Britain, as having no concern with their respective dominions in Europe : in every other respect, her majesty assures the king, in the strongest terms, that she will ever persevere in the same sentiments towards his majesty and the British nation ; and if the court of London can devise an expedient for laying the basis of a reconciliation between it and the other belligerent powers, to prevent a further effusion of blood, and is of opinion that the empress may be any ways serviceable to Great Britain, she promises to embrace the opportunity with the utmost ardour, and to employ all the zeal and integrity of a friend and natural ally of the British nation, for promoting their interest."

To soften the harshness of this answer, the favourite, if not the empress herself, endeavoured to persuade sir James Harris, that some circumstances, which frequently occur in times of war, might present themselves, and give another turn to these unfavourable appearances, and therefore he would do well to watch such an occasion, and endeavour to profit by it. Such an opportunity soon happened, in the following manner.

Two Russian merchant-ships were stopped in their voyage for the Mediterranean, and carried into Cadiz, where their cargoes were confiscated and publicly sold. This step of the Spaniards, in direct violation of the laws of free navigation and commerce, greatly irritated the empress ; and sir James Harris endeavoured to improve the incident, as much as possible, to his own advantage. The first step of the empress was to send to the Spanish envoy at Petersburg, by means of count Panin, two ministerial notes, which may be considered as the first public papers relative to the Armed Neutrality.

While the ministry at Petersburg were employed in reclaiming



ing their property, and demanding satisfaction for the insult offered to their flag, the British envoy, assisted by prince Potemkin, persuaded the empress, without the prime minister's knowledge, to send positive orders to the admiralty for arming, with the greatest expedition and secrecy, a fleet of sixteen sail of the line, with six frigates, to be ready for sea by the opening of the Baltic : and he had even the promise of the empress, that, in case the Spanish answer was not satisfactory and adequate to the demands which she had caused to be made officially at the court of Madrid, she would procure herself satisfaction ; and the squadron, which she had ordered to be equipped, would sail from the Baltic for that purpose, as soon as the season would permit.

However strict the orders had been for keeping this resolution secret, the measures required for equipping a fleet could not long be concealed from count Panin, who soon guessed the tendency of this armament, as well as the person who had originally suggested the design.

‘ The minister, proceeds the historian, had too much experience not to foresee how dangerous it would be for him to incense the empress by a direct opposition to her will ; and that the only means left of succeeding, was to enter, at least in appearance, into her resentment against Spain, and then to lay a plan before her of a much greater extent, capable of flattering her self-love, which would infallibly induce her to think herself acting the principal part on the theatre of Europe ; and this was the moment, the cause, and the aim, that gave birth to the idea and plan of the Armed Neutrality. Accordingly, he presented it to her as a system which owed its existence entirely to her own person ; insinuating, at the same time, that, being founded on the law of nations, it would be productive of the happiest effects to all the neutral powers, whom it could not fail of drawing and uniting, in a manner, under her protection ; and while it proved of the greatest advantage to her commerce, it would, by revenging her on the insult offered to her majesty's flag, be the means of securing her against all future attacks of any nation whatever. Placed in such an agreeable point of view, it is easily to be imagined that it met with the empress's full approbation ; and, this once gained, nothing remained but to insure its success ; for this reason, he desired it to be kept a profound secret, especially from the British minister ; giving the empress farther to understand, that, by humbling one of the branches of the Bourbon family, Britain would be led to consider it as a friendly measure, and favourable to its own interest, to which both it, and the rest of the belligerent powers, would find themselves under the necessity of submitting ; and, at the same time, while the plan was marked



with the greatest impartiality, and most strict neutrality, she would reserve for herself the honour of mediating in a future pacification; an honour which this princess enjoyed at the treaty of Teschen, and was equally the object of her wishes at the termination of the British war.'

Such is the account of the steps which led to the establishment of the Armed Neutrality, as delivered by the author of the Secret History before us. It appears from the whole, that the scheme was entirely the work of count Panin; and that it was originally repugnant to the inclinations of his royal mistress, who wished to favour the interests of Great Britain. That her imperial majesty concealed from sir James Harris the change which had taken place in her councils, and even amused him with flattering hopes of the Russian alliance, ought perhaps to be ascribed, not to any real disaffection towards the British nation, but to the shame of avowing a resolution so inconsistent with her former declarations.

The state-papers, annexed to the narrative, elucidate the progress of the Armed Neutrality among the confederating powers, and afford a satisfactory account of the policy which actuated the several courts. The history of this memorable enterprise presents the world with an additional instance of the sudden revolutions in politics, which are often produced in the cabinets of princes by intrigue or personal influence.

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*Jura Anglorum. The Rights of Englishmen. By F. Plowden, Esq. Conveyancer, of the Middle Temple. 8vo. 7s. Boards. Brooke. 1792.*

**M**R. Plowden appears to be sufficiently sensible of the arduous nature of the subject which he attempts to elucidate in the investigation now before us. That he has been at no small pains in conducting the enquiry, is evident from the number of writers whose sentiments he adduces, and the various historical occurrences whence he derives the gradual progress of the English constitution. His professed design, in the present work, is to give a faithful account of that political fabric, and to impress the minds of his countrymen with the genuine principles of the *Rights of Man*, at a time when misguided politicians have endeavoured to propagate the most erroneous notions on the subject.

Our author sets out with taking a general view of the state of nature. This he considers as a mere theoretical and metaphysical state, which had never any real existence. In regard to this opinion, we have no hesitation to join with him; but we think he misconceives, in the following sentence, the doctrine which

which he supposes to be entertained by the modern advocates for the Rights of Man. 'To state, says he, the opinions of these philosophers upon the Rights of Man, in this state of nature, is to demonstrate, that they considered it as pre-existing and antecedent to the physical state of man's real existence.' That the opinions of those men, respecting the state of nature, are destitute of foundation, it would indeed not be difficult to demonstrate, and the subject has been repeatedly discussed; but that the most extravagant among such writers, could ever entertain the idea imputed to them by Mr. Plowden, is too absurd to be credited. Our author seems to have been drawn into this mistake, by a misinterpretation of the subsequent paragraph in Montesquieu's Spirit of Laws:

'Prior to all those laws are those of nature, so called, because they derive their force entirely from our frame and being. In order to have a perfect knowledge of these laws, we must consider man before the establishment of society: *the laws received in such a state would be those of nature.*'

By the word, *prior*, in the above quotation, is not meant a period antecedent to man's real existence, but antecedent to the state of society. This appears clearly from the reason assigned by Montesquieu for the appellation of the laws of nature; viz. 'because they derive their force entirely from our frame and being.' We are, however, inclined to think, that Mr. Plowden's true meaning is not that which the words he has made use of actually bear, but that he has employed the word *physical* in a vague and uncommon sense; which is more surprising, as, in other parts of the work, he is particularly careful to define the precise meaning of such terms as are of essential importance in the argument.

Whether we suppose the state of nature to be real or imaginary, its characteristic quality is independence, on which is founded the original right of voluntary submission to government. Our author observes, that, 'in this theoretical, or supposed transition of man from the state of nature to the state of society, such natural rights, as the individual actually retains independently of the society, of which he is a member, are said to be retained by him, as a part of those rights, which he is supposed to have possessed in the state of nature.' These rights are specified to be the free and uncontrouled power of directing his animal motions; the intercourse of the soul with its Creator; and the unrestrained freedom of thought: for so long as an individual occasions no harm, and offers no offence to his neighbour, by the exercise of any of these rights, the society cannot controul nor check him in the free exercise of them.

‘ But, says our author, it is as singular, as it is unaccountable, that some of the illuminating philosophers of the present day should, even under the present constitution, claim and insist upon the actual exercise of these *natural Rights of Man*, when it is notorious, even to demonstration, that the exercise of them would be essentially destructive of all political and civil liberty, could they be really brought into action. For it is self-evident, that the perfect equalization of mankind, such as is attributable to this imaginary and merely speculative state of natural freedom, would prevent every individual from acquiring an exclusive right or property in any portion of this terraqueous globe; or in any other particle of matter, beyond that of his own corporeal frame. Liberty presupposes the possibility of acquiring and reaping the advantages of property, a right of receiving and giving aid and protection; and a power of bettering one’s own condition, and providing for one’s family: it presupposes virtue, in holding out its rewards; and the rewards of virtue necessarily induce distinction and preference of the virtuous over others, which are essentially contradictory to perfect equalization. The extent of this proposition, *men are all born equally free*, must include each individual human being, or it says nothing; but it admits of no other, than that original sense of equality inherent in the metaphysical essence of man, which is not applicable to the physical existence of social man, since it is essentially incompatible with the existence of society, which denominates man social.’

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‘ The admission of these principles into the state of civil society would prevent the very possibility of those social virtues, out of which arises the moral and political harmony of the universe. To view this with an impartial eye, we must make ample allowances for the exigencies, and even the foibles of human nature. We are so constituted by an all-wise Creator, that, although we act generally upon certain fundamental principles, that are essentially invariable, yet the prevalence of early prejudices, the force of example and habit, the impulse of passion, and the allurements of pleasure, create a great diversity in the customs, manners, and actions of men. In some societies, the philanthropy of peace is never broken into; others are in an uninterrupted state of warfare; some societies float in a sea of pleasurable delights, whilst others glory in the rudest practices, of which their nature is capable; one society countenances only the embellishment of the mind, whilst another encourages only the improvement of the body; some societies form themselves principally upon religious institutions, whilst others shew not even the most remote knowledge of a deity. It is then to be expected that our practical ideas of the civilized state of society will be generally drawn from the practical knowledge



knowledge, we have of different societies. Under this influence, an Englishman will conceive no liberty, where there is no law, no property, no religion. The preservation of these constitutes the sum total of those rights and liberties, for which he will even sacrifice his life. Upon what ground then, shall an Englishman, even in theory, admit principles into civil government, which would justify the peasant in seizing the lands of his lord, the servant in demanding the property of his master, the labourer that of his employer, the robber in purloining his neighbour's purse, the adulterer in defiling the wife of another, the outlawed in reviling, contemning, and violating the laws of the community.'

Mr. Plowden endeavours to shew, that the altercations respecting government have arisen from the words *natural* and *nature* being misunderstood or misapplied; and he observes, that if any other terms had been used to express the *natural rights of man*, or the *state of nature*, the whole animosity of the disputants would have subsided, under the conviction that neither differed in opinion substantially from the other. 'I have read over, says he, most of the late publications upon the subject; and I do not find one of any note or consequence, that does not in fact and substance admit this state of nature, to which they annex or attribute these *indefeasible rights of man*, to be a mere imaginary state of speculation.' The same, it must be acknowledged, to the disgrace of human reason, has been the fate of the greatest number of speculative controversies which have employed the attention of mankind.

Our author next proceeds to consider the state of society, after the institution of which the rights of individuals in the state of nature were transferred to the community. He recites the opinions of different writers respecting the origin of government; and infers from the whole, that the real basis of political power, which exists in each state, is the original compact, to delegate the rights, which were individually in the different members, in the state of nature, to those, whose duty it should become, to rule, protect, and preserve the community. It would, he observes, be nugatory to question the reality of this original compact, because the particular time and place, when and where it was executed, cannot be named, nor the written document in which it is expressed, be produced for the satisfaction and benefit of all future generations. But without proving the actual ratification of such a contract, it is sufficient for all the purposes of political reasoning, to admit, in the room of it, a tacit consent of the members of a community, to establish amongst them any particular form of government. In treating of this subject, our author makes the following just remark on the absurd doctrine, that no par-

liament, or any other body of men, have a right to enact laws that shall be binding upon posterity; a doctrine equally false and destructive of all political government.

‘Who does not see, at the very first view of such doctrines, that, in order to give them effect, a new legislation must be provided for the birth of each individual, if the former legislation ceases by the deaths of the legislating individuals, who framed it? For if we consider the real physical state of mankind, we shall find that the same hour, which terminates the existence of one, gives birth to another individual; there consequently cannot be one given instant of time, in which government can be said to cease by the demise of one, and revive by the birth of another.’

From the principles which Mr. Plowden endeavours to establish, he maintains that the British constitution is founded upon the *Rights of Man*; and, in support of this assertion, he takes an extensive view of the constitution and government of Great Britain; beginning the historical detail with the civil establishment of religion, concerning which he examines the opinions of different modern sectaries. The subject which next engages his attention, is the legislative power; treating afterwards of the Revolution, with regard both to its principles and effects. In this part of the work we meet with several observations on Dr. Price's sermons at the Old Jewry; amongst which we shall present our readers with the following, as relating to an object of controversy:

‘There is one more passage in this much canvassed sermon, which has given the highest offence to Mr. Burke. “All things in this fulminating bull are not of so innoxious a tendency. His doctrines affect our constitution in the most vital parts. He tells the revolution society in this political sermon, that his majesty is almost the only lawful king in the world, because the only one, who owes his crown to the choice of his people. This doctrine, (he says), affirms a most unfounded, dangerous, illegal, and unconstitutional position.” I think it clear, that Dr. Price, by the words, *owes his crown to the choice of his people*, did not mean, that he owed his high office to any form of popular election, as Mr. Burke insinuates, which would have been notoriously false; but that our sovereign owes his crown and station to the free assent of the people, which is the efficient cause of every free constitution; and this I take to be true, sound, and genuine revolution doctrine; and as such was it expressly delivered by Mr. Locke, immediately after the revolution had taken effect.’

In the succeeding chapters, our author treats of the supreme executive power; the supreme head of the church of  
England;

England; the prerogatives of the crown; the dispensing power in the crown; the house of peers; the house of commons; and the collective legislative body.

Every man of any reflection will admit as a fact, that all human institutions must, in practice, be essentially less perfect than in theory. Many abuses in government will thence arise, which it is more easy to discover than remove, with safety to the state. Our author observes, there can be but two general grounds, upon which discontented politicians declaim on the inadequate, partial, and corrupt representation of this nation in parliament; 'either that we have swerved from the original usages and institutions of our ancestors; or that the system of representation has never as yet been brought to that degree of perfection, to which their speculative ideas have carried it.' This latter ground of complaint, he afterwards remarks, will be softened in proportion as the progressive improvements of our constitution shall be traced from the times and circumstances, which created the expediency, or called forth the necessity of making them. In his opinion, if the present system of representation be compared with the practices and usages in choosing and returning members of parliament, from the first traces of a national convention even down to the last century, it will appear to be a system of the most complete liberty and freedom. The observations afterwards made, and the instances collected by our author, it must be owned, are sufficient to justify such a remark: but they cannot likewise justify the continuation of practices unfavourable to free representation; and we think that the learned gentleman discovers, in the following extract, too great a partiality for the present mode of representation.

'The influence and power of the opulent over their tenants and dependents, or, as they formerly often were their vassals, feudatories, or bondsmen, were in ancient times very different from what they now are. At present I do not conceive a possible case, in which if the right of voting for a borough were vested but in one single individual, how that individual should be constrained or obliged to give his vote for one person in preference to another. In proportion to the certainty, with which a small number of electors could return the members they chose, was this ideal borough-right supposed to be vested either in the electing individuals of the borough, or in those, who had an interest in or influence over the electors.

'In process of time, this certainty of returning their own man came to be looked upon as a species of property, and as that idea gained ground, so did the legislature become tender of invading it, upon the true constitutional principle of holding and preserv-



ing all private property sacred and inviolable. There could not in reality be a grosser violation of the freedom of election, than to prevent the electors from chusing those, whom benevolence, affection, and gratitude should suggest or point out as the most agreeable persons to represent them in parliament. Upon the presumptive force of such motives are individuals very frequently, though very improperly, said to command the votes of a borough; for no physical nor moral, much less any *legal* or *constitutional* restraint or obligation of voting for a particular person, can by possibility exist; and our acts of parliament have gone almost to the utmost extent of human jurisdiction, in order to obviate and prevent the effects of any undue influence, bribery, and corruption upon the electors.'

The opinion that parliament enjoys indefinite privileges has been treated by some political writers with a degree of contempt; but this author assigns some prudential and satisfactory reasons in support of that principle.

'The *privileges* of parliament, says he, are likewise very large and indefinite. And therefore when in 31 Henry VI. the house of lords propounded a question to the judges concerning them, the chief justice, sir John Fortescue, in the name of his brethren declared, "that they ought not to make answer to that question; for it hath not been used aforetime, that the justices should in anywise determine the privileges of the high court of parliament. For it is so high and mighty in its nature, that it may make law; and that, which is law, it may make no law; and the determination and knowledge of that privilege belongs to the lords of parliament, and not to the justices." Privilege of parliament was principally established, in order to protect its members, not only from being molested by their fellow-subjects, but also more especially from being oppressed by the power of the crown. If, therefore, all the privileges of parliament were once to be set down and ascertained, and no privilege to be allowed, but what was so defined and determined, it were easy for the executive power to devise some new case, not within the line of privilege, and under pretence thereof to harass any refractory member, and violate the freedom of parliament. The dignity and independence of the two houses are therefore in great measure preserved by keeping their privileges indefinite.'

Two subsequent chapters treat of offences against the state; and the other attempts and effects of Levellers in these kingdoms. In the former of these divisions, the author, exemplifying the audacity of a late publication, has extracted no less than twenty pages from the *Rights of Man*, without any comment; from an opinion, probably, that, after a developement

ment of the excellence of the British constitution, the seditious invectives in that political rhapsody, must be regarded by the generality of readers as utterly destitute of foundation. The other chapter above mentioned consists entirely of historical detail.

On the whole, Mr. Plowden has so clearly delineated the unrivalled superiority of the British constitution, that every effort which has been made to depreciate its inestimable advantages, can only be ascribed to ignorance, discontent, or a yet more criminal motive. The account which he gives of the subject is, in many places, a transcript from the works of former writers. But though, in conformity to the practice of his profession, he seems to have unnecessarily introduced a number of precedents and authorities, in support of his argument, we are rather inclined to approve his well-intended industry, than to detract, in any degree, from the merit of a work, so happily calculated, if not professedly to refute, at least to render abortive those seditious writings which reflect disgrace both on the understanding and patriotism of the nation.

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*The History of the principal Transactions of the Irish Parliament, from the Year 1634 to 1666. To which is prefixed, a Preliminary Discourse on the ancient Parliaments of that Kingdom. By the Right Hon. Lord Mountmorres. 8vo. 7s. Boards. Cadell. 1792.*

THE history of the principal transactions of parliaments, if the narrative be complete, may be said to contain the history of the constitution of a country, and must therefore be a work highly valuable, considered in a political view. The first design of lord Mountmorres was to write a short account of every session in both houses, from the commencement of the Journals; but it was afterwards confined to the period mentioned in the title-page, upon a conviction, that the industry of an individual was not equal to so laborious a compilation. Having, however, collected materials according to the original scheme, his lordship was thereby enabled to extend the precedents and examples in early times, to modern periods; to compare ancient with recent cases; to link the past with the present, to trace the customs and usages which now prevail, to their origin, and to ground them upon principles; since, as he observes, the origin of customs usually assigns the true and genuine reason of their adoption.

Lord Mountmorres, aware that these parliamentary proceedings must prove dry and uninteresting, if not accompanied

with some production that might relieve the reader from a continual attention to matters of fact, has introduced amongst them a history of the first duke of Ormond. This biographical memoir was written by his grace's secretary, sir Robert Southwell, in the year of the Revolution, and was intended merely for the late duke of Ormond's private inspection.

Partly, it is probable, with the same view, his lordship has prefixed to the work, an account of the expeditions of earl Strongbow, and of Henry the Second, into Ireland, from Giraldus Cambrensis. This extract, as affording the most authentic narrative of that expedition, and being in itself a refutation of the opinion which has been occasionally maintained, of the conquest of Ireland, lord Mountmorres thinks it cannot appear altogether irrelative to the design of the present compilation: besides that the narrative must be peculiarly interesting to the descendants of many respectable and ancient families, whose establishments in Ireland are recorded at that distant period.

The following account of Henry the Second, extracted from Giraldus Cambrensis, is written with simplicity, and has every appearance of being faithful.

Henry the Second, king of England, was of a very good colour, but somewhat red; his head great and round, his eyes were fiery, red, and grim, and his face very high-coloured; his voice or speech was shaking, quivering, or trembling; his neck short, his breast broad and big, strong-armed, his body was gross, and his belly somewhat big, which came to him rather by nature than by any gross feeding or surfeiting: for his diet was very temperate, and to say the truth, thought to be more spare than comely; or for the state of a prince; and yet to abate his grossness, and to remedy this fault of nature, he did, as it were, punish his body with continual exercise, and did, as it were, keep a continual war with himself. For in the times of his wars, which were for the most part continual to him, he had little or no rest at all; and in times of peace he would not grant unto himself any peace at all, nor take any rest: for then did he give himself wholly unto hunting, and to follow the same he would very early every morning be on horseback, and then go into the woods, sometimes into the forests, and sometimes into the hills and fields, and so would he spend the whole day until night. In the evening when he came home, he would never, or very seldom, sit either before or after supper; for though he were never so weary, yet still would he be walking and going. And for as much as it is very profitable for every man in his lifetime, that he do not take too much of any one thing, for the medicine itself which is appointed for a man's help and remedy is not absolutely perfect and good to be always used;



used, even so it befel and happened to this prince; for, partly by his excessive travels, and partly by divers bruises in his body, his legs and feet were swollen and sore. And though he had no disease at all, yet age itself was a breaking sufficient unto him. He was of a reasonable stature; which happened to none of his sons: for his two eldest sons were somewhat higher, and his two younger were somewhat lower and less than he was. If he were in a good mood, and not angry, then would he be very pleasant and eloquent: he was also (which was a thing very rare in those days) very well learned; he was also very affable, gentle, and courteous; and besides so pitiful, that when he had overcome his enemy, yet would he be overcome with pity towards him.

‘ In wars he was most valiant, and in peace he was as provident and circumspect. And in the wars, mistrusting and doubting of the end and event thereof, he would (as Terence writeth) try all the ways and means he could devise, rather than wage the battle. If he lost any of his men in the fight, he would marvelously lament his death, and seem to pity him more being dead, than he did regard or account of him being alive; more bewailing the dead, than favouring the living. In times of distress no man was more courteous, and when all things were safe no man more cruel. Against the stubborn and unruly no man more sharp, nor yet to the humble no man more gentle; hard towards his own men and household, but liberal to strangers; bountiful abroad, but sparing at home: whom he once hated, he would never or very hardly love; and whom he once loved, he would not lightly be out with him, or forsake him: he had great pleasure and delight in hawking and hunting. Would to God he had been as well bent and disposed unto good devotion.’

From the reign of Edward the Second to Henry the Sixth, there are no acts of the Irish parliament recorded in the statute books; but it appears from these books, that parliaments were held in the seventh, eighth, tenth, and twenty-fifth years of his reign, under three different chief governors; and, from the twenty-eighth year, they were summoned almost annually by the duke of York, who was lord-lieutenant for upwards of ten years.

It appears that eight parliaments were summoned during the short reign of Edward the Fourth. Of the acts which passed during this period, the most remarkable are, that which enjoins the residence of the clergy, under the penalty of forfeiture of their benefices for a year's absence, taking away likewise the benefit of the king's licence; and the act which prohibits appeals to England,

‘ It is generally supposed, says lord Mountmorres, that some acts were passed in the lieutenancy of the duke of York, to the prejudice of the rights of the crown in England; probably this law about appeals to England, which was cited and much relied upon in the representation of the house of lords to king George the First, and upon the proceedings in the great cause of Sherlock and Annesly, in one thousand seven hundred and seventeen, and one thousand seven hundred and nineteen, was one of them; and this perhaps gave rise to that famous law of sir Edward Poynings, in the tenth year of king Henry the Seventh.

‘ In the eighth year of this last king, a parliament was held, when only one law passed: and in the tenth year of his reign, another parliament, which was remarkable not only for the number of twenty-two acts which were passed, but for their great weight and influence in succeeding ages; of which, that which authorises the treasurer to create delegates, and gives to the officers of the treasury the same powers as in England; and that statute which adopts all the laws of England antecedent to that period; and lastly, the famous act emphatically called Poynings’ law, which regulated the mode of summoning parliaments, and of passing laws, appear to be the most remarkable.

‘ Till this period, laws were passed, and the lord lieutenants gave the royal assent from their own power and authority, as the king did in England: but a bad use having been made of this power in the disputes between York and Lancaster, particularly by Richard duke of York, it was enacted by this law, that no parliament should be held in Ireland, till the chief governor and council should certify to the king, the causes and considerations for holding the same; or in other words, all the acts which were intended to be passed in the ensuing parliament.

‘ This law appears to have been rigidly enforced in the subsequent parliaments, of the fourteenth and fifteenth of Henry the Seventh; and of the seventh, the thirteenth, and the twenty-fifth of Henry the Eighth: but in the twenty-eighth and thirty-third years of that monarch’s reign, two parliaments were held, which were confirmed, notwithstanding the prescriptions of Poynings’ law had not been observed, by two laws which repealed Poynings’ act; and the last of them declares any person guilty of felony, who should dispute the validity of that parliament, notwithstanding it had been held contrary to the tenor of that law. Probably, the impossibility of foreseeing all the provisions which the exigencies of the state might render necessary to be passed into laws, rendered these temporary repeals unavoidable.’

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‘ This law was regarded by some as a sacred palladium of the English government, which it was almost sacrilegious to touch; and

and to propose its repeal, was considered as a political profanation. Even doubts seem to have been entertained of the propriety of such a proposition, by the following entry on the second of December one thousand seven hundred and fifty-seven: "Resolved, That it is the undoubted right of every member to declare his opinion touching the construction of Poynings' law, and to move for its repeal, without incurring any pains or penalties for the same; and any threat to deter a member from so doing, is a breach of the privilege of this house."

' This truism, for such it certainly was, has a very extraordinary aspect upon the journals. But the following account of it, which I had from lord Pery, the late speaker of the house of commons, who was the member alluded to in this resolution, contains not only a curious parliamentary anecdote, but also throws a just light upon this resolution :

' Mr. Pery had made a proposition relative to the construction of Poynings' law, which had produced a debate, in the course of which, the late Mr. Malone happened unguardedly to say, " That the gentleman would do well to take care of what he said, or what he proposed, because, perhaps, he might be involved in the penalties of felony." This odd assertion from a man of the greatest weight, knowledge, and character, and who was then confessedly the leading member of that assembly, had a most extraordinary effect ; and, after some warm altercation, Mr. French, the worthy representative of Galway, moved the foregoing resolution; upon which the house divided, and, as the current flowed strongly in its favour, and a large body passed through the bar, the government did not choose to be left in a small minority, and Mr. Rigby, the secretary, followed the affirmatives, and, last of all, Mr. Malone himself; upon which it was declared, that the motion was carried unanimously.'

The historian, having traced the principal transactions of the Irish parliament, from the ninth year of Edward the Second to the year 1615, proceeds to give a narrative of the life of the first duke of Ormond, who came into parliament in 1634, when the next session commenced; as the duke, either as a principal member, or viceroy, was particularly connected with the subsequent parliamentary transactions, before and after the restoration.

In the year 1658, while the duke of Ormond was yet a marquis, he came in disguise to London, on his route to the continent, where he afterwards joined Charles the Second. Of some of his adventures on this journey the biographer gives the following account.

My lord had with him to West Marsh only his servant Maurice,  
rice,



rice, who had like to have spoiled all, by his exposing, in the room there allotted them, the conveniences for night, which were in the port-manteau ; but there being no bed fit to go into, and the weather being extremely cold, my lord sat up all night at shuffle-board with four maltsmen of Suffolk. He had a good hand at that sport, and drank warm ale with them until morning. He then went to Colchester, but left Maurice to return back with letters ; and he and Daniel O'Neile kept together to Chelmsford, as was said, and then they parted. My lord wore a green hat-case on his hat, and a night-cap on his head ; he had his port-manteau behind him, and all other things were made suitable thereto. His first lodging in London was at a surgeon's in Drury Lane ; who, though a papist, yet, having good skill in his trade, his neighbours were kind to him. After a while he began to suspect the inconvenience of the place, and asked his host, over a pint of sack, if he had no hiding-place in his house for a priest. " No," said the man, " for my house is very often searched, and so are all the houses in two or three streets about us." Hereupon my lord presently paid his landlord, and went to a French taylor's in the Black Friars ; and that very night was the surgeon's house searched, and all the houses of the neighbourhood.

His lordship had also a strong alarm once given him at midnight in this new lodging. But it only proved to be the workmen that ran hastily up stairs to carry away their work before Sunday morning ; for Sunday was then kept extremely strict. However, he was just escaping out of the garret window that led over the houses of another street ; for the first care he ever had about his lodging, was to see what back ways there were for a retreat.

In the next place he never went into a bed while he was in England, but lay in his clothes that he might still be in readiness to escape.

After this, he took another lodging in Old Fish Street, where he was most secure. His landlady had been, in her younger days, a servant at court, and she could drink sack as well as her husband.

He went by the name of Pickering, and in the character of some discarded officer : and, upon his complaining to colonel Legg that a peruke was troublesome to him, and but an ill disguise, the colonel gave him a mixture to make his own hair black ; but the aquafortis was so powerful in it, that it not only put his hair into a variety of colours, but it scalded his head, and gave him much trouble. It is affirmed, that sir Richard Willis had discovered his arrival to Cromwell, but on condition not to seize him ; lest he himself should be discovered by it, and so for ever be made useless in a future service.'

The manner in which the duke of Ormond was assaulted by Blood, and five of his accomplices, is generally known; but on what account this meritorious nobleman was, for many years, treated with great coldness by Charles the Second, has not been rendered so evident. Sir Robert Southwell, who seems to have been no less keen-sighted than well informed, assigns what, we doubt not, were the true reasons of this disaster.

‘ The truth is, says he, besides the main defect in his grace in that fundamental of his religion, he was almost as faulty in two other things, which the humour of the court could very ill brook at his hands.

‘ The first was, his want of complacency in all times to those ladies whose influence had still been very great. The next was, a very cold deportment towards the French interest; and any of these three were misfortunes enough to a courtier.’

In a succeeding chapter, the author continues the proceedings of the house of lords, from the session of 1634 to 1666. It is observed by the historian, that

‘ Till the period of one thousand six hundred and thirty-five, the Journals were more regularly kept than even in the present times. The names of the lords who were present are regularly noted; the proceedings of all the great committees are entered in the Journals: and why that practice has not been continued it is difficult to conjecture. The house generally met at eight or nine o’clock in the morning; and it is very perceivable, that they sat at different periods of the same day before and after dinner; though the adjournment during pleasure is not entered, nor does the preface of *post meridiem* occur, which so often appears in the early Journals in England. The common hours of dinner, in those early days, were eleven or twelve o’clock; and they generally adjourned during that time for a short space, and resumed business in the house, or more frequently in a committee afterwards. The debates, if we may guess from brief notes in the Journals, were very short, and generally turned upon precedents and matters of fact. The *verbiage* and amplification of our days seem to have been then unknown, or confined to the tedious, unmerciful pleadings of lawyers; which appear from Rushworth and the State Trials to have been prolix, though not so very long winded as in our days. During this period no mention is made of an appeal or a writ of error, though there are traces of the decision of causes, where probably the house assumed an original jurisdiction. Most causes were decided upon paper petitions before the castle chamber in lord Strafford’s days; from whence, probably, no appeal was allowed. The castle chamber was composed

posed of some leading members of the privy council, and some of the principal lawyers, like the star chamber in England. The latter was abrogated by act of parliament; the former fell into disuse. An act to annul it in form passed in one thousand six hundred and ninety-eight, but it was not returned to Ireland. The books of the privy council, which were burned at the great fire in Dublin Castle in one thousand seven hundred and twelve-thirteen, probably contained the proceedings of this court, and are a most irreparable loss to Irish historians.

As the subject of the present compilation cannot afford the prospect of much fame or emolument to any writer, lord Mountmorres has, on that account, a greater claim to the thanks of the public, for the information so industriously collected; and this consideration, we hope, will animate him to persevere in accomplishing his design.

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*The Voyage of Life. A Poem. In Nine Books. By the Rev. D. Lloyd. 12mo. 3s. Boards. Dilly. 1792.*

**I**N the first line the author proposes the subject of his poem:

‘Life, and its fates, I sing.

And proceeds with observing,

—— ‘And life abounds

With ever-changing fates of good and ill.’

If by ‘fates’ we are to understand events or casualties, we have no objection to the lines; nor to the author’s invocation of the Supreme Being, under the appellation of ‘Eternal Source of Light.’ But the address would have been more suitable had he called on the Deity to enlighten his mind, or irradiate his understanding, instead of the following prayer:

—— With thy sacred beams

*Illume my inward parts——*’

We are sorry to add, that we entertain a different opinion from that which Mr. Lloyd seems to have formed concerning his poem. Like the Mystagogue at the Egyptian or Eleusinian mysteries, he bids the profane vulgar retire, and calls on the select to listen to his strain.

‘Begin the song: awhile be far remote,  
Ye sons of jarring Discord; but draw near,  
And give attention, ye whose souls are form’d  
To wake to raptures with the living lyre!  
And you of high degree, attend the Muse!’

Again:



Again:

‘ Unless the lute deceive my wakeful ear,  
Which pays attention to the pleasing sound  
Of tuneful accents, in melodious chime,  
The song, heroic numbers shall exalt,  
In consonance harmonious to the sense,  
Soft as the sighing gale in simple themes;  
But when sublime the subject, then the verse  
Shall emulate the loud resounding main!’

‘ *Quid dignum tanto feret hic,*’ &c. Indeed, indeed, Mr. Lloyd, you over-rate your poetical powers. Your subject is treated in a diffuse tedious manner, and receives little advantage from any correspondent harmony of numbers. To obviate our criticism, and as an instance of the injustice of our remark, he probably would refer us to the identical page from whence we took our last quotation. We shall, therefore, honestly lay it before the reader; if he approves of it as a happy echo to the sense, for so it is evidently intended to be, we shall candidly ‘kiss the rod.’

‘ From rivers, dells, and rocks, the vocal lay  
Shall pour responsive to the plaintive lyre—  
The theme as yet (unsung to vocal reeds)  
“ *Life’s Voyage!*—its delusive prospects, hopes,  
Surrounding dangers, wrecks—and final end.”  
The *theme* is copious, and my kindling muse  
With ardour bids me “write!” The subject seems  
Not less capacious than the rolling floods,  
Which clashing on the cliff—struck back—recoil  
In madding, foaming, fury surging round.’

Whoever wishes to proceed farther with our author, in his metaphorically-marine expedition, must purchase the poem. We are satisfied with the preparations for the voyage, and unwilling,

‘ *Protervis in mare portari ventis.*’

Sir Thomas Moore. A Tragedy. By the Author of the Village Curate, and other Tales. 8vo. 2s. Johnson. 1792.

THIS drama is not to be tried by theatrical rules: it is not intended for the stage but the closet, and will afford pleasure in the perusal. The characters are taken from history, and that of Sir Thomas More, in general, preserved with great accuracy and spirit. But we are sorry to find Anne Bullen

Bullen represented so different from the idea commonly entertained. Her virtues and misfortunes prepossess the reader in her favour, and he will turn with some disgust from the odious appearance of her dramatic representative. We do not dislike the author's comparing Henry to Herod the Tetrarch, or Herod the Great; but we cannot allow the similitude between Anne Bullen and Herodias. Yet the latter is an amiable character, when put in competition with the Anne Bullen of our author.

\* *King.* Tell me, dear Anne, what course shall I pursue,  
To give content to my distracted mind?

\* *Anne.* What have kings done before you? Hannibal,  
When the strong Alp oppos'd him, hew'd his way;  
He fought with and subdued the stubborn rock,  
And tumbled his proud head into the vale.

\* *King.* What mean you, Anne? Speak plain.

\* *Anne.* Were I a king,  
And my desires as laudable as your's,  
My kingdom's safety, my domestic peace,  
All on one wise and proper act depending,  
I'd do that act, tho' to accomplish it  
I pay'd my way with twenty thousand heads.

\* *King.* And so will I—'blood, girl, thou hast a spirit  
Stout as an Amazon's.

\* *Anne.* Our ancient kings,  
When did they halt or quit the great design,  
Awed by remonstrance? Had a subject dar'd  
To rule your ancestors as some rule you,  
What had he paid?

\* *King.* The forfeit of his head.

\* *Anne.* And not the forfeit of his head alone,  
But his estates. O Sir, you are too cool,  
Too calm and patient with these meddling fools.  
And, tho' it is an office of much hazard,  
I must inform you, you are much deceiv'd  
In those who counsel you—remove them from you.

\* *King.* What! shall I part with More?

\* *Anne.* And part for ever.

Send him to heav'n.

This is but a short specimen of the art, ambition, and unfeeling cruelty the author chooses to attribute to the once beautiful and accomplished wife of Henry. The impetuous passion of that tyrant might alone have sufficiently accounted for the unjustifiable persecution of More: there was no secondary agent, and none was necessary. The passage noted in Italics

lies will appear to the reader rather too ludicrous, though countenanced by Shakspeare, who sometimes places very familiar language in the mouth of this capricious tyrant; but he never talks, in Shakspeare, so vulgarly as in the present performance.

‘*Faith* she was an angel.’

‘*Faith* you have hit it.’

—— ‘*But by the Lord*

We’ll disappoint him. Shall he *out* to-day?’

These expressions are not suitable to monarchical dignity, nor the following to dramatic decorum. Henry addresses Anne Bullen at different times with this extraordinary, but as it appears, favourite appellation.

‘*You rogue*, I bring you news.’

‘*Come you rogue*, indulge me once again!’ i. e. With a salute.

‘*Here you rogue*,

Here is an invent’ry of all he had,

The total sum of his ill-gotten wealth,

And ’tis all mine. I’ve sent the seal to More.’

It cannot be denied that the same kind of inelegance, which we have noticed in this ingenious author’s other performances, is too often to be found in this. Yet we must observe, that the peculiar felicity of giving novelty to a hackneyed sentiment by energy of language, the same interesting simplicity, and at times vigour of thought, and correspondent force of language, appear likewise conspicuous in this drama. The following short extract will corroborate our assertion. The observations contained in the last speech do credit to the author’s penetration, and reflect no discredit on that of the character to whom they are given. Lady More objects to her husband’s bestowing one of his daughters in marriage on a gentleman of little fortune and expectations. He answers her:

I tell you not what my intention is.

But be advis’d to cast an eye more kind

On merit without fortune. Frugal nature

Often denies her talents to the rich,

Giving them largely to the man who needs,

And has no other portion. Noble souls

Daily emerge from darkness and retreat,

From unknown families and scanty means,

To sit with princes. So the ardent youth,



Born to no titles, no estates or friends,  
 Outsoars the great and rich, and looking down  
 From the high summit of true dignity,  
 Pities their littleness, whose scornful eyes  
 Once laugh'd at him below.

\* *Lady More.* Some may be such.

But Dancy is an aukward shame-fac'd boy,  
 Who makes no promise; and I think, Sir Thomas,  
 Your daughter, if she weds him, is undone.

\* *Sir Thomas.* Fear not my lady. I have studied man  
 Longer than you have. I have learn'd to fear  
 The blossom that is early, and its leaves  
 Too soon exposes to the chilly spring.  
 But much I hope from the more modest bud,  
 That hides its head and gathers secret strength,  
 Scarce blown at midsummer. An aukward gait,  
 Unpolish'd manners and a fetter'd tongue,  
 A sheepish countenance and burning cheek,  
 Are clouds in which true genius loves to rise.  
 And thus obscur'd, like a November sun,  
 She makes her heav'nly progress unobserv'd,  
 Till softly thro' the gloom she steals her way  
 In full meridian glory.'

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*Travels, during the Years 1787, 1788, and 1789. Undertaken more particularly with a View of ascertaining the Cultivation, Wealth, Resources, and national Prosperity of the Kingdom of France. By A. Young, Esq. F. R. S. &c. 4to. 1l. 5s. Boards. Richardson. 1792.*

THE remark of the Roman poet on the happy life of husbandmen, is particularly applicable to those who live under a free form of government, and in times of public tranquillity; as it is in such circumstances only that agriculture can ever be much improved. Though the present situation of France is far from being favourable to this purpose, yet the climate and soil of the country, in general, are happily adapted for the exertions of rural œconomy; and when peace shall be restored to the nation, agriculture, with all its concomitant advantages, may be expected to flourish among the people. The period at which Mr. Young performed his tour in that kingdom was before and about the time of the late revolution in its government; when that event had not produced such effects as might afford a contrast between the state of regal despotism and public freedom. The opportunity, however, was well suited for ascertaining what progress had been made

in the improvement of the country under its monarchical government; and for judging likewise what national consequences would probably arise from a continuance of the new legislature. Mr. Young has availed himself of the opportunity; and now lays before the public much valuable information relative to France, of a nature similar to his former observations on more northern countries. The lively, but desultory manner of the author, will only permit us to give a general idea of the contents of the volume; and we must therefore refer our readers for more satisfactory information to the work itself.

Our author observes that there are two methods of writing travels; to register the *journey* itself, or the *result* of it. The first is done by the general herd of tourists; the second requires what many of them are remarkably deficient in, for the *result* of travels undertaken merely for *amusement* can seldom be interesting to more than the travelling party. Mr. Young had at first his doubts whether he ought not to combine the register of his journey with the result of it, but on more mature deliberation, he thought proper to divide the one from the other.

According to this plan, the first 280 pages of the work are occupied entirely with his Diary, published as written on the spur of the occasion. It, may, therefore, be expected to contain many little circumstances that give weight and credibility to the narrative, but we confess ourselves dissatisfied with its length, and, in many parts, likewise, with its minuteness. The style is sometimes mean, even making allowance for the nature of the subject; and there is a petulance of temper which might have been suppressed, when the exciting cause of it disappeared. After objecting (p. 149) to the air and manners of the people of Besançon, he adds, 'I would see Besançon *swallowed up by an earthquake* before I would live in it.' Are these the sentiments of a philanthropic traveller, or is this the style of a philosophic writer?

We shall, however, select a few passages from this Diary which appear to possess novelty and merit.

P. 20. speaking of the cheapness of living, a favourite subject with broken-down English families, as well as with English malcontents who have not considered the subject as Mr. Young has, he says:

'Living is reckoned cheap here; (*Montauban*) a family was named to us, whose income was supposed to be about 1500 louis a year, and who lived as handsomely as in England on 5000l. The comparative dearth and cheapness of different countries, is a subject of considerable importance; but difficult to analyze. As I

conceive the English to have made far greater advances in the useful arts, and in manufactures, than the French have done, England ought to be the cheaper country. What we meet with in France, is a cheap *mode of living*, which is quite another consideration.'

' P. 36. My Roverge friends pressed me to pass with them to Milhaud and Rodez, assured me that the cheapness of their province was so great, that it would tempt me to live some time among them. That I might have a house at Milhaud, of four tolerable rooms on a floor, furnished, for twelve louis a year; and live in the utmost plenty with all my family, if I would bring them over, for one hundred louis a year; that there were many families of noblesse who subsisted on fifty, and even on twenty-five a year. Such anecdotes of cheapness are only curious when considered in a political light, as contributing, on one hand, to the welfare of individuals; and, on the other, as contributing to the prosperity, wealth, and power of the kingdom; if I should meet with many such instances, and also with others directly contrary, it will be necessary to consider them more at large.'

' P. 129. I have been sitting madame de Guerchy on the expences of living; our friend mons. l'Abbé joined in the conversation, and I collect from it, that to live in a chateau like this (at Nangis) with six men-servants, five maids, eight horses, a garden, and a regular table, with company, but never to go to Paris, might be done for one thousand louis a year. It would in England cost two thousand; the mode of living (not the price of things) is therefore cent. per cent. different.—There are gentlemen (noblesse) that live in this country on six or eight thousand livres (262 to 350*l.*) that keep two men, two maids, three horses, and a cabriolet; there are the same in England, but they are fools.'

These remarks are strengthened by the observations Mr. Young made at Venice, p. 217.

' The cheapness of Italy is remarkable, and puzzles me not a little to account for; yet it is a point of too much importance to be neglected. I have at Petrillo's, a clean good room, that looks on the grand canal, and to the Rialto, which, by the way, is a fine arch, but an ugly bridge; an excellent bed, with neat furniture, very rare in Italian inns, for the bedstead is usually four forms, like trussels, set together; fine sheets, which I have not met with before in this country; and my dinner and supper provided at the old price of eight *pauls* a day, 3*s.* 4*d.* including the chamber. I am very well served at dinner with many and good dishes, and some of them *solids*; two bottles of wine, neither good nor bad, but certainly cheap; for though they see I drink scarcely half of it in my negus at supper, yet a bottle is brought every



every night. I have been assured, by two or three persons, that the price at Venice, *a la mercantile*, is only four to six *pauls*; but I suppose they serve a foreigner better. To these eight *pauls*, I add six more for a *gondola*;—breakfast ten *soldi*; if I go to the opera, it adds three *pauls*; thus, for 7s. 3d. a-day, a man lives at Venice, keeps his servant, his coach, and goes every night to a public entertainment. To dine well at a London coffee-house, with a pint of bad port, and a very poor desert, costs as much as the whole day here. There is no question but a man may live better at Venice for 100l. a year, than at London for 500l.; and yet the difference of the price of the common necessaries of life, such as bread, meat, &c. is trifling. Several causes contribute to this effect at Venice; its situation on the Adriatic, at the very extremity of civilised Europe, in the vicinity of many poor countries; the use of gondolas, instead of horses, is an article perhaps of equal importance. But the manners of the inhabitants, and modes of living, and the very moderate incomes of the mass of people, have perhaps more weight than either of those causes. Luxury here takes a turn much more towards enjoyment, than consumption; the sobriety of the people does much, the nature of their food more; pastes, macaroni, and vegetables are much easier provided than beef or mutton. Cookery, as in France, enables them to spread a table for half the expence of an English one.\*

In other places our author proves that the comparative cheapness of countries is a pursuit that will lead us into perplexed and contradictory theories, unless we take into account the *mode* of living, which in most countries is essentially different.—The following account of the French inns is worth transcribing, because it is the result of experience.

\* P. 23. Having now crossed the kingdom, and been in many French inns, I shall in general observe, that they are on an average better in two respects, and worse in all the rest, than those in England. We have lived better in point of eating and drinking beyond a question, than we should have done in going from London to the Highlands of Scotland, at double the price. But if in England the best of every thing is ordered, without any attention to the expence, we should for double the money have lived better than we have done in France; the common cookery of the French gives great advantage. It is true, they roast every thing to a chip, if they are not cautioned; but they give such a number and variety of dishes, that if you do not like some, there are others to please your palate. The desert at a French inn has no rival at an English one; nor are the liqueurs to be despised.—We sometimes have met with bad wine, but upon the whole, far better than such

port as the English inns give; and we have none of that torment, which is so perplexing in England, to have the sheets aired; for we never trouble our heads about them, doubtless on account of the climate. After these two points, all is a blank, you have no parlour to eat in; only a room with two, three, or four beds, apartments badly fitted up; and walls white-washed; or paper of different sorts in the same room; or tapestry so old, as to be a fit nidus for moths and spiders: and the furniture such, that an English innkeeper would light his fire with it. For a table, you have every where a board laid on cross bars, which are so conveniently contrived, as to leave room for your legs only at the end.—Oak chairs with rush bottoms, and the back universally in a direct perpendicular, that defies all idea of rest after fatigue. Doors give music as well as entrance; the wind whistles through their chinks; and hinges grate discord. Windows admit rain as well as light; when shut they are not easy to open; and when open not easy to shut. Mops, brooms, and scrubbing-brushes are not in the catalogue of the necessaries of a French inn. Bells there are none; the *filie* must always be bawled for; and when she appears, is neither neat, well dressed, nor handsome. The kitchen is black with smoke; the master commonly the cook, and the less you see of the cooking, the more likely you are to have a stomach to your dinner; but this is not peculiar to France. Copper utensils always in great plenty, but not always well tinned. The mistress rarely classes civility or attention to her guests among the requisites of her trade.

This unpleasing picture must not be looked at with indifference as the production of a splenetic traveller. Such information is valuable in a political light. We cannot, as our author somewhere observes, judge of the amount of the circulation in a kingdom by easier methods than considering the traffic on the roads and the accommodations provided for the natives who travel on business. In these respects France will not bear a moment's comparison with England. In France it was the policy of the old government to make splendid bridges and roads, but *cui bono?* This ostentation could not tempt the natives to travel. In 250 miles, Mr. Young met on the road two cabriolets only, and three miserable things like English one-horse chaises; not one gentleman, he says, though many merchants, as they call themselves, each with two or three cloak-bags behind him. On one of their greatest roads, within 30 miles of Paris, and in the memorable July, 1789, he did not see one diligence, and met but one gentleman's carriage. Though public occurrences were then frequent and important, no account of them could be procured, either by a newspaper, or any other mode of intelligence, at a distance



not much greater from Paris than that above mentioned. At Besançon the politicians were talking of news two or three weeks old; and nine days after the riot at Strasbourg took place, the first information received of it at Dijon was communicated by Mr. Young. Ignorant as they were, however, of what really did happen, they were plentifully supplied with reports of what did not happen, of the most scandalous reports respecting the queen particularly. These seemed to be spread with an industry that could not be accidental. The whole town of Besançon could not afford the *Journal de Paris*, nor any paper that gave a detail of the transactions of the states; yet it is the capital of a large and populous province. — Although it clearly appears, from the whole of Mr. Young's observations, that a *revolution* in France of some kind or other was necessary, for no people could be more wretched, yet the revolution which did take place was entirely and exclusively the work of the Parisians, led on by the *tiers état*, of the states-general. The metropolis did every thing. The country knew of nothing, and in places where some information had reached, the people waited in expectation of knowing what was transacted in Paris, before they should engage in any attempt. The mob believed reports, burned *chateaus*, or rose in bodies just as they were influenced by the democratic leaders. But we must refer our readers to the work before us for many curious traits of this business, which we have not room to transcribe. It may be added, however, that our traveller was not unsuspected of being an accomplice of the queen's and D'Artois' party, and with some difficulty, and not without rude treatment, was able to extricate himself from such dilemmas.

We shall now make two more short extracts from Mr. Young's Diary, and then proceed to the result of his travels.

The first will serve to refute an idea very prevalent in this country, and which is confirmed by all superficial writers and those garret-travellers who take every thing at second and third hand. By them we have often been told that the French are distinguished for garrulity, and that a company of Frenchmen is a *noisy confusion of tongues*. Mr. Young's experience has been very different.

P. 35. One circumstance I must remark on this numerous table d'hôte, because it had struck me repeatedly, which is the taciturnity of the French. I came to the kingdom expecting to have my ears constantly fatigued with the infinite volubility and spirits of the people, of which so many persons have written, sitting, I suppose by their English fire-sides. At Montpellier, though 15 persons and some of their ladies were present, I found it impossible to make



them break their inflexible silence with more than a monosyllable, and the whole company sat more like an assembly of tongue-tied quakers, than the mixed company of a people famed for loquacity. Here also, at Nîmes, with a different party at every meal it is the same; not a Frenchman will open his lips. To-day at dinner, hopeless of that nation, and fearing to lose the use of an organ they had so little inclination to employ, I fixed myself by a Spaniard, and having been so lately in his country, I found him ready to converse, and tolerably communicative; but we had more conversation than thirty other persons maintained among themselves.'

' P. 76. Of all *sombre* and *triste* meetings a French *table d'hôte* is foremost; for eight minutes a dead silence, and as to the politeness of addressing a conversation to a foreigner, he will look for it in vain. Not a single word has been said to me unless to answer some question.'

' P. 135. *Metz*. Dined at the *table d'hôte*, with seven officers, out of whose mouths, at this important moment, in which conversation is as free as the press, not one word issued for which I would give a straw, not a subject touched on of more importance, than a coat, or a puppy dog. At table the *d'hôtes* of officers, you have a voluble garniture of bawdry or nonsense; at those of merchants, a mournfull and stupid silence. Take the mass of mankind, and you have more good sense in half an hour in England, than in half a year in France.'

Lest this last expression should raise a nest of malcontent English republicans against Mr. Young, we must in justice to him observe, that he attributes this, as well as much more of the moral and intellectual defects of Frenchmen, to their late form of government.

(*To be continued.*)

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*Proceedings in an Action for Debt, between the Right Hon. C. J. Fox, Esq. Plaintiff, and J. H. Tooke, Esq. Defendant. Published by the Defendant. 8vo. 1s. 6d. Johnson. 1792.*

**T**HAT Mr. Horne Tooke is endowed with a large portion of genius and learning, cannot be denied; but it will not be so generally admitted, that he employs them for purposes most useful to the happiness of society. As if his perceptions were distorted either by a real or affected singularity, he seems to view every political transaction in a mode peculiar to himself.

In the defence of the action brought against him by Mr.

Fox,

Fox, he could not entertain the most distant idea of any other gratification than that it afforded him an opportunity of displaying his oratory, treating the judge with improper freedom, and remarking on the counsel with that contemptuous asperity which some of them, in their professional conduct, have too often merited. It must however be acknowledged, that Mr. Tooke has, in the course of his speech, made a variety of observations, the truth of which, though they reflect the greatest disgrace upon all parties, cannot justly be doubted. He gives the following account of two late elections in the city of Westminster:

‘ In the year 1784, it happened to suit the views and political purposes of two factions, who have long been contending, and still continue to contend, for the plunder, the government, and the patronage of the whole country; it suited their views in 1784, to dispute the representation of the city of Westminster. The means by which they disputed this representation, were such as were likely enough to follow from the motives of the persons who were engaged in the dispute. *Nominally* indeed the dispute lay between the two candidates, Mr. Fox and sir Cecil Wray, but the *real* dispute was between the factions. The consequences were not merely such indecencies, improprieties, and irregularities, as commonly attend contested populous elections; but a regular system of the most barefaced and scandalous *bribery*, the most profligate and shameless *perjury*, the most cruel and audacious *riots*, and finally *murder*. A return obtained by such means as these, could not naturally be very satisfactory to the excluded party; and this dissatisfaction produced the demand of a scrutiny.

‘ This attempted scrutiny was very laborious, very tedious, and very expensive. It was repeatedly the subject of questions and strong debate in the house of commons, for there the factions are in greatest force; and after repeated struggles, they were at length reluctantly obliged to desist from the scrutiny, without any effect, and almost without any progress.

‘ In 1788, the factions again disputed the representation of Westminster: the dispute was then *nominally* between lord John Townsend and lord Hood; but again really between the factions as before. The consequences and means were the same as before — *bribery*; *perjury*; *riot*; *murder*. Again, the party who had not the return was dissatisfied with the means by which the return against him had been obtained; and knowing by experience the impossibility of any redress by a scrutiny, he had recourse to the only remaining means, a petition to the house of commons. The prosecution of this petition was extremely laborious, tedious, and expensive; and turned out finally as ineffectual as the former scrutiny had been. About a thirtieth or fortieth part only of its me-



rits was entered into, and its costs—for the petitioner alone—amounted to upwards of 14,000l.

‘Gentlemen, that the struggle was really between the factions, was notorious; because the factions bore the expence on both sides. In the course of a short time, in little more than *four* years, one hundred thousand pounds, on each side, was expended on the city of Westminster.

‘Now that so much mischief was done, is no proof that they are worse men in the city of Westminster than in other places; it is rather a proof that they are better: for if they were naturally bad, one tenth part of the money would have produced ten times more mischief: for do you only consider, what must be the effect of the distribution of two hundred thousand pounds in four years, amongst the worst men of one city: besides all the extravagant promises with which each small portion of it was accompanied, and the foolish and unfounded expectations which each hungry individual entertained as a return for his activity.’

If the language used by Mr. Tooke to the chief justice be faithfully reported in the proceedings before us, there are precedents upon record, which might have suggested to him the danger of judicial resentment. But we are inclined to think, that his behaviour on that occasion is a little exaggerated; or perhaps, what indeed seems not improbable, he is ambitious of appearing even intemperate in asserting exclusively the rectitude of his own political principles.

Whatever opinion Mr. Tooke entertains of the abuses in government (and no form of government is exempted from abuses, in some degree), we find, from the following extract, that he hesitates not to acknowledge the superior excellence of the British constitution:

‘Why, what then are the parts of the constitutional government of this land?—The king, the lords, and the commons.—And is it not as great a subversion of the constitutional government of the country, is it not a worse and more fatal subversion, if you take away the *commons*, as if you were to dethrone the king, or to turn the lords out of their house? Will his lordship on the bench, or any one in the court, venture to tell you otherwise? If from the firm of a banking house or any commercial house, consisting of three partners, any one of the partners is removed or withdrawn, it is no longer the same firm: it is a different house. And so it is with the government of a country. If the commons no longer form the same part of the government of this land; in that case the government is subverted of which they did form a part: and it is only the modesty or the timidity of the complainants which prevents them from asserting, what the real fact is; that



that constitution and that government, the former boast of this land, and upon which so many lavish praises and encomiums have been justly bestowed, is now, at this time, absolutely subverted and stolen away.

‘It is this which has made some persons doubt whether we ever had any constitution: and some have even ventured to deny it. But their position is not true. They are mistaken.

‘We had a good and a glorious constitution. And we still have a constitution—in the books. But some honest and well-meaning men, who know nothing of the constitution in the books, and who judge only from the present practice, and from what they see, deny that we have any constitution: and from what they see too, they may possibly and justifiably not be overfond either of kings or lords; and if things continue to go on much longer in the present train, the public at length may justifiably, because necessarily, join in their opinion. But, I believe, that if rational and dispassionate and experienced men were at liberty coolly to begin again, they would form exactly such a constitution as that which we have a right to.’

Mr. Horne Tooke professes to have no connection with any party. ‘I abhor them all, and they me,’ says he. We cannot, indeed, suppose him to be a coadjutor of Mr. Fox, though a constant opposer of the measures of government.—After all, perhaps some readers may be of opinion, that his political professions and oratory, however vehement, ought only to be regarded as *ἔνθα Πτερόσυλα*, ‘winged words.’

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*The Monkeys in Red Caps, an old Story; newly inscribed to the Club of Jacobins. By T. Thrum, Esq. Verse-capper to the affiliated Society at Mother Red-Cap's. 4to. 1s. Debbrett. 1792.*

A Tale recited with some pleasantry. The fancy of wearing red caps, which prevailed for a time among the Jacobins, and their throwing them away, by acclamation, at the request of M. Pethion, the mayor, suggested to our comic poet the tale of the Pedlar and the Monkeys. When tired in the woods, he opened a parcel of red caps and put on one. The mimic race around seized the rest; nor could he by any means induce them to resign the fancied distinction, till at last he threw down his cap in despair: the monkeys, observing his motions, immediately did the same. So far goes, we believe, the legend: the additional part alludes more obscurely to another circumstance, and is not, we think, of equal merit.

The Preface is humorous, indeed too much so, for it lessens the effect of the tale. The showman only excites curiosity by the monsters on his painted canvas, and the dramatic poet does not display too much wit in his prologue. We shall extract a passage from the prose and the poem, as specimens of each, and dismiss the author, with all the encouragement our applause can bestow.

‘As soon as their resolution was made public, all the heads in Paris were in a flame with red thrum caps. This topical scarlet-fever became in a moment epidemical. There was not an old courtier, now become a red-hot patriot, but sold his aristocratical hat and red feather, to provide himself with the red cap of liberty; and the poor mechanics, who could not afford the genuine thrum caps, got themselves substitutes from the old red petticoats of their wives and daughters. The streets of Paris, at a distance, appeared like the streets of London after a high wind, all bestrewn with pieces of red tiles, bricks, and pots from chimnies. Every man in the gardens of the Thuilleries reminded you of the old god of gardens; and the loungers in the Champs Elisees gave you the image of a troop of miserable ghosts, dispatched fresh to the other Elysian-fields from the hands of an Indian scalping-party. The Jacobins looked like so many raw heads and bloody bones. The parterre of the opera-house resembled a parterre of red garden poppies; and the crop of the national assembly presented to the eye nothing but chaff and red weed.

‘Nor were living heads only new *tiled* in this taste. The statues of their favourite poets were crowned with a red cap instead of a laurel wreath; and they could not murder an emperor in jest upon the stage, but the people instantly demanded that the assassins of a Cæsar should be honoured in the persons of their dramatic representatives with the new civic crown.’

Enter the bard.

‘In Africa one broiling summer,  
Beneath the sun’s meridian-ray,  
An English trader, a new comer,  
Faint and fatigued pursued his way.  
At length it was his luck to enter  
An ancient forest’s cooling shade,  
Where piercing to the secret centre,  
Upon the ground his limbs he laid.

‘It was a wood, by monkeys haunted;  
A race, by man and beast undaunted;

No poor baboons and vulgar apes,  
 But monkeys of superior order,  
 Whom in their actions as their shapes,  
 Ev'n bigots \* own on men to border :  
 Monkeys, who, were they so inclin'd  
 (Their countrymen, the Negroes, tell us)  
 Could plainly, as their human fellows  
 At Paris, jabber out their mind ;  
 But they keep silence from mere knavery,  
 For fear of being sent to slavery ;  
 And rather than just cross the seas  
 For a Domingo education,  
 There live content with savage ease,  
 Owning no sovereign but the nation.\*

\* The monkeys had observ'd the man ;  
 At once Chimpanzees, Jockos, Baris,  
 From every corner, every clan  
 Around the spot tumultuous ran,  
 Like philosophic mobs at Paris  
 Bent to demolish without stop  
 A palace, or a baker's shop.  
 Our wild philosophers, by acclamation,  
 Like them, soon voted crimes against the nation ;  
 Nor waiting trial, and all that,  
 Just cried " Halloo, Aristocrat !"  
 And of his caps made instant confiscation.  
 —But he slept sweetly all the while.  
 Nor dreamt of man's or monkey's guile.\*

## MONTHLY CATALOGUE.

## P O L I T I C A L.

*Cheap Coals : or, a Countermine to the Minister and his three City Members. By J. Frost. 8vo. 2s. Parsons. 1792.*

**L**EST the heat of the dog-days should prove unfavourable to the reception of a pamphlet upon coals, this author endeavours to prepare his readers for the subject, by suggesting to their imagi-

\* \* The word bigot, I must confess, is a very favourite word with me. I learned it from Dr. Priestley. It means any person who is so perversely unreasonable and unphilosophical as not instantly to believe all mankind knaves, fools, and blockheads, for three thousand years past, merely because you tell him so. The word prejudice was a good word too, before a late panegyric was made upon it ; and now it is good for very little. Indeed it never was so emphatic as bigotry ; but may even now serve for a change. To give these terms their proper force, you must always call whatever you choose to say yourself—Truth, Reason, Philosophy, and Light,\*

nation



nation the season of the opposite temperature. He therefore takes the name of John Frost, dates his address to the public from *Cold-Bath Fields*, and were he now to walk the city in his assumed character, would be muffled up in *furs*, as much as a Russian at Christmas. We suspect him indeed to be an author particularly accustomed to disguise: introducing to the world publications, sometimes in his own name, but more frequently in that of other persons; and generally recommending some bantling, to the production of which, if not entirely his own offspring, he has assiduously contributed, either as a midwife or nurse\*. But without pursuing his literary expedients any farther, we shall attend to the subject of the pamphlet.

In the reign of queen Anne, a tax was imposed upon coals, brought coastways into the port of London, for the purpose of building fifty new churches. The duration of this tax, at first limited to a few years, was continued by subsequent acts of parliament, to the year 1751; when, according to the opinion of some, it ought to have entirely ceased; and a motion has been lately made in the city for procuring its abolition. In the mean time the author, to bring into notice a former lucubration, *blows the coals* against the minister, whom he endeavours to *roast* on the occasion. There is no reason to expect that his *red-hot balls* will produce any conflagration in the cabinet; but we should have no objection to the removing a tax from an article so necessary, not only to various manufactures, but to the comforts and conveniences of life.

*Buff; or, a Dissertation on Nakedness. A Parody on Paine's Rights of Man.* 8vo. 6d. Matthews. 1792.

Mr. Paine, with the change of a few words, is here made an advocate for that original dress which nature gave; and our author defends the state of nakedness as satisfactorily as that seditious leveller defends his own visionary projects.

*Paine's political and moral Maxims; selected from the Fifth Edition of Rights of Man, Part I. and II. By a Free-born Englishman.* 8vo. 1s. 6d. Symonds. 1792.

This eager and injudicious friend so nearly resembled an enemy, that we, for some time, considered his commendations as ironical. The collection of some precious morsels of folly and absurdity, represented as the soundest dictates of wisdom, the purest lessons of morality, and the most refined precepts of reli-

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\* As a specimen of this practice, we give the following note, which occurs in p. 14.—The reader is also referred to p. 46—52.

See the pathetic and impressive remonstrances of captain Newte, in his late Tour in England and Scotland, universally allowed to do him the greatest honour both as a philosopher and a patriot.

gion, contributed to keep up the delusion. But the whole is ferocious; and we can smile at the author, as we should do at the man who hugs pebbles, which he supposes to be diamonds, or mistakes a dunghill for the most precious perfumes.

*Two Letters to Lord Onslow, Lord Lieutenant of the County of Surrey: and one to Mr. Henry Dundas, Secretary of State, on the Subject of the late excellent Proclamation. First published in the patriotic Paper of the Argus. By T. Paine. 8vo. 6d. Ridgway. 1792.*

The crambe recocta of the two parts of the Rights of Man, with innumerable instances of vanity and folly. We need say no more; for Paine is now, we believe, as general an object of censure to the nation as he ever appeared in our eyes.

*A Sketch of the Rights of Boys and Girls. By Launcelot Light, of Westminster School; and Lætitia Lookabout, of Queen-Square. Part I. 8vo. 1s. 6d. Bew. 1792.*

This little sketch is designed to ridicule Paine, miss Woolstonecraft, and Dr. Price, with a slight attack on Dr. Priestley and the 'blue stockings;' but the ridicule is not very successful. It raised, for a moment, a faint smile, which was soon succeeded by languor and disgust.

*The Correspondence of the Revolution Society in London, with the National Assembly, and with various Societies of the Friends of Liberty in France and England. 8vo. 5s. No Publisher's Name. 1792.*

The Society, to defend themselves from the imputations of Mr. Burke, have published every part of their correspondence of the least importance. The chief accusation was, however, the presuming to correspond in a collective capacity, and, by that means, arrogating a degree of influence they did not possess. We own, too, that the exuberant compliments, lavished on the assembly, when compared with many parts of their conduct, appear rather to us as censure in disguise; and, if really serious, as a reflection equally on their judgment and their patriotism.

*The Birthright of Britons: or the British Constitution, with a Sketch of its History, and incidental Remarks. 8vo. 2s. 6d. Wayland. 1792.*

The political doctrines which the author of this production chiefly endeavours to establish, may be reduced to the following, viz. that the people are the source of power; that they have a right to be their own legislators; as well as to be tried by their peers; and that religious liberty is interwoven with the principles of the constitution. The most important grievance mentioned, is the imperfect and depraved state of parliamentary representation, so much the subject of complaint.

*A View of the English Constitution. By the late Baron De Montesquieu. Being a Translation of the Sixth Chapter of the Eleventh Book of his celebrated Treatise, intitled L'Esprit des Loix. 8vo. 1s. White.*

Those who admire the English constitution, will find in this celebrated treatise the most convincing reasons with regard to its superiority; while those who are inclined to prefer a different form of government, will be forced to acknowledge that their prejudices are utterly destitute of foundation. The remarks of the baron de Montesquieu correspond to the most intimate acquaintance with human nature in the state of society; and are not more expressive of his deep penetration, than of his accurate and unbiassed judgment in political science. This chapter of the *L'Esprit Des Loix* is particularly entitled to the attention of every British subject, who wishes to view, in philosophical discussion, the unrivalled advantages of the government under which he lives.

*Civic Sermons to the People. No. I. and II. 8vo. 6d. Johnson. 1792.*

These are political, not religious discourses, and are entitled sermons only as being written in a plain, didactic manner, adapted to general comprehension. The author's design is to delineate the origin, the necessity, and the advantages of government. In the two Numbers now before us these objects are traced with great perspicuity. How far we may coincide with him in sentiment, through the subsequent part of his synthetic investigation, must remain to be determined.

*A Letter to a Member of Parliament, on the Conclusion of the War with Tippoo Sultaun. By an Impartial Observer. 8vo. 1s. 6d. Cadell. 1792.*

It seems to be generally admitted, that greater advantage will result to this country from the late reduction of Tippoo, than could have arisen from the total extirpation of his power; for, in the latter case, the accession of territory acquired by each of our allies would have rendered them in future too formidable. Upon this principle are founded the observations of the present writer; who afterwards takes a cursory view of the prosperous state of the nation, both in Europe and the East Indies. It must, however, be acknowledged, that the author is more lavish of his panegyric upon particular characters than becomes an impartial observer.

*Rational Freedom: being a Defence of the National Character of Britons, and of the Form of their Government; in Opposition to the malapert and seditious Writings of Thomas Paine. By P. White, Esq. 8vo. 2s. Elliot and Kay. 1792.*

*A candid and moderate answer to the Rights of Man. The great*



great object of the author is to point out the errors and absurdities of this firebrand of sedition, respecting the British constitution, and by this means to expose the futility of his visionary republicanism.

## R E L I G I O U S, &c.

*Scriptural Revision of Socinian Arguments, in a Letter to the Rev. Dr. Priestley. By the Rev. F. Randolph, M. A. 8vo. 2s. Cadell. 1792.*

Dr. Randolph, with great caution and candour, examines the early periods of Christianity, and the most respectable authors of the first ages, to show that the first doctrines were not Socinian, but that they really taught the divinity of Christ. He afterwards pursues Dr. Priestley in his replies to different antagonists, and points out their futility, not only as tending to establish the humanity of Christ, but as designed to supply the sole divinity of the Father.

*Two Practical Sermons on Private Prayer and Public Worship. To which is added, a short Address on the proper Manner of employing the Lord's Day. By J. Charlesworth, M. A. 12mo. 6d. Johnson. 1791.*

*A short Address on the proper Manner of employing the Lord's Day. By a Member of the Society for propagating Christian Knowledge. 2d. or 10s. per Hundred. Johnson. 1791.*

This is the Address from the preceding article, printed separately.

*A Sermon, on doing to all Men as we would they should do to us. By J. Charlesworth, A. M. 6d. Johnson. 1791.*

*Two short Discourses on the Lord's Supper, and the Example of Christ. By J. Charlesworth, A. M. 6d. Johnson. 1792.*

We have classed these articles together, as they are uniform in character and usefulness. The Members of the Society for propagating Christian Knowledge cannot be better employed than in the publication of tracts which are simple in their style, and which, from their cheapness, may be distributed among the poor. For this best of purposes these little pamphlets are happily calculated.

*Reasons for presenting to Parliament a Petition for the Repeal of certain Penal Statutes affecting Unitarian Christians. 8vo. 6d. Johnson. 1792.*

This petition has for its object the 9 and 10 W. III. c. 32. and 1 W. and M. sess. i. c. 18. The reasons for the repeal of these clauses

clauses are the usual arguments in favour of toleration, which are here very strongly urged.—Much novelty cannot be expected.

*Annihilation no Punishment but Contempt to the Wicked, after the Day of Judgment; or, the Curse of God on Adam's eating the forbidden Fruit: as proved from Scripture. By P. Burton, Esq. 8vo. 6d. Robinsons. 1792.*

The greater part of this pamphlet transcends our feeble understandings. As far as we are able to judge, the author's meaning is, that sinners, after the *first resurrection*, are to be tormented for 1540 years, the last 532 of which will expose them to *contempt*.—Our readers, we presume, will not expect from us an account of the arguments advanced by the author for his precision on this subject.

*A Dissertation on a Passage in Scripture little noticed; in Vindication of the Messiah, against modern Sceptics, on his Triumphant Entry into Jerusalem. With Notes, and an Address to the Jews. By T. Osborne. 8vo. 2s. Evans. 1792.*

‘The intention of this Dissertation is a well-meant endeavour to vindicate the Messiah against sceptics, and shew that the wild ass of the wilderness was intended by providence as an emblem of the wicked man, whom as the Messiah came purposely to convert and reclaim, so he likewise tamed this type of him whilst he was fasting in the wilderness.’—These are the words of our author; and we are indebted to him for disclosing a meaning which, without this declaration, could not be discovered in his pamphlet. Our Saviour desired his disciples to bring him an ass. Mr. Osborne labours to prove that they neither *stole* nor *borrowed* this ass, for it was an ass which our Saviour *tamed* while he was fasting forty days in the wilderness. Our Saviour's fasting is a mysterious subject; and, perhaps, will not appear less so by this attempt to prove that he employed himself in *taming* an ass for his own use. We believe our author guiltless of any intention to throw ridicule on his subject, but some of these ‘persons of the first distinction, who encouraged him to publish this tract,’ are inexcusable.

*A Vision from the Lord God Almighty, the great and Mighty God of the whole Earth: a Vision that must bring about that great and glorious Day of Peace, when Nation shall no more lift up Sword against Nation, or learn War any more. By Henry Hardy. 8vo. 6d. Printed for the Author. 1792.*

The author observes, ‘he has laid down the vision so plain and clear, that he that believes in the Testament, must also believe in it.’ After this positive declaration, we might be suspected of incorrigible scepticism, in questioning the truth of what he relates,  
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did it not appear from his narrative, that the whole bench of bishops are in the same predicament of incredulity. Henry Hardy, however, is persuaded, 'that he was born and raised up by the Lord God Almighty, to restore peace to the world, and to the Christian nations particularly.' Where he is at present, we are not informed, though it is probable that the seat of his fanatical visions is some part of England. For the purpose of fulfilling his imaginary vocation, why is he not now upon the continent? But while we make this remark, we would seriously recommend the care of his person to his relations, or the people in his neighbourhood.

*Explanation of the Catechism of the Church of England, for the Use of Sunday-Schools. By W. Coxe, M. A. 8vo. 6d. Cadell. 1792.*

This author having, with the aid of his parishioners, established Sunday-schools in his parish, was desirous of procuring an explanation of the catechism, which might be read by the children, and given to them when they quitted the school: but having found none sufficiently plain, clear, and short, he drew up the present explanation. We have only to observe that, in our opinion, he has happily attained the requisites which he was desirous to combine; and that it would tend greatly to the benefit of other Sunday-schools, should they be furnished with this Explanation.

*An Essay on the Usefulness and Necessity of Theological Learning, to those who are Designed for Holy Orders. By Herbert Marsh, B. D. 8vo. 1s. Marsh. 1792.*

This author endeavours to establish a proposition, the truth of which, even without any arguments in its support, can scarcely be questioned. Though it should be admitted, that theological learning is not absolutely necessary for understanding the doctrines, and enforcing the precepts of scripture, yet the respect due to the clergy depends so much upon an opinion of their theological learning, that, were this to be depreciated, they might not only sink in general esteem, but religion itself be injured. Besides, it may be asked, how should the clergy, without a moderate degree of theological learning, be capable of refuting the objections advanced by the enemies of religion?

#### P O E T I C A L.

*Various Pieces in Verse and Prose. By the late N. Cotton, M. D. Many of which were never before published. 2 Vols. 8vo. 6s. Boards. Doddsley. 1791.*

The first volume contains the poetical works of Dr. Cotton; and as a poet he is far from contemptible, though not entitled to a very eminent seat on Parnassus. His Visions, nine in C. R. N. AR. (V.) *August, 1792.* K k number,



number, have appeared before, and given, so the editor tells us, general satisfaction. Indeed they have a particular claim to public favour, as the author may be said to have *slept* with great perseverance and success for the common good. Each vision contains an excellent moral, and many just and pious observations are interspersed. We have likewise half a dozen Fables, moral and instructive, and no less calculated than Gay's to amuse and edify the younger part of society. Tales, Odes, Epitaphs, Enigmas, Rebusses, Psalms, and Songs, fill up the volume. The following specimen of the latter will not be disapproved.

‘ Tell me, my Cælia, why so coy,

Of men so much afraid ;

Cælia, 'tis better far to die

A mother than a maid.

‘ The rose, when past its damask hue,

Is always out of flavour ;

And when the plum hath lost its blue,

It loses too its flavour.

‘ To vernal flow'rs the rolling years

Returning beauty bring ;

But faded once, thou'lt bloom no more,

Nor know a second spring.’

Mirza's letters on some metaphysical subjects, which open the second volume ; and those of Musculus (a mouse), in which he narrates his misadventures, have, we believe, appeared before. They are followed by five sermons and detached essays, chiefly on moral and religious subjects. The volume concludes with extracts from private letters, that reflect credit on the author, who appears to have been truly respectable for his piety and literary abilities.

*Sapphira. A Tragedy. In three Acts. 8vo. 1s. 6d. Ridgway. 1792.*

In the Spectator, No. 491, is an interesting story of Rhynsault and Sapphira, from whence the plot of this tragedy is taken. The author says it is his first essay, and we cannot honestly advise him to make a second attempt in the dramatic line.

*Poetical Attempts. By a Young Man. 2 Vols. 12mo. 5s. Scatcherd and Whitaker. 1792.*

The perusal of these ‘ First Attempts’ does not incline us to recommend a second. Our young author tells us very truly, that his ‘ judgment is *unmatured* ;’ and that

—— ‘ his lyre but weakly strung,

Emits a faint and *inexperient*'d strain,

Whose trophy ne'er in Fame's high temple hung.’

Our opinion entirely coincides with that contained in these lines, so far as we understand them.

*Spring, in London. A Poem. By Hipponax. 4to. 1s. Egerton.* 1792.

This little performance will amuse the reader; it is written with ease and spirit.

*The Proclamation; or, the Meeting of the Gothamites. A Poetical Epistle. From Harry Gay to his Friend Richard Quiet. 8vo. 1s. Parsons.* 1792.

A piece of local humour, describing, probably, a particular meeting convened to address the king on the subject of the late proclamation. The wit, therefore, to a general reader, cannot be very striking.—This is the only apology that occurs to us for the dullness of the poem: if not a just one, the charge of dullness must fall with double force.

### M E D I C A L.

*The Plan adopted by the Governors of the Middlesex Hospital, for the Relief of Persons afflicted with Cancer. With Notes and Observations, By John Howard, Surgeon. 8vo. 2s. Debrett.* 1792.

It is no less honourable to the cause of humanity than useful to science, that the governors of the Middlesex hospital have appropriated two wards for the reception of cancerous patients. Their plan is, on the whole, highly judicious and commendable; nor can we see the least objection to it, except what may be made to hospitals in general, that the sight of objects labouring under similar diseases, alike painful, distressing, and incurable, must necessarily depress the spirits, and deprive the patient of the only possible consolation—hope. This inconvenience will, however, be compensated by numerous advantages; and we trust that, from this source, much benefit will be derived to the rich, who, equally liable to such distressing diseases, should encourage every means of investigating modes of relief. Considered in this view, the institution of infirmaries may be pronounced not less advantageous to the opulent than to the poor and the afflicted.

One benefactor has already enabled the governors to begin their attempt; but it is to be wished that he may not stand alone. Mr. Howard, instigated by this benevolent assistant, has drawn up the plan, and added in the notes much information relating to cancer, and the history of our knowledge on the subject. We may be allowed to suggest a few observations. Cancer is undoubtedly often a constitutional disease, perhaps, very generally so; and, when it appears to have arisen from a blow, the accident has only precipitated the event, by the inflammation excited hastening the depravation of the fluids; for cancer seems to be a disease of the blood, and the constitutional malady some defect in the function of sanguification. Among the salutary



modes of regimen which it is, we apprehend, the design of this institution to investigate, we would particularly recommend the trial of such substances as contain the greatest proportion of pure air, in a combined state ; for the cancerous fluids are undoubtedly highly phlogistic—in other words, deficient in their proportion of this air. It may be, at the same time, useful to convey it into the system, in every way that can be devised, and to avail ourselves of the new doctrines of chemistry in these complaints where they seem peculiarly applicable ; such we think cancers are, though we are unable within these limits to assign the reason.

*Observations on Maniacal Disorders.* By W. Pargeter, M. D. 8vo.  
3s. Murray. 1792.

Dr. Pargeter, in this little tract, has collected numerous observations on madness from the writings of ancient and modern authors, while his own remarks are, in general, judicious and useful. Perhaps there is too much poetry in these ‘ Observations,’ for a medical work ; since even his *Historia morbi* is almost poetical, and by no means sufficiently full nor scientific. The causes are detailed more accurately ; and our author brings forward, very properly, those dissections which show the connection between the bodily changes, and the mental disease. He seems to think, that the former are often effects, but we believe an original mental disorder is very rare ; nor is the mind ever affected by depressing passions, till some change is produced in the corporeal organs. We offer this opinion as the result of reading, reflection, and observation, but we offer it to excite the attention of practitioners, to lead them to enquire and examine, rather than to dictate. Dr. Pargeter’s theory of madness is that of Dr. Cullen, a system that time and observation will, we think, confirm.

In his practice, our author seems to be judicious and correct : he is not so partial to camphor as he might have been, nor does he advert to the union of camphor and opium which, in the hands of some practitioners, has been found peculiarly advantageous. His objection also to the union of opium with his acetum camphoratum, on account of the vinegar lessening or destroying the effects of the opium is, we think, of little importance : this injury has never been shown by fair trials. Management, the principle means of relieving maniacal people, is mentioned, but with a degree of, what appears to us, a studied obscurity. ‘ To catch the eye’ is an object of importance ; and his method seems to be to fix the eye of the patient on his, the first moment he is perceived. In this way is the power chiefly obtained ; for he says very truly, that violence irritates, and when it is once used, by a practitioner, he can never afterwards gain fully the patient’s confidence. On the whole this is a very useful work : it contains much information, alloyed by very few errors.



*An Essay on the Swelling of the lower Extremities, incident to Lying-in Women. By C. B. Trye. 8vo. 2s. Murray. 1792.*

Mr. Trye considers the swelling of the leg, in consequence of parturition, as owing to a bruise, and subsequent inflammation and obstruction of the iliac lymphatic glands. He differs from Mr. White, in thinking that no rupture takes place, and adds to his account of the symptoms, that the first complaint is a soreness or tightness in the groin; and that the tumour pits on pressure, which is, in his opinion, explained by supposing, that the lymph in the lymphatics of the lower extremities is thin and watery. Neither of these symptoms have occurred to us, but we must own that our acquaintance with the disease has not been frequent or extensive. His method of cure is to relax the inflamed vessels by fomentations, by leeches and blisters; to promote absorption by emetics, and, when the inflammatory state is over, by mercurial ointment, while the general fever, in the beginning, is relieved by evacuates.

As we have said that our experience in this disease is limited, we shall not add any remarks. Yet we may be allowed to suggest, that, in our hands, the swelling has always seemed to be a critical deposition, in consequence of fever, though it generally proceeds in a chronical form.

*An Analysis of the New London Pharmacopœia, explaining the Nature, Principles, Elective Attractions, Qualities, Uses, and Doses of the various Preparations and Compositions contained therein; and particularly calculated for the Use of the junior Students. By R. White, M. D. 8vo. 2s. 6d. Cadell. 1792.*

This useful little comment on the New London Dispensatory will be an acceptable present to students. Our author has collected from the best authors, and his observations in general are correct and satisfactory. We have met with much to commend and scarcely any thing to blame.

*Observations on the Blindness occasioned by Cataracts. Shewing the Practicability and Superiority of a Mode of Cure without an Operation. By H. B. Peacock. 8vo. 1s. Pridden. 1792.*

Our author speaks of the anatomy of the eye, of the unsuccessful cases, in which both couching and extracting the lens have been attempted, and of some method of curing cataracts without an operation. The plan, however, is not explained, and some obscure hints only given that it may be effected by topical stimulants.

#### MISCELLANEOUS.

*An Appeal to the Public on the general Utility of Benefit Societies. 8vo. 1s. Vernor. 1792.*

The utility of benefit-societies has for many years been experienced

enced in different parts of the kingdom ; and they are such institutions as ought to meet with every possible encouragement. How much industry might be increased, and public happiness promoted, by rendering them more general over the nation, is fully displayed in the present pamphlet. It may therefore be expected, that the efforts of private individuals, towards establishing institutions of so salutary a nature, will, as soon as proper regulations shall be framed, receive the sanction of parliament.

*Considerations on the Proclamation of the Governors of the Austrian Netherlands against France. Published at Brussels, the 19th of May, 1792. 8vo. 1s. 6d. Hookham and Carpenter. 1792.*

These Considerations appear to have been written by a zealous friend to the national assembly of France. They cannot be regarded as very interesting to the people of this country ; and with respect to affairs on the continent, the proclamation of the governors of the Austrian Netherlands, is exceeded, in importance, by the most recent declaration of the duke of Brunswick, at the head of the allied armies.

*A Treatise concerning the Properties and Effects of Coffee. The Fifth Edition, with considerable Additions. By B. Mosely, M. D. 8vo. 1s. 6d. Sewell. 1792.*

We have already noticed two editions of this elaborate work in our sixtieth volume. To this edition, we perceive some additions, but these are not of great importance. Somewhat too much of the virtues of coffee had been said before.

*An Account of Experiments, to determine the Specific Gravities of Fluids, thereby to obtain the Strength of Spirituous Liquors. Together with some Remarks on a Paper entitled, The best Method of Proportioning the Excise upon Spirituous Liquors. Lately printed in the Philosophical Transactions. By J. Ramsden. 8vo. 2s. Printed for the Author. 1792.*

Mr. Ramsden's excellent paper, in the Philosophical Transactions, is here reprinted ; and we trust it will, in this way, be as generally known as it deserves.

*La Rebellion des Betes, Fable allegorique. Par G. Polidori. 8vo. 1s. Jeffery. 1792.*

Our author, who is by no means a democrat, describes under the allegorical form of the lion and the beasts, the king of France—we suspect that we may say the late king of France, and his reforming subjects. Allegory is, however, seldom pleasing, even when most happily conducted. In the present work M. Polidori is seldom very happy in his allusions, or in his conduct of the fable.



*Pratique de l'Orateur François, ou Choix de Pièces d'Eloquence, Tirées des meilleurs Poètes & Profateurs de la Langue Francoise. Par M. Lenoir. 2 Vols. 8vo. 5s. Faulder. 1792.*

The extracts in this collection are compiled from the most eminent French writers, both in prose and poetry. They are well calculated for giving the English youth a taste for French composition, and improving them in the study of that language. The introductory essay, on oratorical action, is chiefly drawn from the observations of preceding writers, ancient and modern, on the subject; and the concluding part of the work contains some cursory remarks on the authors from whose writings the miscellany is compiled.

*Remarks on the New Sugar-Bill, and on the National Compacts respecting the Sugar-Trade and Slave-Trade. 8vo. 1s. Johnson. 1792.*

The author of these Remarks has greatly illustrated the subject, and his observations are acute, able and judicious, though his manifest bias, in favour of the colonial cultivators, must be carefully guarded against by the candid enquirer. He insists, with great force and propriety, on the national compacts respecting the sugar and slave-trades, in consequence of various regulations in their management, which must, of course, admit their principles. To this argument much, however, may be objected; and the admission of a principle on one side, must imply the avoiding of abuses and impositions on the other; nor can any compact of these kinds be admitted as obstacles to improvements in commerce, the increase of happiness, or the abolition of oppression and injustice.

*Observations on the Writings and Conduct of our present Political and Religious Reformers, &c. To which is added, an Appendix on the Literary Decisions and Character of the Critical Reviewers. By Percival Stockdale. 8vo. 1s. 6d. Swan. 1792.*

Mr. Percival Stockdale is evidently a writer who eagerly seizes every expedient to force himself into public notice: and while this propensity is regulated by a due share of modesty and judgment, it is meritorious and laudable. But we recognise in this author such a perpetual and feverish thirst of notoriety, such an unceasing desire of obtruding himself, on all topics and all occasions, upon the public attention, that we are disgusted with his perseverance: whilst the opinion he entertains of his own consequence in all matters of taste, erudition, and sentiment, and his unblushing abuse of the most respectable characters this country has afforded, would, if they proceeded from any writer of real importance, fill us with indignation. But, vented by an author of Mr. Stockdale's description, confessedly disappointed in his profession,



session, and irritated by public neglect, they excite only an equal mixture of pity and contempt.

From a letter that appeared in a newspaper, and which there is reason to consider as his own production, Mr. Stockdale takes occasion, as usual, to enter on a very long and important detail of himself, his opinions, and his own exalted abilities; in the course of which we are informed that had he been educated at Cambridge, 'his laurels would have been protected from the blight of penury and envy;' that 'Dr. Johnson was one of the most absurd and injurious of critics;' and that 'he was equally exceptionable in matters of religion; that he had all the prejudices, and all the superstition of the weakest old woman, and that *his death was humiliating to the friends of religion.*' The cruelty of this last insinuation is so atrocious, that nothing but the insignificance of its author can shield it from the severest censure.—In this furious production the bishop of Llandaff is called 'an apostate from the CHURCH OF ENGLAND;' and, in order to depreciate his philosophical labours, this literary *Drawcansir* informs us that 'any person endowed with *common* sense may be a chymist, a botanist, or a mathematician: and that any chimney-sweeper's boy in this metropolis might, in time, be as good a chymist as DR. WATSON.'—Such mean abuse can reflect discredit only on its author.

Dr. P. is, by this amiable, gentle, *clergyman* (for the name of a *priest* he holds in utter detestation) signalised by the titles of 'an impudent, vindictive, and lawless assassin;' and the 'public justice' of this country is said to be administered with 'ignominious timidity.'

After this brief display of Mr. Stockdale's style and temper, it cannot be expected that we should occupy much of our reader's time in repelling the pointless shafts which are levelled against us in the Appendix. To be calumniated by an author who smarts under recent chastisement is not surprising: but his petulance shall not provoke us to lift him into any consequence by public altercation. It is sufficiently obvious that if the living of Hartburn had been given to Mr. Stockdale, no abuse would have been poured on the bishop of Durham; and that if his letter to that prelate had been praised by us, no censure would have invaded the Critical Reviewers.—Mr. Stockdale's boasted delicacy and disinterestedness are perfectly congenial with his vast erudition and sagacity.

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THE asterisk, L. II. p. 131 of our last Number should not have been placed there, but prefixed to the second quotation; as the note to which it refers the reader alludes to that passage.

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MR. Renwick's Letter is referred to the author of the article, who is at a distance, and has not yet returned it.



# A P P E N D I X

TO THE

F I F T H V O L U M E

OF THE

N E W A R R A N G E M E N T

OF THE

C R I T I C A L R E V I E W.

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## F O R E I G N A R T I C L E S.

*Memoires de Marechal Duc de Richelieu, pair de France, &c. pour servir a l'Histoire des Cours de Louis XIV. de la Regence du Duc d'Orleans, de Louis XV. & a celle de quatorze premiers Annees du Regne de Louis XVI. 4 Vol. 8vo. Buisson.*

**T**HESSE volumes are said to have been composed in the library, and under the eye of the marechal de Richelieu, from the best materials, either furnished by himself, or collected from the actors in the different scenes, who were his cotemporaries. They are illustrated by portraits, plans, and charts; and, though they often excite our contempt and indignation, they are, on the whole, curious and entertaining. The work displays, however, a continued and consistent system of oppression, of corruption, venality, and intrigue.

The reign of Louis XIV. is well known; and his personal character, or his plan of government, cannot be any farther illustrated. The regent gave such an example of corruption as depraved every political transaction; and the administration of Fleury debased the human mind by the most abject superstition. The reign of Louis XV. was that of ministers and their families. Every thing was openly purchased, and every kind of liberty fell prostrate when opposed either to influence or money. The marshal seemed willing to expiate his own share in these infamous transactions, by this posthumous confession. The editor tells us, that he was ordered

to speak of the faults, the vices, and the crimes which occurred in the Memoires, in the most clear and pointed terms. He himself reprobated them very strongly; and the editor, catching a portion of his fire, has scarcely in any instance spared the authors.

The singularity of the marshal's character and destiny, his success in different departments, his courage and vivacity, the splendor of his gallantry, at a period when this kind of fame often led to a more important situation, his political and military employments, particularly at the battle of Fontenoy, the capture of Minorca, and the capitulation at Closter-Seven, his intimacy with the different kings, &c. would render the Memoirs before us curious, independent of the present political situation of France. At this time the contrast is so striking, that they become highly interesting. It is singular that such a man as Richelieu should, with a confident frankness, make the public and posterity his confessors; and not only confess his own faults, but those of many of his contemporaries. The billet-doux even, which he never opened, he left to be examined by his historian.

He was born in 1696, after a pregnancy of only five months, and his life was preserved by extraordinary care. At the age of fourteen he was presented at court, caressed by the king and madam Maintenon, who, in consequence of some family connections, used to call him her dear son. The graces of his person, the vivacity of his temper, some lucky hits, and confident replies, soon distinguished and rendered him fashionable, 'in a court which still remembered former gallantries.' The young duke enlivened the devotional gloom which the grave disposition of the king had spread over the court; and he was said to have attracted the attention of the dutchess of Burgundy. The 'pretty creature,' and the 'lovely child,' his usual appellations, was consequently sent to the Bastille. He draws a disagreeable picture of the prison, whose interior is now better known. 'I had now time enough, he says, to curse the services which my great-uncle had rendered to despotism'—a reflection that he had occasion to repeat; for he was confined three times in this prison. At last, by the entreaties of the ladies of the court and of the city, he obtained his deliverance, 'particularly by the entreaties of those, he adds, who knew what was the greatest punishment I experienced in my prison.'

From the Bastille he went to the army in Flanders, where marshal Villars made him his aid-de-camp, and was much pleased with his freedom, his spirit, and his pleasantry. M. de Richelieu mentions an anecdote, which shows how much

marshal



marshal Villars, notwithstanding his age, could yield to the gaieties of the French youth. In Marchiennes, a town which he was besieging, there was an Italian lady of very singular beauty. The marshal thought her a proper prize to raise the emulation of the besiegers, and to redouble the zeal of his aid-de-camps. This plan could not be agreeable to a gloomy superstitious court, who would scarcely employ Catinat, because he sometimes forgot mafs; but the marshal succeeded in animating his officers, though the lady fortunately, or by design, escaped the evening before the town was carried. The duc de Fronfac, for that was Richelieu's title, was chosen to carry the news of the victory to Paris; a victory which ignorance, party, or prejudice, had undervalued. It was the means of appearing again with honour, and having been wounded in the action, his arm, supported by a scarf, rendered his figure more interesting. The respect which he felt for the king, he tells us, was accompanied by an involuntary terror during his audience: the Bastile again appeared before him. But the king, with his usual gracious air, after hearing an account of the siege, said, 'Your late conduct has effaced the disgrace of the *lettre de cachet*: behave well; for I think you designed for something extraordinary!' The marshal confesses that these words excited his ambition, and gave him a higher idea of his own importance.

The duke returned to the army, and relates the events which occurred previous to the conclusion of the treaty at Rastadt. Of all the humiliations, he adds, which the king received at Gertruydenberg, the most painful was the Memoir circulated liberally by the allies, advising the French to demand a meeting of the states-general, as the pride and ambition of the king were the sole causes of all the wars of his reign. After the punishment, the flight and the exile of two millions of Frenchmen, this Memoir made no impression. The king answered it; and the answer contains some of the arguments lately adduced in France respecting this measure; some of these have been often refuted, and others, the friends of despotism have not, on this occasion, dared to bring forward. 'Courtiers forget, or disdain to consider, the shades which distinguish different æras: it is one of the principal causes of their faults and their mistakes.' Many of these original pieces adorn the Memoirs: but the most ludicrous is the correspondence of marshal Villars with Father la Chaife, where he speaks of his military exploits, not forgetting wheels and gibbets. The marshal, who was a true courtier, speaks to the king of conversions; to the jesuit, of punishments.

The interior of the court is sufficiently known from the

Memoirs of the duke de St. Simon. The additions will be interesting to the lovers of anecdote, a species of literature perhaps too much undervalued; but, in proper hands, like the studies of painters, they must be considered as traits faithfully copied from nature. The description of the dauphin excites our pity. At forty years of age, after having attained some reputation in war, with a happy temper, but a weak character, he sunk into total insignificance: not attended to during his life, buried with no ceremony, and his memory scarcely respected in his epitaph. The picture of the king is almost equally an object of pity: an old monarch, covered with a deceitful glory, which was in his age eclipsed, repaid with the tears and the blood of his subjects; gloomy, languishing between his female favourite and his confessor; thinking it meritorious to expiate the errors of his youth, by tormenting the consciences of his subjects; surrounded by natural children; the sport of their intrigues, and the instrument of their ambition; almost hating the legitimate son, who must be his heir; scarcely loving his grandson, the pupil of Fenelon, who blasphemously supposed that kings were made for the sake of their subjects; hating his capital, whose inhabitants affected to overlook the disease of the king, while they considered that of the dauphin as a public calamity; overwhelmed with enemies; scarcely relieved by the pretended ambassador from Persia, who was in reality a Portuguese adventurer, paid by the Jesuits, or by the assumed honours of ecclesiastics, who were treated as ambassadors, contribute to fill the gloomy picture of a solitary despot. His death is well known, and the momentary respect of his subjects, if such a moment existed, was immediately succeeded by the rejoicings for the successor, and the body could scarcely be carried to the grave, without interfering with the processions and triumphs.

The historian, on the foundation of the papers left by the marshal de Richelieu, has yielded to the temptation of considering Louis XIV. as a king; and it must be owned, that history seems to have borrowed the colouring of satire. But the facts are incontestible, and the panegyrists of Louis may reply, if they please, to the long list of taxes, oppressions, violences, public as well as private misfortunes. Having united every power in himself, he bent the whole force of his despotism on different bodies of the state, and on every individual, uniting some, separating others, domineering over all by force, by cunning, and by corruption: yet he had the art of attaching every one to his person, and of being considered almost as a divinity. Racine could write to madame Maintenon in these terms,



terms, 'God has given me grace, madam, in whatever company I may be, never to be ashamed of the gospel or of the king.' Louis seemed impressed with the same idea; and, when he wanted to express his warmest approbation of the cardinal's conduct, in some of the idle theological disputes, he said, 'Cardinal, I do not know what God Almighty may think of your conduct; but be assured I will never forget it!

The historian, aware that the advocates of despotism would attribute all the misfortunes of France to the war of the succession, endeavours to prove that the distress of the kingdom was equally high, during the most glorious epochs of the reign of Louis, and even in 1671. Voltaire, when he boasts of the four years land-tax, which the king forgave, did not reflect that four years would not have been owing if the people had been able to pay one. In the time of Louis XIV. the nation was a bankrupt; and his conquests were preceded by a violation of public faith, which the most abandoned ministers at this time would have blushed at. One proof of the distress of France we may mention. The estates were so much abandoned, that Colbert thought it necessary, by an express edict, to prevent this kind of emigration. The marginal notes of the king, written on the Memoirs of Colbert, are proofs of the same kind. In the first memoir, whose object was a reform of the finances, Colbert proposed some diminution of the expences at Versailles. The king answered, 'You know my intention respecting Versailles.' Colbert proposed lessening the number of the royal prisons. It was replied, 'My authority requires, that what should support it must not be lost sight of.' Colbert wished to retrench some of his majesty's amusements; and, to render this bitter pill acceptable, he observes, 'that it is necessary to save five sous in things not necessary, and throw away millions when the king's glory is at stake. For myself, he adds, a repast of 1000 crowns gives me the greatest uneasiness; but if millions of gold were required to gain the crown of Poland, (the prince of Conti was then a candidate for it) I would sell all my goods, my wife, my children, and I would go on foot the rest of my life to procure it. Your majesty will, I hope, excuse this little effusion.'—The king undoubtedly excused such little effusions, for Colbert died immensely rich. Louvois, who had also effusions of his own, by the same means, could live like the king at Meudon, and boast to his friends that he was arrived at his fourteenth million. Ministers might be sure of security, after the king had expressed the regret with which he had prosecuted Fouquet, and had said many times, 'it is right that



those who mind my business properly should mind also their own.' But to return to the Memoirs of Colbert.

One of these memoirs considers particularly the useless expences of collecting armies in the provinces, which ruins the kingdom for the amusement of the ladies, points out the tottering state of public affairs, the misery of the country, where every thing is falling into confusion, &c. The memoir was not answered; but the king took occasion to write from Nancy, not long afterwards—'I know the state of my affairs, and see what is necessary. I shall order, and do you execute: it is all that I desire.' Another time he said, 'While your services continue, do not fear the diminution of my friendship; but you must serve me as I wish, and conclude that I do every thing for the best.' Colbert was often ill treated, and his only way of appeasing his master was to find the money. The tone then became gentle, and the manners of the king courteous. 'Send me your son,' says the king to his minister, 'and I will take care of him. He shall do nothing wrong; but if he does, it shall not be passed over.' 'Happy will be the faults,' says the obsequious minister in his answer, 'which he will commit, since they will be rectified by the best master, the most enlightened of men, and the greatest monarch.' In reality, Louis demanded submission, money, and silence. He was the most complete despot that ever existed, uniting in his own hand all the springs of his influence, and directing their movements to gratify his passions, his pride, and his prejudices.

The moment of the death of Louis changed at once, almost by enchantment, the whole scene. The changes were not, as usual, in the exterior politics of the court, in the different parties or internal regulations only, but principles, ideas, and manners, suffered a revolution, as great as the late events have occasioned. The change from gloom to gaiety, from superstition to gallantry, may be easily conceived: it is necessary to point out only the influence of the æra on the manners of the French for many subsequent years. The gallantry of manners introduced by Louis was dignified by decorum and propriety: the regent, with a brilliant genius and amiable disposition, detested hypocrisy, and considered even the concealments, which decency demands, as the remains of the old system. Louis respected his own authority in hiding or excusing the faults of his ministers: the regent enjoyed their errors, and exposed them, seeming frequently to keep them in their places, to add to the sport occasioned by their misconduct. In adorning the infamous Dubois with all the dignities of church and state, he undermined the respect for civil and ecclesi-

ecclesiastical authority, and prepared the fall of despotism by weakening its foundation, merely to add to his amusements. With all his great and amiable qualities, the regent was so much attached to Dubois, that he was supposed in that æra to be enchanted. The spell must indeed be powerful, which could in this way deprive the nation of the advantages of such extensive talents, a genius so enlarged, and a spirit so active. Even at that period, the regent is said to have wished to establish public liberty. He hated the French government, and loved that of England, where every man is governed and judged by the law: he quoted, on this occasion, the names of many princes, who, having been the slaves of authority, become its victims; and mentioned with approbation the prior of Vendôme stealing two mistresses from Charles II. without his being able to punish him, except by requesting Louis to recall him. He certainly wished to convoke the states-general, and was with difficulty dissuaded from it by the infamous Dubois, whose memoir on this subject, a model of impudence, was published in France about two years since. The regent too often supported the cause of the people against his ministers; and, on the evening previous to the bankruptcy of Law, he rejected with disdain the proposal of quelling the tumult by force. He declared, that if he had been born a commoner, he would have defended the French against the oppressions of government: in his present situation, in case of a revolt, he would lead the people, in opposition to the ministry, if he was required to do it, in defence of the king. All these good dispositions were rendered useless by his blameable good nature; and the duchess of Orleans, his mother, ingeniously alluded to it, in a little masque, where she introduces several benevolent fairies endowing her son with different virtues; while the last fairy, who is a malignant one, destroys the whole, by adding easiness of disposition, a softer word for weakness. Yet was it easiness or weakness which made him the slave of Dubois, who obtained the archbishoprick of Cambray, and insisted, through the influence of his mistress, madame Parabere, that the regent should attend his first appearance. Was it easiness or weakness which led him to parliament to register an edict, ordering enquiries against the financiers, when he could say to Nancre, captain of the Swiss guards, Nancre, what do you think of the ministers, who make me a persecutor? He was truly a persecutor in more senses than this; for, with the most perfect contempt for every religious quarrel, his minister Argenson filled the prisons with Jansenists, and even added to the Bicêtre 300 new cells for the Jansenists of the commonalty. Dubois, at first a Jansenist,



found it necessary to persecute them to obtain the cardinal's hat, which he was in pursuit of. The regent was greatly hurt by the conduct of his daughter, the abbess of Chelles. She became a Jansenist, by having had a director of that party; and, having much genius and application, she soon became an able disputant. When it was necessary to persecute this sect, the cardinal de Bissy was sent to convert the sisters of the abbey; and the abbess, disguised as a sister, disputed with and confounded the cardinal. He was angry, and threatened to punish her, when she discovered herself, and obliged him to make a proper apology, and to own himself confuted.

The various interests, the springs of the different intrigues of this period, which the editor endeavours to explain from the marshal's papers, would detain us too long. We shall confine ourselves to the duke de Richelieu, and to the manners of the æra, which, in their progressive refinement, were polished to conceal infamy, corruption, and intrigue.—One of the most curious societies of that æra, which the regent supported, and suffered himself to be influenced by, we may call in English, 'the Wheels.' They explained the term, by saying that, for him, they would suffer the punishment of the wheel. He more openly and properly explained it, by 'persons fit only to be broken on the wheel.' The influence of this infamous set removed from the ministry the laborious and respectable duke de Noailles, whose only fault was that he gave no dinners. Many of the society were young men of spirit and pleasantry, particularly the young count of Broglie, and their chief Nocé, whom the prince publicly called brother-in-law, because they had the same mistress. The marquis de Canillac was a 'wheel,' and he publicly reproached Law for taking away his system: 'I draw bills and do not pay them, says he: you do the same: why do you infringe on my trade?' He mixed some appearance of personal decency, with his complaisance for the regent. In this society, the duke de Richelieu passed a great part of his life, taking occasionally from the regent an actress or a lady of the court, for the terms were almost synonymous, since they constantly lived together. Duels would sometimes occur; one of which, between the count de Gacé and the duke de Richelieu was the means of his visiting, a second time, the Bastille, after having been dangerously wounded. He was long ill in his confinement, but comforted by the visits of madame de Charolois, accompanied by the princess de Conti, who bribed his gaolers to procure admission by night. When in the Bastille a third time, for entering into the conspiracy of Cellamere, as it was styled, he was visited by mademoiselle de Charolois, accom-



panied by mademoiselle de Valois, daughter of the regent. These two princesses, though violently enraged at discovering they were rivals, joined in saving their lover; and the former offered to resign him, if the latter could mitigate her father's anger. This contest of generosity was afterwards the subject of a tragedy called *Ines*; but the situations of the drama were less complicated than those of real life; for, strange to tell, the father of mademoiselle de Valois was her lover! She succeeded at last, and the duke was released to suffer the utmost virulence of language which the regent could bestow. The artful courtier apologised as well as he was able, and said to the prince, 'that the tendency of a Frenchman's heart was to attach itself to the descendants of his kings, rather than to their collateral relations; that France was sinking under the influence of unworthy ministers; that he was assured the states-general were to be soon summoned,' &c. The conclusion of the discourse is the most remarkable. 'But, said he, since patriotism is become a crime, since a blind submission to favourites and mistresses is the only road to honours, I swear that you shall find me, in future, a most obedient servant.'

This third imprisonment of the duke seems to have left in his mind the most lively resentment against the keeper of the seals, Argenfon, formerly lieutenant of the police. This minister solicited the odious office of interrogating the prisoner, though their families were once nearly connected, and accomplished his task with the true spirit of his former office; an office which he first brought to the system of infamy which has since attended it, under the auspices of madame Maintenon. The conduct of this man is deservedly held up to the public indignation. It was first discovered in these volumes; and it is shrewdly remarked, 'that the duke probably thought it right, since the lieutenants of the police knew all our secrets, that we should also know theirs.'—The story of the Man in the Iron Mask appears also in these volumes; and it is now certain that he was a twin-brother of the king. The secret was obtained, at the particular request of the duke, by mademoiselle Valois from her father, at a price too infamous to mention. She disclosed the whole to her lover, with the decent precaution only of writing in cypher.

After betraying secrets so important, it will not be supposed that the marshal will respect any other person. The gallant or the scandalous history of the times, the portraits of princesses, their adventures, as well as those of the ladies of the court, pass in detail before the reader. The hunter of anecdotes does not expect, and his expectations would not be gratified

tified if they were raised, exact dates. The epochs are fixed often in the following manner—‘About the time the princess loved M.’—‘It was at the time when Vaureal bishop of Rennes carried from me madame de Gontaut—and it was in the same year that he had the marchioness of Villars and madame la Marechale.’ In naming so many ladies, he designs to give an instructive lesson; but it is a lesson for posterity. ‘Princesses, he observes, like kings, ought to reflect that the courtiers, who adore them most fervently, allow themselves to hand down to posterity a picture of their failings.’ This idea afflicted the last moments of the regent. He chiefly feared that his licentious follies would be known; but his government was a madness only of another kind.

About this time the duke de Richelieu went on his embassy to Vienna, and he explains the secret intentions of this manœuvre. It is enough, however, in this place to sketch, after the original, the outline of the French manners, the strange mixture of licentiousness and folly, adorned often by the graces and the effusions of genius. His opportunities of obtaining political information were considerable. The favourite daughter of the regent, mademoiselle de Charolois, sister of the duke of Bourbon, and the marchioness de Prie his mistress, were the sources of intelligence. His portrait of the latter is not a favourable one. She disposed of every thing, and sold almost every thing. Intriguing, ingenious, and licentious, she governed the prince, and was herself governed in turn. Her misconduct deprived the duke of obtaining the throne for his sister mademoiselle Vermandois. When a wife was sought for Louis XV. this lady, equally beautiful, ingenious, and virtuous, educated at a distance from the general corruption, lived in a convent at Tours. She endeavoured to gain the attention of the young lady, by being introduced under a fictitious name; but mademoiselle Vermandois, either knowing her, or by accident, treated the marchioness’s character with so much asperity, that she became her greatest enemy, and wholly frustrated her expectations. The infamous conduct of the marchioness, in other respects, occasioned the duke’s removal from the ministry, and in his retirement, separated from this imprudent woman, he regained his natural goodness of heart, and was esteemed as he had been before blamed.

The part of the memoirs already published contains the first years of the ministry of cardinal Fleury. Our article has been already so extensive, and the facts are so connected, that we cannot easily convey an adequate idea of them. The portrait of the cardinal, the interior of the court, the  
first



first openings of the young king's mind, the quarrels of the ministry and the parliament, and the distress of the cardinal, in consequence of the zeal and the courage of two counsellors of parliament, the abbè *Pucelles* and *Meagni*, are particularly mentioned. The song which the latter event occasioned is ludicrous. The following words are supposed to be sung by the dames de la Halle :

Rendez nous *Pucelles*, oh guai  
Rendez nous *Pucelles* !

Thirty silent, successive sessions were held, because the president pretended to the right of hindering the discussion of affairs, and the cardinal sent back the deputies to Versailles, with these remarkable words : — ‘ Let no one ever talk of business to the king.’ His astonishment and surprise, when they went to carry their remonstrances to Marly, were most feelingly expressed. He exclaimed to the first president, Oh sir ! to Marly ! to Marly ! — Good God ! — and to speak to the king ! — This period was called a fortunate one, though places, both ecclesiastical and civil, were disposed of by two men. One of these, the abbè Pollet, received in his parlour of St. Nicholas du Chardonnet, the solicitations of the whole court, and of ladies of the first quality, which, says the duke, did not surprise me, because I have seen them kiss the hand of Law, and even follow him to his dressing-room. The other was Barjac, valet de chambre to the cardinal. Barjac was a singular being, and would require a long separate description. He used to say familiarly, ‘ we have disposed of such a place to-day’ — ‘ Marshal Villars came to see us.’ — Sometimes he spoke in his own name, without mentioning the cardinal. The greatest lords paid their court to him ; but, as he had sense and spirit, it must be properly conducted. He was among the valets what Tiberius was among the emperors. The flattery, to be acceptable, must be worthy of him ; the courtiers must be supple, according to his own plan, and the greatest lords were sometimes much embarrassed by this peculiarity. ‘ Luckily,’ adds the duke, ‘ Barjac was an honest man.’ It were, however, desirable, that the happiness of a great nation depended on something more solid than the honesty of the valet of a minister.

The work will be concluded in four other volumes, which we believe are not yet published : they will be of course more interesting as they come nearer the period of a revolution, which the duke seems to have foreseen by the numerous abuses which despotism has occasioned, and which must ultimately rouse or destroy a nation. The duke accuses the parliaments



of being, not the enemies, but the rivals of arbitrary power; of having retarded the explosion of a subjugated people, and of having fixed the seal to the criminal usurpation of the sacred rights of man. These phantoms were occasionally destroyed by the splendor of the throne, and sometimes contributed to fix the chains of despotism: without them the revolution would have been accomplished thirty years sooner.

In a judicious and spirited preliminary discourse, where the editor points out the rules to be followed in the composition of history, he suggests a remark, which the Memoirs strongly confirm, that academies are only additional powers of corruption in the hands of government. This blot they may now efface: a new path is opened to them, and, to pursue it with honour, they should be completely free. Perhaps the editor has been too copious in describing the nocturnal orgies of the regent, and the infamous conduct of Dubois. Such minute disgusting details are scarcely the province of history: they should be passed over in general terms; for ten lines of Tacitus, on such subjects, contain more satisfactory information than one hundred pages of Suetonius.

*Hudibras : Poeme ecrit dans le Temps des Troubles d'Angleterre ; et traduit en Vers François, avec des Remarques et des Figures. En 3 Vol. 12mo. Londres.*

THE received opinion that works of genius cannot be translated from one language into another, without the loss of their particular energy, wit, or humour, has been the chief reason that a translation of the poem of Hudibras, such as would render the singularity of its composition intelligible to foreigners, has never been expected.

Voltaire, in one of his letters written from London, says, ' Je desespererois de vous faire connoître le poeme Anglois de Hudibras : c'est, de tous le livres que j'ai jamais lu, celui ou j'ai trouvé le plus d'esprit, mais c'est aussi le plus introduisibles . . . il faudroit à tout moment un commentaire, et la plaisanterie expliqué, cesseroit d'être plaisanterie.'

No wonder then that little enquiry has been made about whole translations of this inimitable book, while hardly a possibility could be entertained of a successful attempt, from the failure of several trials of versions into Latin, Dutch, and other languages.

Notwithstanding this confirmed opinion, a French close and literal translation was executed in France, in burlesque verse, conveying the pointed and eccentric wit of the original, and substituting equivalents, where the idea could not be delivered

in similar words. We were unacquainted with this translation; and a few of its detached parts were brought to light in our Review of a treatise called Principles of Translation, in the month of May last (pag. 295.) These have been so well relished, as to excite curiosity; and by the favour of an obliging correspondent, we have been enabled to give some account of this work, which we find really exists; though, 'after a diligent enquiry among the admirers of French literature, we had been able to discover no such version of this truly English poet.' It was published some years since; but the singularity of the book renders every apology needless.

The matter stands nevertheless in the fairest light for the translator; he has performed almost the whole, and made what may be called rather an imitation than a translation, throughout, equal to the selected parts above quoted. To his honour, and to the reader's surprise, be it known, that he was an English gentleman, who, going early to France for education, entered into the service of that country, and during a long residence made himself master of the French language; not only of the modern part, but of that used by their ancient poets, particularly those who wrote in the macaronic style, by which he acquired the ability and ease of rendering, in a more analogous manner, the conceits of our eccentric bard, which he perfectly understood, and therefore could justly reproduce in the language he had acquired.

John Towneley, esq. brother to the late Richard Towneley, of Townley in Lancashire, esq. was the gentleman who made this singular exertion; to which he was led, first by a particular liking for the poem, and then by an ardent desire of making its beauties intelligible to those men of letters he was connected with: he began by translating striking passages, which he read to them. As they pleased, he selected more; and frequently continuing this amusing exercise, he found he had nearly gone through the whole: he therefore set about linking the parts together, and in a short space of time finished the work; and at the desire of those who were become admirers of the book, he consented to the publication of his version, and gave it, for illustration, with necessary notes, to his friend the abbé Turberville Needham, then at Paris, and well known in the republic of letters, particularly in the line of natural history, who, following the plan traced by Mr. Z. Grey, extracted from his remarks what he found essential to render a number of allusive passages intelligible to foreigners. Beside these notes, which are not under the text, but collectively placed at the end of each volume, Mr. Needham has judiciously placed the English original opposite the French version;

version; and we can add that the latter, in a few instances, only exceeds the former.

Mr. Towneley, offering his performance to the public, has modestly said, in a short preface, that he does not presume to offer what Mr. Voltaire deemed impracticable, but a humble attempt to convey a good idea of his singularly witty original to foreigners, trusting it may tend to assist those who, with an insufficient knowledge of the English tongue, are desirous of a key to the difficult allusive parts of the work, which he has endeavoured to render in the plainest expressions, owning, that what is called *humour* cannot be transfused from one language into another, and that equivalents do but lamely convey it. Considering the letter of *Hudibras* to *Sidrophel*, as an episode, Mr. T. has not translated it, but recommended it to be attempted by some person equally fond of the subject, and induced by his endeavours to aspire with him to the *honour* of imparting Butler's lively fancies to foreign nations.

After a summary account of this particularly happy translation, it may not be unpleasing to those who cannot easily acquire a copy † of it, to give a few more specimens of the quaint sentences and allusions that make the work interesting, and have served as epigraphs to title-pages, and ludicrous allusions on a variety of subjects.

#### The character of *Hudibras*:

*A wight he was, &c.*—Part I. Canto i,

Son aspect étoit, trait pour trait,  
D'un preux chevalier le portrait,  
Dont le fier genoux de sa vie  
Ne plia qu'à chevalerie;  
Qui jamais qu'un coup n'endura  
Que son épaule decora.  
A bon droit la fleur de la clique  
Soit errante, soit domestique:  
Grand sur les banes, grand à cheval,  
Sur tous deux de mérite égal,  
Brilloient son cœur et sa cervelle  
A juger, ou vuider querelle.

*A squire he had, whose name was Ralph.*—Part I. C. i,

Dans ces travaux ce chevalier  
Étoit suivi d'un écuyer;  
Ralph étoit son nom, quoi qu'en dise  
Certain auteur qui, par méprise,

† Some copies, we are informed, are still to be had at Elmsley's.



Ou trouvant ce nom trop commun,  
 Le nommoit Ralpho; c'est tout un;  
 Il étoit tailleur de naissance,  
 Tout plein d'esprit & de vaillance.  
 La reine qui gagna jadis  
 Par la rognure un grand païs,  
 Par son testament en fit maître  
 De l'ecuyer certain ancêtre.  
 C'est de lui que sont descendus  
 Ces chevaliers si bien connus,  
 Qui se battent jambes croisées  
 En se servant de courtes épées.

Invocation to the Muse.

*Thou that with ale or viler liquors—Part i. Cant. 1.*

Toi qui par biere, ou liqueur pire,  
 Chauffes le poete et l'inspires,  
 Et l'engages a se mêler,  
 Malgré Minerve, de rimer;  
 Ce qui se voit en maint ouvrage  
 D'esprit moderne, et persiflage,  
 Tant admiré des ignorans  
 Ayant en tete, pour garans  
 D'un auteur la louange extrême  
 Qu'un ami fait, ou bien lui même.  
 Tu fais un rimeur d'une bête,  
 Sans que sa sottise t'arrete;  
 Tu fais traduire couramment,  
 Langues qu'on n'entend nullement.  
 Pour cette fois, muse, ma mie,  
 C'est la dernière de ma vie,  
 Inspire et donne moi le ton  
 Pour rimer, fut-ce sans raison.

Encounter with the Bear.

*Crowdero march'd, expert and able—Part i. Cant. 2.*

Crodero le menétrier  
 Marchoit fierement le premier,  
 En raclant un air de guinguette.  
 Au lieu de tambour ou trompette,  
 Dont la musique, ou bien le bruit,  
 Met le guerrier en appetit,  
 Aigrissant sa valeur et rage  
 Comme à la biere fait l'orage.

Un engin dont le bruit reveille,  
 Il appuyoit dessous l'oreille,  
 Juste à l'endroit où le bourreau  
 Serre a ses amis le cordeau ;  
 Car tout ministre debonnaire  
 Pour un ami presse une affaire :  
 Sa longue oreille se penchoit  
 Sur les cordes, qu'elle sembloit  
 Les assaisonner, je m'explique,  
 Boyaux font boudins ou musique :  
 Et c'est d'eux que vient sûrement  
 Toute musique a corde ou vent,  
 Sa barbe étoit longue & touffue ;  
 Son archet y faisoit recrue,  
 Car crin de queue il dedaignoit,  
 Vu que son menton en donnoit ;  
 Autour de Stafford, où vaillance  
 Donne honneur, non la naissance,  
 Ou le taureau nomme le roi  
 Qui donne aux violons la loi ;  
 Crodero vint, et disputa  
 Cette couronne, mais tomba ;  
 Et sa jambe qui fut cassée  
 D'une de bois fut remplacée,  
 Qui, quoique cadette, a le pas  
 Sur l'autre, chez tous bons soldats,  
 Et vraiment c'est avec justice,  
 Etant le témoin du service.

Speech of Hudibras to the Mob.

*What rage, O citizens ! what fury—Part i. Cant. 2;*

Quelle demence vous transporte,  
 O citoyens, quelle fureur  
 Vous guide a cet excès d'horreur ?  
 Quel *æstrum*, quelle frenésie,  
 Vous pousse a cette barbarie ?  
 Quel attrait ou charme puissant,  
 Vous fait prodiguer votre sang, &c.  
 Au nom du roi, du parlement,  
 Je vous defens absolument  
 De fomentier ainsi des guerres  
 Entre vos prochains & vós freres :  
 Vite qu'on s'éloigne d'ici,  
 Et que chacun aille chez lui :

Mais avant, je veux qu'on me rende  
Le plus coupable de la bande,  
Ce prophane menetrier,  
Vrai tout feu de son metier ;  
Aussi son maudit instrument,  
Dont il jouë illicitement.  
Il faut que cela s'exécute,  
Et si quelqu'un mêle dispute,  
Je m'y prendrai d'autre façon,  
Et de vous tous j'aurai raison.  
Il dit et fit la femagrée  
De vouloir tirer son épée.

Talgol's Reply.

*But Talgol, who had long suppress'd.*—Part i. Cant. 2.

Mais Talgol, qui depuis long tems  
Retenoit sa rage en dedans,  
Qui s'échauffoit comme braise  
Qu'on renferme dans la fournaise,  
Et dont la flamme veut sortir,  
Ne pouvant plus se retenir,  
Lui dit, O vermine empestée,  
Pis que cette de chair latée !  
O ! de justice l'excrement !  
Et chevalier à l'avenant ;  
A venir ici qui t'engage,  
Avec ton vieux fer et bagage.  
Que ton cheval de cuir et d'os  
Sereinte à porter sur son dos ;  
Qui t'a rendu si temeraire  
De venir ici nous distraire ;  
N'avois tu pas de quoi  
Exercer ton chetif employ,  
Et faire insolentes bravades,  
Hors du danger des bastonades,  
Au lieu de venir te mêler  
De nos plaisirs et les troubler !  
Tremble et retourne sur tes pas,  
Autrement je n'en reponds pas.

Procession of the Smock.

—— at that an egg let fly—— Part ii. Cant. 2.

—— à cette parole

Un vent detaché par un drole,



Justement dans l'oeil lui porta,  
 Et se capant bientôt coula  
 Le long de sa face jaunie :  
 Sa barbe en fut toute farcie ;  
 Mais comme elle étoit de couleur  
 Ressemblante à cette liqueur,  
 Cette disgrâce par la vuë,  
 En étoit bien moins apperçue ;  
 Cependant de l'autre coté,  
 L'enfant sur les paniers monté,  
 Lui lâcha puante bordée ;  
 Puis sa culiere rechargée,  
 A Ralpho son coup décocha,  
 Et sur sa face le plaqua.  
 Le chevalier prit l'épouvante,  
 En sentant chose si puante ;  
 Son sabre il tatoit pour tirer,  
 Comme aussi faisoit l'ecuyer,  
 Quand un cue de sa harquenée  
 Un gars mit sa torche allumée ;  
 Un autre à celle de Ralpho,  
 Frappa les yeux de son flambeu ;  
 Les bêtes à ruer se mirent,  
 Et bientôt passage firent,  
 Et se sauverent viteement,  
 Crainte de pire evenement.

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The Spot where Honour lies.

*But Hudibras gave him a twitch.—Part ii. Cant. 3*

Mais Hudibras s'étant d'avance  
 Mis en garde, para la lance,  
 Et courant sur à lui soudain  
 Arracha l'arme de sa main,  
 Le jettant de son long par terre ;  
 Et Whachum, de lâche maniere,  
 Jetta la pincette, et s'en fuit ;  
 Mais avant d'Hudibras reçut  
 Un coup très vif de sa rapiere,  
 Placé sur l'endroit du derriere,  
 Où philosophes ont pigé  
 Que l'honneur d'un homme est loyé ;  
 Car coup de pied dans cette place,  
 A l'honneur est pire disgrâce,  
 Qu'un coup de sabre très sanglant,  
 Qu'on auroit reçu par devant.

Battle with the Witches.

*Till fear that braver feats performs.*—Part iii. Cant. i.

Tant que la frayeur, qui, par fois,  
Fait faire de plus grands exploits  
Que la valeur, le mit en place  
Aux ennemis pour faire face,  
Avec vitesse il s'y campa,  
Et tout au mieux s'y retrancha,  
De façon aussi formidable,  
Qu'on peut être sous une table.  
A peine fut il un moment  
A garder son retranchement,  
Qu'il entendit un grand tapage,  
Comme de deroute et carnage :  
Il en fut soudain allarmé,  
Crut que le poste étoit forcé,  
Que l'ennemi, à son entrée,  
Passoit tout au fil de l'épée ;  
Et détacha sens et raison  
Pour faire charge d'espion,  
Ce que plusieurs par ignorance  
Nomment tomber en défaillance.  
Déjà l'ennemi s'approchoit,  
Et des deters s'emparoit,  
Lors pour suivant jusqu'à deroute  
Le chevalier de sa redoute  
Fut tiré, mais par l'autre bout,  
Et puis sur la tête et par tout  
On lui donna mainte gourmade,  
Et sans compter la bastonade,  
Que sur quartiers du chevalier  
Ils appuyerent sans quartier,  
La charge long tems ils soutinrent,  
Tant qu'enfin les sens lui revinrent.  
Quand son bon sens fut revenu,  
Un lutin mit son pied fourchu  
Sur sa gorge, et tint ce langage,  
Rempli de reproche et d'outrage :  
" Mortel, qu'en nos mains a livré  
" Ton mauvais genie irrité,  
" Qui pour ton horrible parjure,  
" A la foi ta sensible injure,  
" Que tu voulois faire tomber  
" Sur les saints, pour les en charger,

" Nous livre ta coupable engeance,  
 " Pour punition et vengeance,  
 " Sans autre moyen de pardon,  
 " Qu'une franche confession ;  
 " Car si tu ments, pour te confondre,  
 " Sur toi grêle de coups va fondre," &c.

*Histoire de la pretendue Revolution de Pologne, avec un Examen de la Nouvelle Constitution. Par M. Méhée. Paris. 1792. 8vo. Sold in London by De Boffe.*

**T**HE secret influence of party is surprizing, and is apt to confound objects totally distinct, and to blend in one mass matters quite heterogeneous. What connexion could even imagination find between the revolutions of the Netherlands or of Poland and that of France ? Yet the one was, during its short existence, and now the other is, opposed to that of France ; and it is esteemed a criterion of party to approve or to condemn these revolutions, insomuch, that an approbation of the Polish constitution is understood to imply enmity to the French renovation. When party prevails, truth and good sense fly. But no enlightened mind will permit its ideas to be so embroiled as, in considering the Polish constitution, even once to reflect that the French exists ; far less to assimilate some small change from aristocracy towards hereditary and firm monarchy, with a constitution so republican as to approach the confines of anarchy. What comparison between a Sarmatic nation, just elapsing from barbarism, and yet wrapt in profound shades of ignorance, with perhaps the most enlightened nation in Europe ? What comparison between a constitution which leaves the nation, the millions, in a state of *absolute* slavery, to be sold with the lands, or put to death by a thousand petty tyrants, and that which raises the millions from *ideal* slavery not only to the elevation of free men but to the supremacy of masters ? Is there not reason to believe that the Polish revolution will have the fate of that of the Netherlands \*, from the same identic cause, a want of generous prudence in the leaders, who ought to have considered that such events can only attain duration from the warm and even bigotted support of a whole people ; whereas, in both cases, the millions are sacrificed to the hundreds ? Yet, as friends to mankind, we wish success to the Polish revolution ; as we would not object to the establishment even of despotic monarchy in that country, could it overturn that rooted aristocracy of barbarous nobles who are capable, even in this enlightened and benignant age, of treating their fellow-christians as beasts of labour ; and, could it consolidate the government of that ill-fated nation, raise it to



its proper rank in Europe, and prevent its partition by public robbers, who call themselves christians and monarchs.

These reflections have been suggested by the present work, which presents much new and curious information; but, distorted by the democratic French telescope used by the author, who, from the want of extensive views, considers not the Polish revolution abstractedly in itself, or as connected with the history of nations and of man, but as an object of comparison with that of his country. Having thus cautioned the reader concerning the bias of this work, we shall give a brief sketch of its contents.

In his preface, M. Méhée censures the absurdity of those who extol the Polish revolution, in order to calumniate that of France, and it is surprising that the fate of the Flemish, formerly used for the same purpose, has not been a warning in this respect. M. Mallet du Pan, the editor of the French *Mercure*, is particularly attacked for his insinuations of this kind. From a note we learn that when the decree for the abolition of nobility passed, Montmorency regretted that he had not made the proposition; and that this order, thus prescribed by the first baron of Christendom, was defended by the son of a cobbler. Greater disinterestedness could hardly have been shewn upon both sides. Our author rightly informs M. Mallet, that if a writer in Poland inserted even a just remark against the diet, he would run the risque of a speedy assassination: but in France, as here, there are authors who live by writing against that liberty from which they derive their subsistence. Another note, p. 25, informs us that the abbé Piatoli, an Italian, who assisted De Lolme in his book on the constitution of England, is an intimate confidant of the Polish king; but his interference, narrated in the text, in order to procure from our author, then editor of a periodical work in Poland, a note from Dresden, confuting the assertion that the elector of Saxony would accept the throne, does him little honour. M. Méhée was induced by this, and by an expression of the king, who said that he had come to preach the doctrine of his country, to abandon the *Gazette de Warsovie*, and to return to France.

Our author commences his view of the Polish revolution at the celebrated journey of the empress of Russia; and her interviews with the German emperor and the king of Poland. The latter, in consequence, attempted to unite Poland with these two powers in their alliance against the Turks: but his arts were vain. The king said, in a numerous company, 'if the Turks again advance to Vienna, we must again go and meet them.' 'Sir,' said a brave Pole, but a bad courtier, 'if the Turks go to Vienna we must have recourse to Leopold.' So

our author: but for Leopold ought we not to read Joseph? The chief parties in Poland are the Russian and the Prussian; the king of Prussia interfered; and the diet refused to join in the war against the Turks. Nor could the Polish monarch himself much repine at this decision, considering the contempt with which he was treated by the Russian ambassador Stackelberg, who was, in fact, the regent of Poland; but the Poles deserved this indignity, says our author, for they had borne it for twenty-five years. During the last war with Turkey, the commencement of which was unprosperous, the Russian interest began to fail, and the Prussian became paramount. The king, there is reason to infer, is inclined to neither; but is a sincere patriot. Prussia too soon manifested her interested views concerning Dantzic and Thorn, and thus lost much of her influence: yet the enmity to the Russian tyranny was far more inveterate.

On the seventh of September 1789, the anniversary of the king's election; the marshal of the diet proposed that a deputation should be chosen to prepare a better system of administration. But from the opening of the diet in September 1788, to the epoch of the revolution in May 1791, the states were only occupied with the army, finances, and justice; and these objects nevertheless remain in the same disorder that they were.

From a note in p. 50, we learn that the Polish king is far from being pleased with the French revolution, and that he even termed the French, in open diet, a people of Anthropophagi. But we trust the royal prudence, and distrust the author's enmity.

The petition of the burgeses presented to the diet, introduces some remarks on the state of that order in Poland: which, by our author's account, is almost entirely restricted to the merchants of Warsaw and Cracow. In the other towns, but which hardly deserve that name, there are only found Jews, with a few Greek, Armenian, Italian, French, and German merchants. The latter only wish to make a fortune, and retire to their own countries. The liberty granted to the royal towns by the constitution, hence appears to be nugatory: the towns belonging to the nobles remain enslaved. In the diet twenty-four members are to represent all the burgeses of Poland; even those members are often nobles, and they are not permitted to debate, but only to propose in one speech the wishes of their constituents. Precious liberty of the new constitution! The Swedish government, regarded as despotic, is free compared with this. The state of the peasantry our author details, p. 71, *et seq.* These beings with two feet and two hands, and without feathers, are not regarded as men in Poland; never says our author, did I see one of them smile.  
They



They are slaves in mind and body ; are ignorant and stupid because they are trampled upon, and are trampled upon because they are ignorant and stupid. Life is in them a habit of vegetation : could they feel they would die.

In p. 75, M. Méhée begins a regular detail of the revolution, prepared by various arts ; and the only merit of which is, by strengthening the throne, to consolidate the government, and lend it more vigor. The secret was kept among three hundred persons for four months. Meanwhile all the victims of Russian tyranny were sedulously assembled at Warsaw. Peyssonnel's book, on the Danger of the political Balance of Europe, (ascribed to the late king of Sweden) was translated into Polish, and eagerly read. Ministers at foreign courts were ordered to send the most alarming intelligence : on the same day accounts were received from Petersburg, Vienna, and Berlin, that a new partition of Poland was determined. On the third of May the diet met in a great ferment ; the citizens were admitted, money was scattered among the populace, cannons were placed in the court of the castle. The alarming tidings were mentioned : a new constitution was necessary to save the state : the plan was presented by the king, read and carried by acclamation.

Before the diet, the king owed only 14 millions of livres ; he now owes 34 millions. In return for this expence he now has a great share of the legislative power, the supreme executive power, the command of the army, absolute inviolability, the *veto*, the disposal of places of honour, of civil and military favours, of ecclesiastic promotions. The Polish army even now exceeds not 30,000 ; the population of the country has much decreased of late ; the peasantry or slaves our author only estimates at eight millions.

The remainder of the work is chiefly miscellaneous. A large extract from the writings of king Stanislaus is given, exhibiting a faithful detail of the miseries of the Polish peasants. Among other important matters, the king observes the defect of population, and that near a quarter of the kingdom is uncultivated. A sketch of the present state of Poland next appears. Drinking and smoking form the chief amusement of the poor ; drinking and gambling of the rich. From p. 220 we learn that the peasantry are slaves, not only in Poland but in Pomerania, Western Prussia, Bohemia, Moravia, Galicia, and all the Russias, that is, among all Sarmatic nations.

The speech of count Zakrzewski on the 3d of May 1791, p. 237, *seq.* is no bad specimen of Polish eloquence. At the end are given some illustrations on the revenue of Poland : the total is 118,718,488 florins.



*Contes et Poésies du C. Collier, Commandant-General des Croisades du Bas Rhine. Saverne, 2 Vols. 12mo. 4s. 6d. sewed. Paris. Sold at London by Stace, Haymarket. 1792.*

THESE volumes, facetiously ascribed to cardinal Necklace, or de Rohan, have no small poetical merit, and the manner of La Fontaine is most successfully imitated.

In an advertisement we are informed that the various expeditions of a romantic life supply materials for a history of the pretended author: and that all the world knows his political talents, accustomed to the management of the most concealed transactions in France and in Germany.

With a great degree of the merit of La Fontaine, these tales and poems have also his chief defect, and frequently pass all the bounds of modesty. We mean not to leave human nature on the left hand, and to condemn a work of merit, because the author has preferred the improper examples of the Greek and Roman classics to the severe decency of modern times: but while the father may read this production with a smile, let him not leave it in the way of his children.

There are few specimens which we can venture upon; but the following appears as unexceptionable as any.

‘ La Colere de Brama,

‘ Conte.

‘ La loi sans doute est des plus sages  
Qui, pour la paix de nos menages,  
Declare pere d’un enfant  
Le mari, fut il impuissant.  
Sans cela combien de vacarmes,  
De separations, d’allarmes,  
Et de grabuges, pour un rien!  
Sans beaucoup rever, on voit bien  
Que le legislateur etoit un bon chretien,  
N’en convenez vous pas mesdames?  
Mais dans l’Inde, le grand Brama  
Ne traite pas si bien les femmes,  
Si ce qu’on m’ecrit de Banza  
Bien exactement arriva.  
Voici le fait, simple et sans glose;  
Je ne garantis pas la chose.

‘ Ce Dieu voyant contre son gré  
Le fils d’un visir reveré,  
Nouvel Automedon, presser dans la carriere  
Des courriers tout couverts d’ecume et de poussiere;  
Ou le fils d’un brave Pacha;  
En petite maison, par dela la barriere,

Folâtrer après l'opéra,  
 Au lieu de suivre la bannière,  
 Que jadis son père illustra ;  
 Des membres du divan suprême  
 En calembours parler à leurs cliens,  
 Et persiffler jusqu'à son culte même.  
 Le Dieu pensa qu'il étoit tems  
 De mettre fin à ce désordre extrême.

“ On ne voit point, disoit-il à Vistnou,  
 Aux hommes d'aujourd'hui les vertus de leurs pères,  
 Ils me feroient, ma foi, devenir fou.  
 Un mouton ne naît point d'un loup.  
 La faute par hasard viendrait-elle des mères ? ”

‘ Vistnou sourit à ce discours.

Il avoit vu le monde, et ses métamorphoses  
 L'ayant instruit des meilleurs tours  
 Dont le sexe charmant fait couvrir ses amours,  
 Par les effets il remontoit aux causes.

“ Puissant Brama, dit-il, suivant vos loix toujours  
 Du père au fils les penchans se transmettent ;  
 Mais quelque fois les dames se permettent—  
 Se permettent ! Quoi donc ? Vistnou, que dites vous ?  
 — Pour ménager la santé d'un époux,

Ou vieux, ou valetudinaire,  
 Ou lui donne un adjoint, plus jeune, et fait pour plaire.  
 — Oh ! quelle horreur ! Quoi, le fils du Visir ?  
 — Doit la naissance au cocher de Fatime,  
 — Et celui du fier Zeangir ?  
 — Au maître à chanter de Zulime.

Ah ! c'en est trop, dit Brama furieux ;  
 Je n'écoute plus rien que ma juste colère.  
 Je vais faire éclater ma justice en ces lieux,  
 Et par un grand exemple épouvanter la terre.  
 Que chacun prenne ici la place de son père.”

‘ Il dit et tout-à-coup, plus vite que l'éclair,  
 Qu'on voit étinceler dans les plaines de l'air,  
 Les volontés de Brama s'exécutent.  
 Bostangi, Talapoin, Bonze, Pacha, Visir,  
 Porteur d'eau, Mandarin, Iman, Dervis, Emir,  
 Et cetera, tous ensemble permutent :  
 Un irresistible pouvoir  
 Eleve l'un, abaisse l'autre :  
 Le guerrier saisit l'encensoir,  
 Le courtisan dans la fange se vautre :  
 Et l'on prétend que dans Banza  
 Quatre exceptés, tout le monde changea.

‘Sexe charmant qu’ à Paris on adore,  
 Qui même en nous trompant nous ravissez encore,  
 Benissez du Tres-Haut la clemente bonté.  
 En ces lieux vous pöuvez en pleine liberté  
 De vos epoux tromper la jalousie,  
 Le vrai Dieu ne fait pas pareille espieglerie.’

*Histoire de la Noblesse Hereditaire, et Successive des Gaulois, des Francois, et des autres Peuples de l’Europe, &c. Par M. l’Abbé C. J. de Bevy. Tome I. 4to. Liege, 1791.*

THE author of this prolix work informs us, in his preface, that his original intention was only to compose a preliminary discoursé, to serve as an introduction to his Alphabetical and Chronological Dictionary of noble names; but at a time, in which the philosophical system of equality of *conditions* is revived, (we use the abbé’s inaccurate expressions,) and supported by the opinion of four writers, Du Bos, Henault, Velly, and Mably, who date the commencement of nobility in France, only in the eighth, or even in the tenth century, he has been induced to examine the subject upon a more extensive scale.

If the authors, says he, who deny the existence of nobility among the Franks, under pretence that the Salic and Ripuarian laws make no mention of that order, had observed that the Saxons, the Verini, the Frisii, the Burgundians, the Goths, the Visigoths, the Anglo-Saxons, certainly admitted it; and that the Francic monuments, which speak in every page of proceres, optimates, magnates, illustres, dux, comes, centenarius, decennarius, foldurii or vassalli, had no other terms to design their nobility; they might have allowed the existence of that rank, as sufficiently characterised by these expressions. The Capitularia distinguish the nobles from the people with sufficient exactness. It may be remarked, continues M. de Bevy, that of all the European nations, the English alone have preserved the primitive character of nobility, because the nobles of England have been wise enough to respect the rights of the people.

‘The present revolution, which threatens all Europe, and the plan of which has been long philosophically combined upon the false maxims of the Albigeois, the Vandois, the Wiclefites, the Hussites, &c. &c. followed in part by Luther, and carried to a greater extent by Calvin, seems to have no view but the destruction of religion, and the annihilation of thrones and of the nobility. I have, therefore, thought proper to expose its falsehood, in illustrating the origin of ecclesiastical property, the rights of kings, the boundaries of the two powers, &c. On recapitulating the exploits of the knights, I have endeavoured



voured to discover the commencement of that title, so much desired by the nobles, and the causes of its fall.'

This paragraph sufficiently betrays the singular prejudices of the author, who, though a benedictine, might have been expected to shew greater liberality of thought in this (the eighteenth) century. The connexion between the French revolution, the work chiefly of philosophical deists, who view all religions with equal indifference, and Luther or Calvin, is rather an extraordinary position; but when we find the Albigeois, &c. also introduced, we must regard such ideas as those of a bigotted Catholic, who indulges in his gloomy cell his rancour against reason and liberty. M. de Bevy would have been far more strong, had he been less violent; and his work would have been more convincing, had it been more accurate and scientific, and less prolix.

In proceeding to the work itself, we shall begin with observing, that the author's manner is extremely void of precision, and betrays hasty composition; blemishes which are likewise often remarkable in his quotations, notes, and references. These faults are particularly unusual in the compositions of the benedictines of St. Maur, to which society M. de Bevy belongs, and which has been long distinguished by a succession of learned authors. The first chapter presents the various opinions concerning the antiquity of the Franks, and of their nobility. The silence of the Salic and Ripuarian laws concerning nobility, our author endeavours to account for, by observing that though the Franks and Ripuarii, or people inhabiting the banks of the Rhine, distinguished a noble in social order, yet they did not discriminate him in civil order: in the eyes of the law there was no difference between the nobleman and the *ingenuus* or freeman. In p. 9, our author produces the strong testimony of the learned M. de Valois, who, in knowledge of the antiquities of the middle ages, yields only to Du Cange; 'In the Salic law, there is no mention of nobles, not because among the Franks there were no nobles, nor persons honoured by distinctions, but because there was no order of nobles separate from the people. In the kingdom of the Franks, there was no body of nobility distinct from the people: all the Franks were only divided into two orders, the clergy, and the laics.'

We cannot follow the author minutely, in this large and indigested work, but shall extract the first sentence of the second chapter, as a specimen of his lax mode of writing. 'No one contradicts the origin of the Franks who came from Germany: and Germany, according to Cæsar, was formerly peopled by the Gauls.' For the latter singular assertion, a loose reference is thus made, (*Cæs. lib. de Bell. Gall.*) and M. de Bevy,

Bevy, who can easily prove that the Gauls had nobility, would thus argue that the Franks, as a people of Germany, and of course Gauls, had also nobility. But this mode of writing will not satisfy the common reader; and to one of any learning, must appear as ridiculous as the assertion upon which it is founded is false and erroneous. In quoting Tacitus, p. 23, our author again errs, and surely errs intentionally: the passage is from the *Germania*, ‘*Reges ex nobilitate, duces ex virtute sumunt,*’ which is facetiously interpreted, that the kings were chosen out of the nobility, and the generals from among the most brave. As we find no class of *virtus* in any author ancient or modern, though one of *nobilitas* occur in both æras, we must, from analogy and strict grammar, prefer the usual interpretation, ‘they elect their kings from the nobility (or honoured antiquity) of their lineage, and the generals according to personal courage.’

Let not the reader imagine, that in exposing these mistakes, we mean a direct opposition to M. de Bevy’s sentiments, that the Franks had a class of nobles, like all other nations. His arguments we shall presently state with brevity, as our plan prescribes: but may previously confess, that we remain sceptics concerning this curious and important subject, and are far from venturing upon any decision between M. de Bevy and his learned predecessors.

It is sufficiently clear from Tacitus, that nobility was not unknown to the ancient Germans; but this fact presents no satisfactory argument, that the Franks, a people formed out of various German nations, might not have particular institutions.

In examining the origin of the Franks, M. de Bevy throws considerable light on the Leti, or Gauls who occupied the eastern bank of the Upper Rhine, after Drusus had expelled the Germans from that region. This colony existed till the time of Dioclesian. In the opinion of able antiquaries, *terræ leticæ* imply vacant grounds: but this term seems derived from the substantive, and the etymology of the latter is not absolutely clear, though it appears to be the same with *lied* or liege-man. These Leti had perhaps a share in the Francic origins, but M. de Bevy assigns to them too important a place. After passing much unnecessary matter, we again find several particulars concerning the Leti in p. 92, *seq.* the author, however, allows that the three principal nations who constituted the Franks were the Salii, Chamavi, and Ripuarii.

In chapter vi. the order of nobility among the Gauls and Franks is particularly illustrated. The following chapter gives an account of the Ingenui or free-men, and the Leti, the two chief distinctions of the subjects; the slaves forming the third.

The



The *Leti* now assume a character between that of freemen and of slaves. They were bound to the cultivation of certain lands under certain lords : if they left their possessions, they were liable to be followed and reclaimed : they, and their heirs, were bound to military service : a special permission alone could legalise their marriages, except among the subjects of the same lord. In short, they were the same with the *Villani*. M. de Bevy presents, on this part of his subject, a considerable fund of reading ; but when he proceeds, p. 137, to derive mortmain from *letus*, because *leth* in German signifies death, we are the more inclined to reject this idea, as he evidently misunderstands the quotation on which it is built : *Lethardus*, a word according to that quotation compounded from Latin and German, signifies *mors dura* ; but the Latin part of it is palpably *letum*, and the German *hard*.

The eighth chapter gives an account of the state of slaves among the Franks ; and the ninth, treats of the hereditary succession of the kings, and of their rights, from the time of Clovis to the present æra. In the latter chapter, the author successfully combats the republican principles of the abbé Mably ; yet we wish for more accuracy ; and wonder when we find the following passage, p. 163, ‘ *Et quoniam lex consensu populi fit, et constitutione regis,*’ thus translated : ‘ but because the consent of the people is insufficient for the forming of laws, except the royal authority be thereto adjoined.’ We deny not that the sense is implied, but reject the amplified strength of the supposed literal translation.

Chapter x. treats of the Antrustions, or those subjects specially devoted to the service of the prince. In the next chapter our author, at length, proceeds to the most embarrassed and curious part of his work, the existence of nobility, and of benefices or fiefs, under the first and second race of the French kings. His first sentence is bold : ‘ The abbé Dubos, the president Henault, the abbe de Mably, Montesquieu and Boulainvilliers, are mistaken, like all those who would establish systems against the evidence of contemporary authors.’ This is easily said ! Let us examine a little the proofs and arguments of M. de Bevy. He admits that in the Salic and Ripuarian laws there is no mention of nobles : but he adds that, in the Capitularia, optimates, procures, duces, comites, &c. are found. In a capitulary of Childebert, A. D. 595, the words, ‘ *de qualunque conditione,*’ and ‘ *cum nostris optimatibus,*’ appear. One of Charlemagne, A. D. 806. mentions ‘ *comites, centenarii, et cæteri nobiles viri :*’ and from other passages of the Capitularia of that monarch, it is incontestible that, in his time, there was a class of nobles, the fines upon which are estimated at double those upon the *ingenui* or freemen. Our author,



thor, who shews his judgment by enlarging upon trifles, and passing lightly over the most important objects of his work, is contented, in one vague paragraph, to refer to the old French historians, and the authors of the lives of saints, for further evidence, whereas, he ought to have produced the most important passages.

M. de Bevy proceeds, in chapter xii. to discuss the origin of benefices or fiefs, which he traces from the earliest appearance of the *Leti*, in the time of Augustus : and he observes, that the grants of lands by the emperors Maximian, Constantius Chlorus, Constantine, Valentinian, &c. differed very little from those issued by the kings of France of the first and second race. In fact, this original feudal system appears to be as ancient as conquest, and the natural consequent idea of a grant of lands on condition of military service. The great vassals of the crown, says M. de Bevy, were known under the two first races, by the names of dukes, comites, and patricii ; the lesser vassals were termed leudes ; the common fiefs were hereditary from the first.

We shall not enter into the prolix and confused account of the origin of ecclesiastical possessions, but may be permitted to make an extract from the close of the thirteenth chapter.

‘ While the clergy were permitted to acquire, they were also obliged to contribute more than the other two orders, to the charges of the state. In the year 1250, they sold estates and plate to assist in paying the ransom of St. Louis. In 1303, they contributed by the same means to the expences of the war ; in 1359, to the ransom of John ; in 1438, to the charges of the state. Under Francis I. they were burdened with the payment of seventy-two millions, for debts incurred by that monarch. This is the origin of the debt of the clergy, which has been always encreasing, by the loans which they have been forced to make for the necessities of the state. Under Henry III. and IV. and Louis XIII. XIV. XV. their possessions have been regarded as an infallible resource for the state ; they were indeed the real possessions of the nation, as every family had a right to them, in bringing up children to the profession. But the prince and state are about to be deprived of them for ever, by the robbery of the philosophical system, against the wishes of the nation, expressed in all the instructions to the deputies ; and the nation itself will be without resources ; loaded with an immense debt, for which the possessions sold served as a mortgage, and with new taxes for the maintenance of worship, and for unforeseen misfortunes.’

The author proceeds, at great length, to unfold the history of the hierarchy, or what may be called ecclesiastic nobility. In p. 245 he observes, that Beda has mentioned the orna-  
ments

ments of the bishops in his time, in the following order : 1. the mitre ; 2. the pastoral staff ; 3. the golden ring ; 4. the linen ephod ; 5. the linen robe ; 6. the belt ; 7. the handkerchief held in the left hand ; 8. the stole covering the neck and breast ; 9. the dalmaticum with wide sleeves, and two columns before and as many behind ; 10. the *chasuble* ; 11. the sandals. These ornaments, says M. de Bevy, were derived from the high priests of the Jews, and not from the Pagans, who themselves adopted them from the Jews, from whom the Egyptians, whose worship spread into Greece and Italy, received them. An opinion of singular inaccuracy and error !

We afterwards find some account of the origin and progress, and manner, of ennobling : of knighthood and military orders. Among those other gross errors, in p. 305, the institution of the order of the garter is ascribed to Richard I. A. D. 1191. In p. 313, our author assigns writers of romances to the *seventh*, and following centuries ; Talieffin and Merlin, who wrote histories of *Great-Britain*, are put at the head of this class. They were followed by Hunibaldus, and by the Frisons Halcon, Solcon Fortemain, Siward, John, a Frisic prince, and Adel Adeling another. Afterwards we find Gildas, who wrote the exploits of king Arthur ; Percival and Lancelot (authors) ; and Occo, a relation of Solcon. Let not the reader laugh at our ignorance, because we have gravely repeated this strange mass of error. Talieffin and Merlin were lyric poets : Hunibald belongs to the tenth century ; the Frisic writers are the dreams of Suffredus Petri ; Gildas never mentions Arthur ; Percival and Lancelot were fabulous heroes, not fabulous writers : Occo a non-existence. So gross a piece of ignorance in the year 1791, is indeed a prodigy—and from a benedictine of some learning ! Has our author never heard of the Literary History of France by his benedictine brethren ? he will there find dissertations on the origin of romances. (which at the utmost exceed not the tenth century in antiquity,) fraught with real and accurate learning.

After a quantity of trite matter concerning chivalry, M. de Bevy, in p. 355, gives us a singular morsel, being his plan for the institution of a modern order, upon the model of ancient knighthood ! This modern order, it is almost unnecessary to add, is incompatible with the present state of manners ; and if instituted and arranged in all its force, with M. de Bevy as its chaplain, would be completely defeated and annihilated by the enchanted sword of ridicule.

In p. 453, another strange instance of ignorance occurs in our author's confounding the Arabic with the Gothic architecture ; yet he must surely have seen prints of edifices in those  
dis-

dissimilar modes. In p. 458, Wicklef's appearance is assigned to the year 1324, not by an error of the press, but in a series of events! Never did we meet with any work so incongruous as the present: in some pages there is every appearance of learning; in many, errors puerile beyond example, and an ignorance dark as night.

The twenty-fifth, and last chapter, is one of the most curious in the work: it is intitled, of the revolution of the people against the sovereigns, the great, the clergy, religion, and the nobles. Our author displays all his spleen against the reformation, the Lutherans, the Calvinists, and every appearance of liberty and reason. In p. 523, he enters upon the origin and progress of the present revolution in France; and his singular optics sometimes distort, and sometimes illustrate. We shall give the reader some idea of his manner. After the death of Fleury, in 1743, many pamphlets against religion and the clergy began to be distributed in France; and Voltaire, the patriarch of the philosophers, seconded these efforts. A certain mark of the ruin of states, says our abbot, is the appearance of philosophy; and he quotes Roman history to prove this assertion: this Roman history happens to be that by Erasmus, which we never saw nor heard of. The suppression of the jesuits in 1762 was another cause of the revolution, for d'Alembert became the chief institutor of education in France. On the succession of Louis XVI. Turgot and Malesherbes, two philosophers, unhappily got into the ministry: soon after a Calvinist minister appeared. Necker plunged France into the American war, in order to promote this revolution. Mesmer, the magnetic doctor, contributed, as did Cagliostro, by the institution of societies, clubs, &c. The archbishop of Toulouse was so weak as to grant liberty of conscience to the Calvinists: but the latter ministry of Necker completed the design. The national assembly was composed of two factions; the most numerous desired to retain the monarchical form of government, but to limit it much, and assume the power; Mirabeau led this party. The other was republican, at the head of which was Necker; but the visible chiefs were Barnave, Rabaut de St. Etienne, Bouche, &c. Till November 1790, this party seemed attached to the other. Necker is accused of ruining the royal treasury, in corrupting the troops. The Jacobin club was instituted after the imprisonment of the king in the Thuilleries. Mirabeau, an enemy to republicanism, quarrels with that club in March 1791, threatens to expose their designs, dies four days after, 'saying that he was poisoned,' &c. Such is the outline of our author's account, which we pretend not to authenticate.



*Gonzalve de Cordove; ou, Grenade Reconquise. Par M. de Florian, de l'Academie Françoise, &c. 2 Vol. Didot. Paris.*

**WORKS** of this kind often displease the scientific critic, because it is not easy to assign them their proper rank in the scale of composition. A prosaic work, they will not style a poem, and the imposing air, as well as the heroic language of the epopeia, inconsistent with simple narrative and an appeal to the heart, prevents them from ranking with romances. This is, in reality, a narrative partly historical and partly fabulous, related in poetical prose. But the arguments against this mode of writing are numerous. Poetry raises the imagination to the marvellous, and hurries sober reason away in obedience to the fancy. The author too, who aims at epic honours in prose, must always occasion disadvantageous comparisons, by recalling the attempts of the more ancient epic poets. If the example of Telemachus be urged, the critic will probably reply, that it was a lucky attempt, which we may still admire, but which it would be dangerous to imitate. Besides, that Fenelon has united, in his work, the most beautiful passages of Homer, Virgil, and Sophocles, which he has rendered familiar to the unlearned reader, and adorned with the magic of his language, and the peculiar charms of antiquity.

The plan of *Gonzalva* is regular, the principal action well regulated, and the hero is interesting as a warrior, as a friend, and as a lover. M. Florian has been equally successful in arranging the episodes, which do not obscure the principal figure, and suspend, without retarding, the action. The dangers of *Gonzalva* and *Zulema* increase, till the catastrophe, which is conducted with skill and propriety, arrives. On the whole, we do not think that M. Florian has forfeited the character which he has already acquired by his former works, in this attempt; though he treads on grounds which are disadvantageous. At the request of some of our correspondents, we shall give a more particular account of this work, than we intended, when we glanced at it in our *Occasional Retrospect of Foreign Literature*, p. 339.

*Gonzalva*, the hero of Spain, is in love with *Zulema*, the daughter of Muley-Hassan, the father of Boabdil, king of Grenada. This city is besieged by Ferdinand and Isabella; and *Gonzalva*, in an attack, penetrates, a little unaccountably, to the internal parts of the city, which is represented as strongly fortified. Every thing yielded to his prowess, when he perceived *Zulema* in despair, imploring the protection of heaven, and the pity of the conqueror. Softened by her distress, he stops the carnage, and retires gently, carrying in the inmost recesses of his heart, the image of the princess. Some time af-

ter, by a series of events, sufficiently explained, he is enabled to deliver Zulema, whom an African prince, Alamar, attempted to carry off. Gonzalva, in tearing her from her ravishers, receives many wounds, which endanger his life; but the princess, whom he preserves, carries him to Malaga, a city under her authority, and lavishes on her unknown deliverer every care and attention. She thinks Gonzalva of the same nation, and the same religion with herself, as he was dressed in a Moorish habit; she is already, as may be expected, deeply in love with him, and relates all the events of her life: in this artless manner, the reader is informed of circumstances necessary to be known, previous to the commencement of the poem. Unfortunately, this mode is too much hackneyed, and the same as is employed in the excellent romance of Zaida, by madame de la Fayette, though that lady has rendered the situations much more interesting.

Some of the other events are also too common. If Boabdil, the king of Grenada, in love with Zoraida, compels her to marry him, or to see her lover Aben-hamet, die; if Gonzalva, urged by honour and duty, to fight the prince Almanzor, is kept back by the tears of Zulema, sister of the prince, and threatened with the loss of the sister, if he fights with the brother; if Zulema descends to the prison where Gonzalva is confined, and carries poison with her, that he may escape the ignominy of a public death, and she may die with him, we recollect the different situations in numerous romances and plays, particularly of the last century. In such circumstances, poetry must supply the place of invention, and give the bloom of novelty to what has been already 'hackneyed in the eyes of men.'

When M. Florian describes some new scenes, and escapes the comparison of the ancient poets, he is more successful. The following description of a bull-fight is excellent.—'In the middle of a plain, is a vast circus surrounded with seats rising above each other. It is there that the august queen, who so ably possesses the art of gaining the affections of her subjects by participating their diversions, invites her warriors to the entertainment so dear to every Spaniard. There the young chiefs, without a cuirass, armed only with a lance, in a silken dress, come on the fleetest couriers, to attack and conquer the savage bulls. The combatants on foot still more lightly dressed, with their hair in nets, hold in one hand a purple veil, and in the other a sharp lance. The alcaide proclaims the law, that no combatant should be assisted; the lance only, must be employed in the attack, and the veil in defence. The kings, surrounded by their courtiers, preside at these bloody games; and the whole army, occupying the immense amphitheatres, testifies by cries of joy, by transports of pleasure arising almost to intoxication,

toxication, its immoderate love for the warlike sports of their ancestors.

‘The signal is given, the barrier opened, and the bull darts into the middle of the circus; but, at the flourish of a thousand trumpets, at the shouts, at the sight of the spectators, he stops in a restless confusion. His nostrils smoke, his burning eye-balls glare around the amphitheatre: he seems to be equally agitated by astonishment and fury. In a moment, he darts on a cavalier, who wounds him, and escapes like lightning to the other side. The bull is irritated, pursues him closely, beats the ground with redoubled fury, and flies on the veil, which the combatant on foot opposes to him. The dexterous Spaniard, at the same instant, avoids him, fixes the flowing veil on his horns, and wounds him with a sharp arrow. Very soon, transfixcd by all their weapons, pierced by the arrows, whose barbed points fix them in the wound, the animal bounds over the arena, vents the most horrible bellowings, runs with agitation round the circus, shakes the numerous shafts fixed in its neck, throws around him the broken pebbles, the shreds of the purple veil bathed in blood, copious streams of bloody froth and sinks, at last, exhausted by its efforts, by its fury, and its pains. It was in one of these combats, that the rash Cortez endeavoured to end a life destined for such great actions. Eager to signalise himself in the eyes of the beautiful Mendoza, who so long possessed his heart, Cortez on an Andalusian courser, wounded and escaped from a furious bull. Notwithstanding the impending danger, the young lover looks only to the beauty, who engaged all his attention, when he saw an orange flower, which had adorned her bosom, fall on the arena. He leaps from his horse, seizes and kisses it, while the bull turned, and aimed its blow on the imprudent cavalier. A cry from Mendoza turned it aside, and Cortez without quitting the flower, directed with a steady eye his lance against the shoulder of the animal, whom he threw, expiring on the sand.’

This narrative is lively and spirited, and the anecdote of Cortez, happily characterises the heroic gallantry of the Spanish cavaliers. But we cannot help adding, that it owes much of its interest to its novelty. The gallantry of the Spaniard was outdone perhaps by the Frenchman, who in a duel, had a rose, given him by his mistress, between his teeth. It dropped, and he continued the combat, while he picked it up. The action was more gallant because his mistress was not present.

M. Florian has introduced each of the ten books of *Gonzalve* by an introduction; but, in this imitation of Ariosto, as well as our own *Hudibras* and *Spenser*, he has not sufficiently attended to the difference of the manners, and of the subject. The poignancy of Ariosto’s prologues are owing to the pleasant,



delicate, lively, and familiar manner which the plan and nature of his poem allows him to adopt. Those of Spenser lead and introduce us to the speciosa miracula which the canto contains; and the little poignant introductions of *Hudibras* always partake so much of the sly sarcastic humour of the author, that they are of themselves interesting. We cannot say as much of the common place, sententious morality, which the plan of this work requires, and which admits of so little variety, as to become tedious—‘The greatest and happiest of kings, he on whom victory and fortune have showered their blessings, he who collects round his throne, all the splendor, all the enjoyments of glory, wants that pure source of happiness, that most interesting feeling to an affectionate mind, the certainty of being beloved. The respect lavished on him, the praise that overwhelms him, even the fidelity displayed in his favour, look for recompense. It is not to him, it is to his situation that interest addresses her vows, and this single idea blasts the pleasures of his soul; a well founded distrust mixes with the most generous feelings of his heart. Unhappy in the power of being able to repay every obligation, he is constrained to think that he owes none.’

Yet we must suppose, that there are kings who have had friends; we are certain that there are those who have deserved them; but what we find most disagreeable is, that these common-place expressions should form the proem of a book, and that the author from their situation should have seemed to think that they deserved particular attention. The others are of the same kind, and scarcely in any respect more interesting. They should either have been suppressed, or executed differently. Indeed M. Florian seems to have felt the vacuity of these exordia, for he often endeavours to relieve it, by the polish of language. But, in these circumstances, he exchanges his usual simplicity for a language too studied, and sometimes affected. In the tenth book, for instance, where he compares the enjoyments of love and friendship, he observes—‘the tears of friendship are more gentle’—‘Love escapes from observation’—‘Friendship wishes to display itself to the world’—‘Friendship more delicate and more courageous fears not to reveal its pains and its pleasures.’ Sometimes these exordia are inapplicable. When Zulema believes that Gonzalva has killed her brother, and Gonzalva in confinement cannot explain the circumstances, the author says, in the exordium to the ninth canto, ‘of what consequence to the real lover are the praises, the homages, the respect of the whole world?’ He wants only the suffrage of her he loves: he wishes only for her esteem, since without it, he cannot deserve his own. Yet Zulema knew that honour and duty obliged Gonzalva to fight with

with her brother. She detests the combat, fears the event, but knows that it is inevitable. Where then is the reason, why he should lose her esteem?

We have observed, that some French critics object to the purity of this author's language, and we find some expressions that seem to countenance the charge; but on this subject it would be presumptuous to decide. We can point out, with more confidence, a few defects in taste, which M. Florian should have more carefully attended to. When he speaks of Gonzalva and Lara, for instance, he says, 'In their own eyes, they were estimable only for the virtues of those they loved.' If Lara was ever proud, it was in speaking of Gonzalva: if Gonzalva ceased to be modest, it was in recounting the exploits of Lara. Their most secret thoughts, were a weight above their strength, and they sought eagerly to be relieved from the burthen, by communicating them.' 'The Desil and his Dam—why it is affectation!

Again: the author says of a wounded hero, 'his front covered with that paleness, the paint (fard) of glory and of heroes.' Zulema, urging Gonzalva to deliver herself and father from prison, tells him—'My heart shall not be thy recompence—I do not give it twice, but my hand shall repay the service you do my father.' It is an unpleasing task to dwell on these little inadvertencies; nor should we have noticed them, but that they will lessen the pleasure of the reader, who might think us inattentive, if we had not shortly adverted to them.

The historical abstract on the Moors we have already commended. It is methodical, well collected, and displays both judgment and knowledge: the whole is concise without being dry, in some parts extended with propriety, and written in the bold manly style of the best histories. On this, rather than on his poetical works, we could wish M. Florian to rest his fame.

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*La Flore des Insectophiles, précédée d'un Discours sur l'Utilité de l'Etude de l'Insectologie. Par J. Brez. Utrecht.*

**R**EAUMUR, in the first memoir of his work on insects, has wished for a flora of entomologists. 'Botanists, says he, give catalogues of plants which grow in environs of certain cities; but I wish that entomologists would give us catalogues of those insects nourished by each plant. Some trees, as the oak, the ash, and the willow, would afford long lists. They would inform us what animals we might expect to find on each vegetable; and, when they are once begun, they will be completed insensibly.' With respect to British plants, this has been in part done by Dr. Withering; but we have noticed the system before us as more complete and extensive than any

one that has preceded. M. Brez goes over the whole system of Linnæus, and points out, under each plant, the observations of naturalists, who have described it as the usual habitation of some particular species. The insects are named from the works of Linnæus, Fabricius, and Geoffroy: the numbers and the pages are accurately referred to, as well as the figures of Reaumur, which lead also to their history. The reader must undoubtedly be in some measure a botanist, to discover the habitations of insects; but to assist the less learned reader, the names of the plants, by which they are known to the farmers and gardeners, are added.

While the work was printing, the sheets were sent to M. Louis Bosc, whose knowledge of natural history is sufficiently understood. He returned the favour by communicating a similar work, which he had read before the Linnæan society at Paris in 1778, and allowed M. Brez to add his observations to the Flora now before us. These form a supplement, and contain twenty-four pages.

The Flora of M. Brez is preceded by a discourse on the utility of insects, and the study of their history. He considers them as relating to the œconomy of nature, domestic œconomy or the arts, and to philosophy. In the first view, insects, and particularly caterpillars, are useful as nourishment to birds and animals. Some afford a delicious treat to man, as lobsters, crabs, mites, &c. which differ little from others, that, if we could conquer our disgusts, might, he thinks, be equally delicious. Grasshoppers, for instance, are the delicacies of many nations of Africa; and those, who have by accident or fancy tasted the caterpillar, are said to have found the taste the same as that of the leaves or fruits on which they feed. 'If it were the fashion, he adds, to eat them, the number in our houses and gardens would be greatly lessened.'

Another advantage of insects is, that they free the earth from the remains of animals and vegetables. The termites destroy the trunks of trees fallen by age, or overthrown by hurricanes, and render the powder an useful manure. The sea worms consume the wood carried down by the rivers, and prevent it from hindering navigation, or occasioning, by the impediments it offers, fatal inundations. The larvæ of animal food devour the carcases of animals, and thus prevent the infection which would occasion a more general destruction. As every thing in nature is continually renewed, and thus enters the circle of common utility, so these destructive insects are devoured in their turn, and restored to the earth. If in their life time, they escape the beaks of insects, they after death furnish food for other insects, who are not themselves exempted from the common law.

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With respect to domestic œconomy, we shall say nothing on the utility of bees : it is sufficiently known, and we shall only observe, with our author, that they might be rendered much more advantageous if the practice of killing them was abolished. How profitable would these fruitful insects be if we could divide their laborious production without destroying them ! It is easy to furnish them with food, as an equivalent for thirty pounds of honey, and three or four pounds of wax annually. The utility of the silk worm is well known, but M. Brez adds, that it is improperly called a worm, since it is in reality a caterpillar. Many other caterpillars produce silk, and may be multiplied for this purpose. The silk is a gummy substance, which the animal draws from the leaf which nourishes it, and which it spins to form its nest ; and the author is sanguine enough to suppose, that art may in time supply the labours of the worm, and extract the silk from the leaf, without its assistance. In the *Memoirs of the Academy of Sciences for 1713*, we find how Reaumur was enabled to make a skain of a substance so hard and brittle as glass.

The cochineal insect is a great object of commerce. M. Brez thinks, that it may be transplanted from Mexico to other countries, in carrying the peculiar plant which nourishes it (the cactus opuntia), or endeavouring to accustom it to other plants of the same family. He describes the female cochineal, which affords the colour resembling that of a bug. It fixes immoveably on the plant, and is even apparently insensible in the act of fecundation, in which the male, a more active insect furnished with wings, is the only agent. The female covers and hatches the egg, and the generation is repeated three times a year, furnishing three harvests. They are separated from the plant by a pair of nippers, put in baskets, and killed by immersing them in hot water.

If this insect is denied to colder climates, where the cactus cannot live, its place is supplied by others almost equally useful. The cochineal of Poland was very valuable before the discovery of Mexico, and it has been injudiciously neglected since that time ; it lives on a common plant, *scleranthus perennis* of Linnæus, and the insects require only to be collected. The author describes this little animal, as well as the cochineal of the oak, or the kermes, with other insects of similar properties.

This discourse, as well as the notes by which it is illustrated, is filled with curious remarks, and which render it very interesting. Among the wonders which this part of natural history affords, he has not forgotten the caterpillar of the ash, by M. Lyonnet. The whole system is full of wonders, and M. Bonnet has properly considered it as one of the best proofs

of infinite wisdom. What varied and complicated combinations in a body so minute! Could it be imagined that, in such an insect, there should be 4000 distinct muscles? Could nature be ever supposed to have so many resources as are explained in this curious work? What an inexhaustible source of reflections for a philosopher.

This Flora, which furnishes little occasion for extracts or remarks, is dedicated to M. M. Bonnet, Senebier, Berthaut van Berchem, and J. P. Goante; and these philosophers will probably receive M. Brez' work with pleasure, for he possesses every qualification to render science interesting, and we trust he will be encouraged to pursue an undertaking which he has commenced with such promising prospects.

*Tabula Plantarum Fungosarum, &c. A Table of Fungous Plants, by J. J. Paulet, M. D. &c. 4to. Paris, Strasbourg.*

THE origin of many beings is still enveloped in obscurity, and the eager curiosity of mortals endeavours, in vain, to lift the veil with which nature has covered the imperceptible links which connect her three kingdoms. Ancient philosophers, who thought their honour concerned in explaining every thing, invented the most idle dreams, and detailed them with the confidence which truth can alone inspire. The moderns, with the microscope in their hands, and the chemical apparatus near them, have more accurately arranged the subjects of natural history, and, supported by reason and experience, have established the characteristic distinctions of each class. Our author has been employed in this way thirty years, on the subject before us; and the 'Table' now published is the prospectus of his larger work, which will be divided into two parts, forming two volumes. The curiosity excited by this attempt, has induced us to give a short abstract of the present work.

The first volume is designed to contain the literary history of the cryptogamia, in a chronological order, comprehending the different writings which have appeared on the subject, the synonyms, and an exact description of the genera and species. The second will contain a particular method of distinguishing and arranging the mushrooms with precision. The various species are to be accurately characterised; and the author proposes to add, the result of a chemical analysis, their poisonous, their alimentary, and æconomical qualities, the places where they grow, and the seasons when they appear. The last volume will consist wholly of plates; these will be 300 in number, and engraved from nature.

The whole family of mushrooms are deprived of leaves, of flowers, and the greater number of those organical parts, observed in other plants. Instead of flowers, we find some dust, scattered externally, or contained in their substance, which Linnæus, Micheli, Dillenius, Gleditsch, Hedwig, and our author suppose to be analogous to the fecundating pollen in other vegetables. The particular corpuscles also, visible in many of these plants, situated in the cavities and in certain parts, are considered as seed capable of reproducing the species. Mushrooms are, in general, membranous, cellular, spongy, tuberous, tubercular, scaly, verucous, bulbous, watery, viscous, pulpy, lamellated, foliaceous, fleshy, annular, beaded, tubular, or reticulated. Their surface is furrowed, hairy, filamentous, viscous, knobby, or polished. Others are composed of small smooth leaves. The form of these plants is simple, often rounded, and sometimes branched; and the extremities are occasionally adorned or armed with hairs or prickles.

Mushrooms are divided into four classes—1st. tabular; 2d. membranous; 3d. fasciated; 4th. globular. Each class is illustrated by a figure. The first class contains eight genera, the different agarics, the agaric mushroom, and the mushroom. The second class contains the nostoch, the morells, the phallus, &c. The third, the clavariæ; and the last the truffles and the lycoperdon.

The clavariæ have, at all periods, astonished observers. Mr. Muller has remarked that they explode in a very peculiar manner. If the hand is put, with caution, over a reddish, folded clavaria when mature, a slight vapour is found to rise from its surface, and escape into the air like smoke. Others scatter their grain with a very fine down, to which it is fixed. The carpobalus throws out balls, with a sound resembling that of a fillip with the fingers. The work is terminated with a table, comprising M. Paulet's method of arrangement, and he has distinguished by alchymical characters, whether the species of each family are esculent, hurtful, pernicious, of no effect, more or less dangerous. Our author seems peculiarly adapted for this study, by a sagacity and judgment, by an attention, diligence, and a minute spirit of observation, which seem to pervade every part of this little work; and it is perhaps designed for him to clear that chaos which Linnæus speaks of when treating of mushrooms, a chaos, in which it is almost impossible to distinguish species from varieties.

The soil, in which mushrooms are found, is various, and its contents most disgusting. The epicure will perhaps startle at hearing that his boasted delicacy rises from living bodies, from dead, and putrified bodies; from decaying leaves, fruit, roots, wood, bark, seeds, bread, milk, cheese, bones, meal, wine, urine,



urine, vinegar, meat, jelly, excrement, tan, rotten ropes, the boiled and fermented juices of vegetables. Some are found in vaults, sewers, caverns, clefts of rocks, in forests and in deserts, on the trunks of large trees, on the young shoots of shrubs, and on the roots of plants, particularly the chicoreum and consolida major. We see them also in cisterns, by the sides of wells, ditches, and springs: even stones will sometimes produce them, and to carry their spontaneity so far as it can go, they sometimes grow on each other. If any one reproaches M. Paulet, with wasting so much time on such minute objects, he may reply in the terms of the German naturalist. 'Let us not affect the disdain of those who cultivate the most sublime sciences, nor the injustice of others, who despise the enquirers after minute objects. It has employed the genius of superior minds, and, in illustrating the greatest difficulties, new light is thrown on the series of created beings. All the productions of nature are great and beautiful: they display the wisdom of the Almighty. An ignorant man cannot understand them; a stupid man cannot see them.'

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*Constitution du Corps Helvetique, Extrait du Guide Voyageur, en Suisse. Paris. Buisson.*

THE Swiss have been for a long time important objects of the politician's attention. Insulated among their almost inaccessible mountains, they were the first to assert their liberty, and, for a time, the most successful in maintaining it. If, from the manners of the æra, the gradual incroachments which the weight of superior talents and greater property will occasion, the constitution of some of the cantons are too much of the aristocratic kind, allowance must be made on different accounts, and the Swiss will be forgiven for not having attained perfection, when political refinements have succeeded so ill. The 'Guide Voyageur en Suisse,' a work of considerable ability, therefore, claims peculiarly our attention at this time.

This singular people, if traced in the page of History, will be found always remarkable in their conduct. Julius Cæsar gives a distinct account of their attempting to migrate, in consequence of too great an increase of numbers, and of his conquests over them, when he united Switzerland to Celtic Gaul. In the divisions of the empire of the west, by the Barbarians, Switzerland became a part of Burgundy, but Burgundy itself, in the twelfth century, was divided, and some of the cities of Switzerland came under the imperial dominion. Frederic Barbarossa gave other Swiss cities to the counts of Hapsburg, from whom the house of Austria derives

its origin, and the failure of the line of the duke de Zeringuen, added to the power and dominion of the house of Hapsburg in Switzerland. The schism, that divided the empire under Otho and Frederic, and the consequent miseries of the common people, occasioned the first alliance of Zurich, Ury and Schwitz. Other cities followed their example; but their union was not strong enough to preserve them from the oppression of the lords, so that the greater number of the Cantons put themselves under the protection of Rodolph of Hapsbourg, reserving their rights and franchises. The son of Rodolph became their oppressor, and wishing to establish a principality, in favour of his son, appointed Griser to the government of Ury, and Landerberg to that of Schwitz and Underwald: they were directed to subjugate these three cantons by corruption or by force, and their oppressions occasioned the famous league of Melchtal, Stauffacher and Furst. The event of the deliverance of the Swiss nation is well known, but it ought to be recorded, that the offending governors were conducted to the frontiers, and released after having taken an oath that they would never return to the country.

The ancient Swiss were a nomadic race, and fed flocks at a time when agriculture was almost unknown. Their vast forests are now destroyed, and culture employs their attention; and the increase of their numbers have made other arts necessary. The simplicity of manners of the ancient Swiss contributed to this increase, for where food is easily procured, matrimony will be common. The severe and frugal life of these mountaineers made them robust and hardy. Bread was one of their superfluities, for milk and its different preparations was their chief food. Hospitality was scarcely a virtue, since they saw few, and the expence of their visitors was inconsiderable. Prejudice and superstition were common, as they had little opportunity of correcting or confuting what their ancestors had told them. An attachment to their country was always the characteristic of the Swiss, and the freedom that prevailed there, made every kind of yoke an insupportable burthen. From hence arose their union, and from the very numerous population, what may appear to be contradictory to their love of freedom, the engagement in the service of foreign powers; but the Swiss eagerly returns home, and looks to the hours of service as the price which he pays for enjoyment in his old age at the feet of his native mountains. In these secluded retreats the refinements of the rest of Europe scarcely penetrate, and the Swiss seem to feel that the removal of every prejudice and abuse is an attack on liberty. At present, they are in an intermediate state between modern civilization and ancient simplicity, but they lean rather to the latter.

latter. Their constitutions, with the little variations that we have noticed, are nearly as they were first established.

The inhabitants of the smaller cantons, and those of the valleys, preserve their ancient manners, and lived chiefly on milk and its preparations. The bread, which they baked once a year, served for their feasts, together with the meat of some young animals. Wine was only known as a means of preserving the lives of the sick and aged.

Marriages united families : they joined in preparing a cheese, on which were engraved the names of the newly-married pair, and this cheese served also for the marriage of the children. It was eaten when half a century old ; and as it was of a superior quality, was offered also to the guests they most respected. The custom is still preserved in the mountainous parts of the canton of Berné. The rich generally made provision for the whole year, and this mark of property is still, in some places, retained. The meals of the former year are offered to strangers, even when corrupted by their age. Inns have been erected within these fifty years, for before that time travellers lodged with the ministers or curates : foreign cloths have, since the same period, often superseded their own manufactures, and the different inroads of luxury have lessened the number of inhabitants. They cannot supply the artificial wants thus created, and the maintenance of a family requires too great an income. Offences and crimes, for the same reason, are more numerous : within these twenty years the smaller cantons had no executioner.

In the democratic cantons, inequality in fortune has been introduced by some fortunate adventurers, and it has been increased by the acquisition of lands in the pastoral cantons, and by the introduction of manufactures in those where they are admitted. In the canton of Appenzel, there are many persons of fortune, but all the inhabitants are happy, because they have retained their simplicity of taste and of manners. This change has introduced others. Formerly all the inhabitants, equal in their situation and their acquisitions, assembled in the middle of a meadow, nominated their chiefs, enacted laws, and regulated their political business. At present, the rich have a distinguished power : the poor are afraid to offend them, because they may lose their subsistence, which the rich afford, and others yield for different reasons, so that each comes to the assembly ready to oblige the more opulent inhabitants. The rich have often similar interests, and combine to support them, from whence arises a dangerous aristocracy, which has not the advantage of an aristocratical government, because, the power of these governors is not sufficient to enable them to consult the general happiness. Formerly a rich  
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man had little influence. He was even suspected by the rest, and popular commotions sometimes sacrificed him to the general good. But bloody executions, a general proscription of every active and industrious person, were not sufficient to preserve the primitive equality, which constituted the happiness of the ancient Swiss. Exempt from inquietude, sure of existence, wanting only what their flocks furnished, sure that no tax could deprive them of their property, they were doubtless happy. They could only preserve this happiness by having barriers that were impenetrable to surrounding nations, and indeed the natural changes of mankind might at last have effected what has now been the result of circumstances. Democracy, in consequence of these several events, is in a great degree at an end. The semblance of liberty is substituted in place of the reality, for every man comes to the assembly under some bias. His vote is no longer uninfluenced.

The traces of the ancient manners are less common in the aristocratic cantons, for the inequality of conditions existed even at the period of the association which gave them birth. Some families of opulence, some nobles, too weak to resist their more powerful neighbours, united and reserved in their agreements, the authority they had over their vassals. As nations are more enlightened, the lot of the people is meliorated; but the vassals, in becoming subjects, have ceded the sovereignty to their former masters. The manners of these masters were of course contrasted with those of the people, and offered traces of luxury, while the rest retained their former simplicity. In some of the cantons, the government is entrusted to a council nominated by the citizens; in others, the council nominates itself, and every man, not in the executive council, is a subject. It is true, that the chance of being admitted into the same assembly compensates, in some degree, for this slight inconvenience.

Each canton offers some peculiarities in its plan of government. At Berne, every one sees, in the charges of the magistracy, resources against indigence, or a means of bettering his fortune. Every citizen aims at the post, but protections, birth, and other circumstances contribute to the advancement rather than that of talents or information. An inevitable consequence of this abuse was a general depravation in the manners of the young men. Instruction was considered as useless, since they were sure, without its assistance, of obtaining their ends. The first years of their life were employed in pleasure, and their pleasures were not of the kind which improve the understanding. The reserve of the women of fashion occasioned their attacking themselves to the healthy and robust girls of the country, and in their arms they neither added to  
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their taste or their delicacy. When the period of engaging in public affairs arrived, they learned their task in haste, and executed it, according to the usual routine. In this way, errors, prejudices, and faults of government were continued, and a political system, once good, though it had long ceased to be so, underwent no alteration.

The young people of Berne at length begin to study. The society of strangers teaches them to blush at their own defects; many of them love the sciences, and dare to own it; but these young men have not reached the æra of business, or have not yet sufficient influence to counteract errors, or remove faults. At this moment, Berne offers antient laws and modern manners, insufficient regulations, and sumptuary edicts, which only turn the current of profusion into other channels.

The cantons of Zurich and Bâle are smaller than that of Berne. All the inhabitants of the capital cannot there find a resource in offices, and influence has less power, as the citizens have the greatest share in elections. In the cities, the men are employed; commerce flourishes; the arts and the sciences are cultivated with some success. At Berne, the taste for employment is less general, the sciences and the arts are less attended to. Yet these blots begin to disappear, and the public works, begun within the last century, have an air of taste and dignity. Commerce is confined to the indigent, for it incapacitates those who carry it on from executing offices, while at Zurich and Bâle, though it lessens the rank, yet, as all ranks are equally eligible to the magistracy, it is by no means despised. The cities of Fribourg and Lucerne are still less advanced: the inhabitants consist of the common people, and those of rank. The latter live chiefly in France, and import the vices and the follies of that kingdom, the former are ignorant and prejudiced, without a wish beyond their former state. These cantons are chiefly aristocratical, and, indeed, their government is almost an oligarchy.

The inhabitants of the aristocratic cantons, not born in the capitals, are subjects: and the great difference in their views and resources makes an equally striking difference in their manners. They are unassuming, ignorant, and contracted. In the cantons, where manufactures and commerce flourish in the capital, the other cities are less industrious, but industry is still less conspicuous in the smaller towns, where there is no commerce in the capital. In these, genius and talents are obscured; the mind languishes, or seeks for objects in foreign countries. Switzerland ought to remember, that the men of genius which she has furnished, have chiefly resided in other kingdoms, where a more ample scope is given to their exertions, and brighter rewards to their genius. In  
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the secondary cities of Switzerland, municipal offices are the chief distinctions. The inhabitants eagerly seize them, because the sphere of their ideas is confined within their walls. They vegetate gloomily, with all the inconveniences of a moderate fortune, and feel not sufficient energy to augment it. A few privileged cities, where chance has fixed a little commerce, are the only exceptions.

Luxury has pervaded the principal towns, and rendered the fortunes still more contracted, in proportion as it has multiplied the wants. Foreign loans have been the means which they have adopted to increase the incomes as they countenance their idleness, and these drain the state of its money, at least of the money that ought to be better employed, contributing only to augment the apparent circulating specie. Population has of late, on these accounts, visibly decreased; and the number of ladies pining in hopeless celibacy, show that the country is drained of its active young men. Agriculture and the arts equally suffer by their emigrations.

In the choice of foreign nations, where the industry of the Swiss can be advantageously employed, various reasons decide the emigrant. In his own country, his views are limited. Capitals must be created, manufactures established, before he could succeed. Before Switzerland was free, each city and each district had its separate and independent lord. From these, the people had gained some immunities; and, when the canton was formed, the commonalties were attracted by the offer of new privileges, and an inviolable respect for their liberty. After their conquests, they secured their new subjects by the same advantages, and these immunities, which the Swiss religiously respect, will impede commerce. To carry on trade also with success, the different cantons should break the barriers which separate them, and they should become, instead of different provinces, states of the same country. There should be also an uniformity of weights, measures and coin, the taxes should be confined to the frontiers, and no duties claimed on the passage from one state to another. In short, the exportation of manufactures should be encouraged instead of being confined.

The Swiss have been always a martial people, in consequence of those continued wars to which they owed their liberty. In these, their knowledge of the country gave them advantages of which they profited considerably. The battles of Morgarten, of Saint James, of Noefels, of Lempach, where they destroyed armies much more numerous than their own, have established their reputation. They were preferred in foreign services on account of their strength, which was then an advantage, their habit of bearing fatigues, their bravery, and the  
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simplicity of their diet and manners. Well informed people thought them extraordinary soldiers, the common people, supernatural beings. They were profusely paid, and their bravery soon became venal. It went at last so far, that the cantons were obliged to repress the eagerness, but the military taste continued: veterans inspired their children with the love of military glory, and the inclination is still equally strong. At present kings treat with the cantons, and the soldiers may be considered as less venal, if some of the children did not receive, even from their births, the pay of France. The late events, however, have decidedly checked this kind of slavery.

Different inconveniencies have followed these engagements in foreign service. They encourage emigration, and the greater number never return. Those who do return have, perhaps, passed their youth in the indolence of garrison-service, have lost their habits of industry, and changed for their simplicity of manners a taste for dissipation. Their bodies are enervated, and their children neither numerous nor strong. No force is employed in recruiting, but tricks are tolerated, and the peasant, whom gold has seduced, who has followed the infatuation of the moment, cannot retreat. While Switzerland is a free country, the recruits should certainly be allowed a few days for their determination.

The same causes, which have led the Swiss into foreign service, have occasioned the raising of a militia, armed advantageously, for a period when strength of body, personal bravery, and the love of their country added to the power of armies. At that time the strong able soldier bore arms which would have terrified the weak and timid. At this time, when the precision of evolutions is requisite in a soldier, practice is of more service than intrepidity, and militia cannot be properly trained but at the expence of considerable and valuable time.

Every year, for three or four months, the militia are exercised on each Sunday, and they are reviewed three days. The expence is not great; but every soldier must procure his own uniform and arms. Without complete accoutrements he cannot be married; and, as the sum for the meanest soldier amounts to five guineas, marriages are often delayed on this account. The supposed utility of the Swiss militia, in time of war, is in opposing the first attacks of the enemy, giving time to recal the regiments in foreign service, and to form new bodies of veterans. Militia too, it is supposed, would sacrifice every thing for their country. Those who are happy, would undoubtedly exert their powers in its favour, but those who are preparing to quit their country, or are just returning

to it, after a long absence, are not equally enthusiasts. Yet of such, two-thirds of the militia are composed, and even these are regretting the loss of time, and being obliged to leave their business. During the troubles at Geneva, the militia were impatient before two months had elapsed, and seemed more willing to change their masters than to quit their employments.

It has been questioned whether the troops of Switzerland could oppose the armies of their neighbours. Switzerland certainly owes its present liberty to treaties, and to the jealousy of the surrounding powers. If the cantons were to oppose militia to regular troops, they would soon find cause to lament the discontent of manufacturers and labourers. In reality, militia were first established in circumstances when they could be advantageously employed. Every thing is now changed, and they continue at an æra, when they are a load on the government that pays them, injurious to the morals of the people, by introducing a taste for dissipation; to commerce, by inspiring a love of arms, without being of service to their country or each other.

*(To be continued.)*

*Annales de Chimie. (Concluded from Vol. IV. New Arrangement, p. 513.)*

**T**HE first memoir in this last volume is by M. Fourcroy, 'on the cultivation of the clove tree in the islands of Bourbon and Cayenne; on the preparation of the cloves in these islands, and on the comparison of the spice with that of the Moluccas.' It is well known, that the French have, for some years, been conveying the spices from the eastern islands of the Indian ocean to their own settlements. The first account of these attempts was given by the abbé Tessier in the *Journal de Physique* for 1779, though the merit of the first design is due to M. Poivre, who had the plan in contemplation in 1754, and directed three successive voyages to be made in 1768, 1769, and 1771. The history of the progress of the different enterprising conductors of the scheme, is related at some length. In the Isle of France, the clove tree is covered with buds in the month of January; the flowers fade only after some time, and the berries which succeed are not ripe before December. The clove is gathered, when the flowers begin to wither. This spice is known to be the tubulated calyx; and, when first collected, the cloves are red, unctuous, and highly aromatic. At

the Moluccas they are gathered later, because the berries are sometimes found intermixed. It is supposed that the Dutch immerse them in boiling water, and expose them to smoke, to prevent their germinating; but this method must certainly deprive them of a part of their aroma. Those, gathered in the Isle of France, were, at first, small; but the trees, like every other, will undoubtedly increase in size and vigour. Some cloves have since been gathered, larger even than those of the Molucca islands.

The spice trees were transplanted to Cayenne in 1773, and there are now trees there fifteen years old, and twenty-five feet high. Cloves, however, have not been regularly imported above six years: the importation in 1787, amounted to 273 pounds, though in 1786 it amounted only to two pounds and a half. One tree afforded five pounds four ounces. Various preparations were tried: those simply dried in the sun were of the best quality, when examined in different ways, and the second rank was allotted to those dried in the shade without any preparation. Those smoked, and dried in the sun, came nearest to the two first classes, while those treated with warm water were most distant in point of excellence from them. Directions were therefore given to dry them without any other process, in the sun: and cloves treated in this way appeared fully equal to those of Amboyna.

In the Isle of Bourbon, 4,050 berries were first sown in 1785, and we have no very distinct account of the progress. The cloves were small, and it was found necessary to gather them before the flowers died away, as, in their weak state, all the aroma escaped soon after the separation of the petals. In the Isle of Bourbon they found the smoke, to which it is said the Dutch expose the cloves, injure the aroma. When dried in the sun, the red colour begins to disappear, the surface becomes wrinkled, as if the clove was boiled in water; it assumes a clear brown, which soon passes to a deeper shade. On examining it then with care, the surface appears strewed with brilliant points, owing to resinous particles, or at least cellules filled with a thick essential oil. At this period, M. le Comte, the cultivator of cloves at Bourbon, covered them with a slight cloth, to preserve the red colour, but it is necessary to carry the drying a little farther, for the druggists seem to prefer a colour of a deeper hue. The clove loses  $\frac{2}{3}$  of its weight in drying, which shows that it contains a large proportion of water and cloves, left in heaps after gathering, soon run into a fermenting state, which destroys their aroma. The spice from branches of the tree broken down by the wind, before the flower expands, have a very pleasing aroma, more delicate and

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pleasant than in the future periods. A pound of cloves of the Island of Bourbon produced, on analysis, 16 pints of water, 2 ounces and 2 drachms of essential oil: those of the Moluccas produced 2 ounces 1 drachm and 24 grains of oil, of a less clear colour, a little heavier, and not so delicate and pleasant a smell as the French oil.

‘An account of the twenty-fifth Number \* of the New Encyclopedie, containing the second part of the second volume of ‘Chemistry’ is subjoined. This work is composed of chemistry, metallurgy, and pharmacy, the respective works of M. M. Morveau, Du Hamel, and Chaussier. The volume, in a chemical view, may be divided into two periods, that written during M. Morveau’s stay at Dijon, when he floated between the phlogistic and antiphlogistic theories, and explained the phenomena in each way, and that written subsequent to his removal to Paris, when he became wholly antiphlogistic. This part contains only the articles from the word ‘acidifiable’ to ‘aimant astral.’ At the head of the second Part, which contains only the word ‘air,’ M. Morveau has explained the reasons of his apostacy, and of the alteration of his terms. Of the forty-eight words contained in the first Part, we have only an abstract, in this account, of the more important ones, viz. steel, adhesion, refining of metals, and affinity. These, as French terms, occur under the letter A; but, within our limits it will be impossible to follow this abstract closely. As the work, however, will reach few English readers, we shall subjoin some account of it from the volume before us.

The history of chemistry is written at length, with great extent of information, and the collection from authors of every age and every language is valuable: under each head, the history of what has been already done, is so copious and extensive, that even the best-informed chemist may derive material instruction from it. On the first subject, steel, (*acier*) our author mentions all the experiments that have been hitherto made, except those of M. M. Monge, Vandermonde, and Berthollet, which appeared subsequent to the publication of this part of the Encyclopedie. M. Morveau concludes, that steel, in its nature, resembles malleable iron, because the martial earth is more free from heterogenous substances; and, if not more perfectly, it is at least more completely metalised than cast iron, which contains a sensible quantity of plumbago; that steel differs more from cast, than from ductile iron, on account of the presence of this mephitic sulphur; that it differs little from the grey cast iron, except in containing this substance; while the white cast iron contains also earthy and other hete-

\* In reality it is an account of the two Parts.

rogeous particles, which can be separated from it by a second fusion in close vessels, avoiding agitation, but not requiring any addition. He supposes that the cast iron may become steel, merely by abstracting the excess of plumbago. Besides this difference, he thinks that steel may contain more heat, and that the qualities of steel depend on the just proportion of its principles. Subsequent experiments have shown that cast iron is a combination of iron, pure air, and charcoal; steel a combination of iron and charcoal; malleable iron, when good, contains no admixture. The differences in steel are found to depend on the proportion of charcoal, and the academicians add to the theories of Bergman and Morveau, that plumbago is a carbure of iron, a combination of iron and charcoal.

The article of adhesion and adherence is a very able and recondite one. Adhesion is defined to be a power, which really opposes a certain resistance to the separation of two bodies or two parts of a body; and adherence 'the faculty which must be known and estimated, before it produces its effect.' The two opinions on the cause of adhesion are, 1st. that of Bernoulli, &c. who attributed it to the pressure of the air. 2dly, that of Dr. Taylor, who considers it as a power to be determined by the weight necessary to be added in order to separate two surfaces. M. Morveau adheres to the latter opinion; and, from a variety of experiments, determines that the adhesion of bodies to liquids, is in the ratio of their affinity of dissolution; and in establishing this system, he adverts to some experiments of M. Achard, made with the same views, the result of which, in his hands, were very different from what the Prussian academician had found. M. du Tour has made some experiments to verify the opinion of Taylor; and he thought that the method pointed out by Taylor was only applicable, when solid bodies are not moistened by liquids. He thinks that there is an inequality in the results; that the pressure of the atmosphere has a sensible effect; and, that when the solid is moistened, it is not the cohesion of the solid to the liquid that is measured, but the cohesion also of the parts of the liquid. M. Morveau examines the reasons of Du Tour in these different objections. He investigates and explains the causes of the anomalies, which, when developed, show that the law of adhesion is general and constant; and points out the fallacy of the experiments, which seemed to prove, that the pressure of the atmosphere had some effect, as well as those which appear to confound the adhesions of the parts of the fluids to each other, with those of the fluid to the solid. He concludes, that the method of Taylor is exact; that the force which he measures is truly adhesion, independent of every pressure of the air; that it gives a vigorous and absolute value, while the solid is not moistened; and, even when

when the adherence of the fluid to the solid exceeds the coherence of the parts of the fluid, provided the latter is not very weak, the results of the experiment participate so much of the force of adhesion, that they may be considered as very near approximations to the value of this power; that these relations may be even determined with the fluids, which dissolve the solids, either by the application of surfaces, or the spontaneous immersion of cylinders in the manner of M. du Tour, who seems to have allowed too much for the repulsive action of the gas; that this power can only vary in the ratio of the points of contact, or in the aptitude of the figure of the elementary particles to augment or diminish the sum; lastly, that all the effects, proceeding from attraction, as they manifestly depend on the same causes which produce affinities, and seem to correspond sensibly with them, may enable us to compare, and express, in numbers, the relation of affinities.

In the article of 'refining' (assinage), after the usual history, M. de Morveau, whose object is the separation only of gold and silver, when combined with different bases, examines the methods of refining these metals by means of lead, tin, cobalt, arsenic, nickel, bismuth, zinc, antimony, nitre, and sulphur. Of all these methods, that by means of sulphur, well known to the ancients, is perhaps too much neglected at this time. It deserves the attention of chemists. The methods of refining, in the great way, are explained by M. du Hamel, who adds to his article a memoir, read to the Royal Academy of Sciences, on the separation of silver from copper, by means of lead. In this memoir, he presents at one view the advantageous operations employed in the different founderies in Germany, adding somewhat respecting the processes employed at Poul-laouen to cupel the lead which contains silver.

The article of affinity is a very copious and extensive one. M. Morveau reckons only five kinds of affinities; for all the decompositions, attributed to reciprocal affinity, he shows are to be reduced to double affinities. M. Morveau combats the different hypotheses of Ventzell, Fourcroy, Macquer, and Kirwan; and establishes six laws of affinity. 1. There is no chemical union, if one of the two bodies is not sufficiently fluid to enable its chemical affinity to overpower the affinity of contact. 2. Affinity only takes place between the very minute integrant parts of bodies. 3. We must not judge of the affinity of one body for another, by the affinity of these substances, when joined with another in excess. 4. The affinity of composition is only efficacious when it exceeds the affinity of aggregation. 5. Two or more bodies, which unite by



affinity of composition, form a body with new properties, distinct from those which each body had before the combination. 6. There is a degree of temperature, which makes the action of affinities slow or rapid; which represses, or renders it efficacious. These laws of affinities are subject to anomalies; of which M. Morveau explains the causes. The greater number of chemists think that the combination of different substances may be saturated in various proportions. They cite as examples the vegetable acids, the sulphureous and sulfuric acids. To this principle M. Morveau substitutes another, or rather explains the fact more accurately. Two or more substances, he observes, can have but one degree of saturation; but, when once saturated, the compound has an affinity for the remaining substance. M. Morveau has added tables of the proportions of real acid, water and alkali in the neutral salts, as fixed by different authors, which are far from agreeing with each other, and subjoins new experiments of his own.

The second Part of the volume we have said contains the article of air; but we can only mention the principal divisions: to give even an outline would form a very disproportioned part of an account of this volume. M. Morveau first gives a history of our knowledge of the nature of atmospherical air down to the year 1772. 2. A description of the apparatus necessary for the examination of permanent fluids, or such as do not liquify by the common temperature of the atmosphere. 3. The precautions necessary to obtain exact results. 4. The experiments made to discover the constituent parts of atmospheric air. 5. Its analysis. 6. Its chemical properties. 7. Its affinities. 8. The names of the philosophers who have most contributed to extend our knowledge of this subject. 9. The consequences that follow from the numerous facts, which form the whole of the article. With respect to the composition of water, M. Morveau has collected all that has been said in different works. 'If I were obliged, he adds, to be a party in this question, I would say that Macquer first observed water condensed after the combustion of the two gases; that the first idea of the possibility of its composition belongs to Mr. Watt; but that it was a timid suggestion, which escaped from observation, till the same idea appeared in its full lustre in the writings of M. M. Lavoisier and Monge.' The opinions of the phlogistians are combated shortly and decisively. But it is a dying cause, and we shall not disturb its last moments.

The next memoir is on the calcareous phosphat, by M. M. Bertrand, Pelletier, and Louis Donadi. It is a mineral, brought from

from Spain, and contains the phosphoric acid in a very large proportion. The calcareous earth is more than half, and the phosphorated .034 of the whole. The muriatic and fluoric acids occur in a very small proportion in this mineral. Scheele admitted the muriatic in all minerals with a calcareous basis; but, to find the fluoric acid also, to consider that these two acids (the phosphoric and the fluoric) resemble each other, to reflect that we are wholly unacquainted with the radical of the latter, are sufficient considerations to induce chemists to enquire whether they may not be the same. Phosphorescents our author considers as not sufficient to furnish a distinct character: some calcareous spars, selenite, heavy and fluor spars have the same quality. But the artificial combination of the phosphoric acid and calcareous earth is not phosphorescent, nor is the phosphoric acid more peculiar to the animal than to the mineral kingdom. Yet, on comparing the different forms in which it occurs, it seems that in vegetable and animal processes, the combinations of phosphorus is secondary only.

The memoir, by M. Gazeran, which follows, is 'on the cast iron obtained by desulphurated coals, or coak' (cinders), and on its tenacity, compared with that of the iron melted by means of charcoal. The experiments on the tenacity of iron are curious, and they show that coak renders the iron more tough than charecoal, and the proportion of plumbago (carbure de fer), seems to increase the tenacity. But all coak is not equally useful, and this seems to depend on the nature of the coal, not on the degree to which it is deprived of its sulphur. In general, if the degree of tenacity of cast iron obtained from a particular mine, with the proportion of plumbago, which it usually contains, be known, the proportion necessary to give the required degree of tenacity to other iron may be ascertained, and this will be highly useful in the manufacture of cannon. Perhaps this system may be in a great degree exceptionable, for our author allows that the iron of Perigord, and from England, which makes the best cannon, has not the degree of resistance which the iron from Crewzot possesses. The specimens contained too very little plumbago, and were not of a grey colour. It is, on the whole, probable, that elasticity as well as resistance must be considered in estimating the goodness of iron for these purposes. The method of ascertaining the tenacity of iron in founderies, is by frequent trials; and, after all the theoretical attempts, this must be probably the last resort. For the particular experiments and calculations we must refer to the work.

We have already noticed M. Coulumb's different memoirs on electricity. The abstract of the sixth lies before us, and we shall give, as we have already done of the others, a general view only of the author's plan. M. Coulumb, in the fifth memoir, determined the manner in which the electric fluid distributed itself between two globes of different diameters, in contact with each other, and between three globes of the same diameter, equally in contact, and placed in the same line. In the present memoir he extends his experiments and his theory, and considers the distribution of the fluid between any given number of globes, whether they are all of equal diameters, or whether the first in the rank is larger than the rest. He afterwards resolves the same problem, with respect to a cylinder, whether the cylinder be alone, or in contact with a globe; whether it be different in its diameter or in the length of its axis.

The account of Dr. Priestley's new edition of his experiments on air, follows. It is now contained in three volumes, and the different experiments on the same subject, scattered in his former six volumes, are brought together. But this is not the place for an account of English works. We omitted to notice it, as it appeared to be only a new edition, with a different arrangement of the former volumes; and, when we now look at it, after some distance of time, we cannot find it sufficiently interesting to engage our attention.

M. Fourcroy's experiments on animal substances, made at the Lycæum, are too copious for this Appendix. We leave the account, however, so long delayed, with reluctance, and shall, we hope, be able to insert it before the publication of our next Appendix.



# OCCASIONAL RETROSPECT

OF

## FOREIGN LITERATURE.

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### FRANCE.

**D**R. Retz's work, intituled *Le Guide des jeunes Gens, &c.* The Guide of young People of both Sexes, on their Entrance into the World, in Order to form the Judgment, the Heart, the Taste, and the Health, Paris, 2 vols. 18mo. deserves approbation. It is an important province to give precepts to youth, tending to render the body healthy and vigorous: this is the peculiar task of the physician who, moved by the degeneracy of youth and corruption of manners, that fertile source of weakness and disease, employs all the powers of his art to restore that precious portion of mankind to the rules of nature. Had Dr. Retz only proposed this object he would have deserved well of society. But he has gone further; he well perceived that the mind has its wants as well as the body, and that it was not less essential to give to the former just ideas of its duties, in order to form the heart, the judgment, and the taste. Hence he has united in this work the knowledge of a physician with the views of sound morality, and the principles of judicious learning. The whole is presented under different heads, or titles, arranged in alphabetical order, which however does not injure that of the materials, the connexion of which is preserved by means of references to the corresponding articles. We shall give a few extracts, beginning with our author's observations on eloquence.

‘ True eloquence implies exercise of genius, and cultivation of mind: it is very different from that natural facility of language, which is only a talent, a quality granted to all those whose passions are strong, whose organs are pliant, and whose imagination is quick. These men feel livelily, are easily and deeply affected with passion, display their sensations strongly; and, by an impression purely mechanical, impart to others their enthusiasm and their passions. It is one body which speaks to another; and all motions and signs concur, and are of equal service. What is necessary to influence and lead the multitude? What is necessary to move the greater part of

mankind, and to persuade them? A vehement and pathetic tone, expressive and frequent gestures, rapid and sonorous expressions. But as to the few whose head is firm, whose taste is delicate, whose feeling exquisite, they little esteem tone, gestures, or the vain sound of words; they require facts, thoughts, reasons, presented with their proper shades of discrimination, and in due order: nor is it sufficient to strike the ear, and occupy the eyes; the soul, the heart, must be influenced by a discourse addressed to the judgment.'

In treating of divorce our institutor paints, in their true colours, the bad education which is given to young ladies, and the dreadful consequences which result from it, in the greater number of marriages among the rich. 'The education of a young lady, says he, is almost entirely occupied in the agreeable talents or arts. Solid instructions only employ a few instants, all her studies, and all her cares, have for their end the art of pleasing. She has but a slight idea of the serious occupations for which she is destined: she hears her duties to be fulfilled but rarely, and coldly spoken of, and she loves them the less as the religious principles upon which they are founded are hardly known to her, as she sees them despised by the giddy crowd around her, and as she often perceives that they are only taught her for the sake of decency. The hour arrives in which she is raised to the dignity of a wife. At first she lives in the midst of pleasures, she enjoys her independence, she breathes nothing but delight and dissipation, she only wishes to be what is called an amiable woman; she assumes that part, studies it, and is pleased with it; she places her whole happiness in it. A tender and prudent husband allows this period of delight to pass away. He then hazards some representations; he speaks of economy, of circumspection, of decency, of duties: it is too late; such language disgusts. He insists: ill humour arises. Seductions follow, resisted at first, at length often yielded to. The husband complains, anger ensues; he employs his authority, fury is excited. Bad counsels are listened to: sacred duties now become insupportable chains, and they must be broken. The yoke of marriage becomes odious, and must be shaken off: the law opposes, but may be eluded; there are means of separation, they are learned, they are employed, and such is the history of separations.' Candour, however, should have led our author to allow that the husband is as frequently in fault as the wife.

We shall make one extract from the medical part, concerning exercise.

'To proper exercise it is necessary that the motion have place in every part susceptible of it, that the breast be dilated beyond

beyond the usual bound of rest, that all the muscles attain the utmost degree of their extension and contraction, that strength of course be exerted and enjoy all its developements; that by these means the intestines may attain a more quick motion, which may more speedily accomplish digestion and nutrition, and the perspiration and other evacuations may be perfect and regular.

‘It is commonly believed, and physicians have lent weight to the opinion, that morals influence physics; but it is not sufficiently attended to that the moral affections, which appear to influence the natural, are commonly the effects of the latter. This is so true that a vexatious event, which would but have slightly affected us in a happy state of body, becomes horrible in bad health. Hence the success of affairs which depend on men is often connected with their physical disposition, and sometimes with a bad or good digestion.

‘We go to mineral waters, when we have exhausted the succours of art, as our ancestors went on pilgrimages. Physicians have invented this escape, at which Pliny the naturalist murmured long ago. When shall we have a wise and veracious work on this subject? When shall the properties of mineral springs be justly estimated, their efficacy known, their utility determined by experience, and the quackery to which they have given rise unveiled? The want of attention to the inefficacy of those waters, in favour of which we are prejudiced, or the personal interest which recommends their use, may lead us to suspect the justness of their fame; but observation teaches us that they cure diseases past and to come, never present diseases, except listlessness, that cruel scourge of the rich.’

We are dubious whether we should arrange with French literature our countryman Mr. Bentham’s *Panoptique*, or *Memoire*, &c. *Panoptic*, or *Memoir on a new Mode of constructing Houses of Inspection and Correction*, Paris, printed at the National Press, though we believe it has appeared, for the first time, in the French language in its present contracted form. By a new idea in architecture, Mr. Bentham proposes a circular prison surrounding a court, in which shall be erected an edifice for the inspectors, who may thence command a view of all the cells in the prison, or house of correction, which are to be open to the court. The national assembly voted thanks to the ingenious author.

Bertezen’s *Reflexions sur les Moyens D’Ameliorer la Culture de la Soie en France*, &c. *Reflexions on the Means of improving the Cultivation of Silk in France*, Paris, 8vo. have met with some attention from learned societies of that kingdom.



dom. The author is of opinion that temperate climates are more favourable to the silk caterpillar than hot ones ; and of course he prefers France and England to Italy for the cultivation of silk. He points out a new method by which the caterpillars yield at least a third part more silk, of a better quality, and thrice in the year. But for particulars we must refer to the pamphlet itself, after observing that the author's opinion, that these insects thrive best in temperate climes, is founded not on theory, but on his experience.

M. Michel's *Essai sur le Commerce des Bêtes-à-laine*, or *Essay on the Commerce of Sheep*, Aix, 8vo. is curious, but of too local a nature to interest our readers.

*Les Jardins de Betz*, *The Gardens of Betz*, a poem with notes, composed by M. Cerutti in 1785, and published in 1792 by the Editor of the *Philosophical Breviary* of the late king of Prussia, Paris, 8vo. These gardens are esteemed the most beautiful in France, of those laid out on the English model ; and the present poem describes their various scenes, and intermixes philosophical reflections. The opinion of the Editor concerning the merit of M. Cerutti, as a prose writer, and as a poet, is extravagant ; but the poem has several fine passages, and even the notes deserve the praise of eloquence.

*Oeuvres Posthumes de M. de Rulhieres*, *Posthumous Works of M. de Rulhieres*, Paris, 12mo. Among these pretended posthumous works there is only one really written by the author whose name appears in the title-page, namely that intitled *Anecdotes concerning Marshal de Richelieu*. The other pieces seem chiefly materials sent to M. Rulhieres for his history of the revolutions of Poland.

*Codicille d'un Vieillard*, ou *Poesies Nouvelles d'Augustin Ximenes*. *The Codicil of an old Man, or new Poems of Augustin Ximenes*, Paris, 8vo. These poems consist of some translations from Horace, an epistle from the duchess de la Valliere to Louis XIV. some dramatic scenes taken from the *Iliad*, and intitled the *Death of Patroclus* ; a translation of the first elegy of Ovid, &c. Among the smaller original pieces, an ode on the passion for gaming has considerable merit.

*Voeux d'un Solitaire*, *Wishes of a Solitary*, to serve as a supplement to the work called the *Studies of Nature* : by M. de Saint Pierre, Paris, 8vo. This is the production of the pathetic author of *Paul and Virginia*, who now expresses his patriotic wishes for the public felicity of France. The commencement of the work is simple, original, and interesting.

‘ Although I possess no larger a portion of this globe than a small house, and a garden of a quarter of an acre, I love to occupy myself with the interests of mankind, for they are occupied

pied with mine at all times, and in all places. It is certain that my cherry-trees came originally from the kingdom of Pontus, whence Lucullus brought them to Rome, after he had destroyed Mithridates. I have no doubt that my apricot trees, of which the fruit is termed in Latin *malum Armeniacum*, descend, by graft to graft, from a tree of the same kind brought by the Romans from Armenia. According to the testimony of Pliny my vines derive their origin from the Archipelago, my pear trees from Mount Ida, and my peach trees from Persia, after these regions had been subdued by the Romans, who were accustomed to bring back, not only the kings, but the trees, of their enemies in triumph into their country. As to the things which I habitually use, I certainly owe my snuff, my sugar, and my coffee, to the poor negroes of Africa, who cultivate them in America, under the whips of the Europeans. My muslin ruffles came from the borders of the Ganges, so often desolated by our wars. As to my books, my sweetest enjoyment, I am indebted for them to men of all countries, and sometimes, without doubt, to their misfortunes. I ought then to interest myself in all mankind, because they labour for me in all parts of the world; and because I have room to hope that, as those who have preceded me have chiefly contributed to my happiness by their own misfortunes, I may also contribute by mine to the happiness of those who are to follow me.'

Passing by a natural transition to the present state of his country, M. de Saint Pierre proceeds to give us a profound and eloquent dissertation on the rights of the French people, and on their primitive liberty. By a grand rhetorical image he represents the French nation as an individual, which has lived two thousand years, and which has passed from the weakness of infancy to the wisdom of mature age, by a long course of evils and errors. Under this allegorical figure is given a political and philosophical summary of the history of France.

M. de Saint Pierre is a friend of the people, whom he regards as the basis of public power, even in monarchies. The apologue of Menenius has suggested to him the idea of the following Indian fable.

‘ *The Branches and the Trunk of the Palm-Tree.*

‘ The palm tree, the highest of fruit trees, once bore, like other trees, its fruit in its branches. One day the branches, proud of their elevation and of their riches, said to their trunk, our fruits are the joy of the desert, and our evergreen leaves are its glory. It is by us that the caravans in the plains, and the ships in the sea, regulate their course. We are so elevated that the sun enlightens us before he appear above the horizon,

and

and after he has declined beneath it. We are the children of heaven; we live in the day upon its light, and in the night upon its dews. As to you, obscure son of the earth, you only drink subterranean waters; you only live by our shades; your origin is ever concealed in the sand; your stem is only covered with rough bark; and if your top may pretend to any honour, it is only that of supporting us.

‘The trunk answered, Ungrateful children! it is I who have given you birth, and it is from the sands that my juice ascends for your nourishment, engenders your fruits for my reproduction, and raises you to heaven to preserve them. It is my strength which supports your elevated feebleness against the violence of the winds.

‘Hardly had he spoken, when a hurricane from the Indian ocean began its ravages. The branches crash to and fro, strike against each other, and with groans resign their fruit. Meanwhile the trunk stood firm; and its roots supported, from the bosom of the earth, the branches agitated in their aerial elevation. When the calm returned, the branches, now covered with leaves, offered to their trunk to place in future their fruits upon his top, and to preserve them as well as they could with their leaves. The trunk consented: and since this agreement the palm-tree bears on the top of its stem its opulent fruit to the region of the winds, without fear of the tempest. Its trunk has become the symbol of strength, and its branches the emblems of virtue and glory.

‘The palm-tree is the state; its trunk and fruits are the people and their labours; the branches are the chiefs, when they are the friends of the people.’

The principles of M. de Saint Pierre often accord with those of the national assembly, and sometimes they differ from them. For example, the national assembly only admits of two powers, the legislative and the executive. M. de Saint Pierre conceives in a monarchy, as well as in other governments, a third power necessary to maintain harmony in the state, which he terms a moderating power. According to his opinion, a government is flourishing and durable where it is formed of two powers which balance each other, and of a chief, who moderates both, and is the friend of the people.

The empire of the laws is insufficient without that of morals; nay, morals can do all, even without laws; and laws can do almost nothing without morals. Laws united to morals form virtuous and free men; and the power of morals is intimately connected with that of the female sex. It has been often observed, that the writings of Rousseau owe a great part of their charms and interest to the sentiments with which the women have inspired him. In his most serious discussions he



writes from the heart. The painter of Virginia, who has so many similarities to him of Eloisa, also highly estimates the influence of women in social institutions. In our author's opinion, the prosperity of states depends more than is believed on that amiable sex.

Among a multitude of wise and useful ideas, scattered through this work, there is one relative to territorial taxes which deserves mention. Fixing at twenty acres the quantity of land necessary to support a family, our philosopher, besides the ordinary tax, would establish a censorial tax, to increase according to the extent of the property, like the duty on diamonds and glass in France; the luxury in which is less dangerous than that in land, which brings on the ruin of a state. This censorial tax is to be paid by those who possess forty acres of land, to be doubled on sixty, quadrupled on eighty: and thus to increase in geometrical progression.

M. Boulard, a Parisian bookseller, has written and published a novel, called, *La Vie et les Aventures de Ferdinand Vertamont, &c.* The Life and Adventures of Ferdinand Vertamont, and of Maurice his uncle. This work is vicious in its morals, and in its plan and execution.

*Catalogue des Livres de la Bibliotheque de feu M. de Lamoignon, The Catalogue of President Lamoignon's Library, Paris, 3 vols. 8vo.* This beautiful library, formed by William de Lamoignon, first president of the parliament of Paris in the time of Louis XIV. and by M. Berryer, secretary of state, who died in 1762, and whose books passed to the late president Lamoignon, his son-in-law, has now come into the hands of an English bookseller, and is expected soon to be publicly sold.

*Memoires du Ministere du Duc d'Aiguillon, &c. Memoirs of the Administration of the Duke d'Aiguillon, and of his Government in Bretagne, to serve the History of the End of the Reign of Louis XV. and the Beginning of that of Louis XVI. Paris, 8vo.* The author of these Memoirs shews considerable abilities, and knowledge of his subject: he is a master of the court affairs of the time, and presents his readers with a great number of curious and original anecdotes. He explains the chief intrigues profoundly, and examines every step of the opposite parties; but his animosity against the duke of Choiseul renders him so unjust as to affirm, without proof, the most scandalous calumnies. He formally imputes to the duke of Choiseul the death of the dauphin, of the dauphiness, and of the queen, who, as he says, all perished by poison. There is no occasion to undertake the labour of refuting such atrocious charges: it is sufficient to say to the accuser, Alledge your proofs; if you cannot prove, you are guilty of the blackest calumny.

Saint Flour et Justine, &c. Saint Flour and Justina, or, the History of a young Frenchwoman of the eighteenth Century, with a Dialogue on the moral Character of Women, by M. de F. Paris, 2 vols. 12mo. The character of St. Flour, who is a kind of misanthrope, is traced in an interesting manner, but is not preserved with the utmost exactness. This novel presents a striking picture of the seductions which a young woman is apt to encounter in the corrupt circle of some societies; and proves, that one single imprudence often degrades the most happy character, and draws it on, almost in spite of itself, into vice and dishonour.

Abdelazis et Zuleima, Tragedie par M. de Murville, Paris, 8vo. This tragedy is far too romantic, and wants verisimilitude in an eminent degree.

## ITALY.

The marquis Malaspina has published at Pavia his work, intituled, *Delle Leggi del Bello*, &c. Of the Laws of the Beautiful, as applied to Painting and Architecture, 8vo. This work, which is much esteemed in Italy, is divided into three parts. In the first, the author endeavours to demonstrate why the beautiful makes an agreeable impression on the sight: to cause this effect three things are necessary, unity, variety, and propriety. After this, he separately discusses intellectual beauty, moral beauty, and external beauty, or that subject to the senses; and he gives an ingenious parallel of the three. Definitions of the fine, the delicate, the graceful, the sublime, follow. As the result of these researches, is at last given the analysis of beauty in the arts. In the second part, the author makes a particular application of these principles to painting, in explaining the cause of beauty in invention, in disposition, in expression, in design, in *chiaro scuro*, and in colouring. The third part, after having given a general idea of the beautiful in architecture, treats separately of invention, disposition, and expression, in that art: and the author lays down certain rules in consequence to succeed in them.

Governo della Toscana, &c. the Government of Tuscany under the Reign of Leopold II. Venice, 8vo. The principles and conduct of one of the wisest and most humane legislators must interest every enlightened and sensible mind. In all the regulations of this prince, one end alone is observable, the happiness of his subjects. The history of the world offers no example of a legislation more paternal, and of a government more mild.

Metodo di comporre un Cimento validissimo, &c. A Method of composing a very strong Cement, which may serve as a  
Varnish

Varnish for all Kinds of Vessels of Metal, Stone, or even of Wood. Venice, 8vo. This cement was a secret, the efficacy of which has been tried in the presence of commissioners appointed by the senate of Venice. It is impenetrable even by spirits of wine, or by oil. As it is of little expence, cisterns of brick are overlaid with it, in the certainty that they will be water-proof. This book is published by order of the senate, to enable all to profit by so useful a discovery; but we cannot lay it before our readers, as the foreign Journals, from which this account is taken, do not give the receipt.

Le Antichita di Herculaneo, &c. The Antiquities of Herculaneum, a new edition, of which the Plates are engraven by Thomas Paioli. Naples, 1791, folio. Of this beautiful edition, the third volume has appeared, completing the collection of paintings. Though the editor has endeavoured to render this edition as cheap as possible, the amateurs will find in it many advantages above the former. Particular care has been taken to omit nothing in the historical and mythological illustrations, which accompany the plates: and the third volume is enriched with an essential print, not to be found in the original impression. In the succeeding volumes, the busts will next follow. After these, the statues, the basso-relievos, and the sacred and common utensils, will be given. The editor undertakes to deliver a Number, of six plates, every month, with illustrations: the price of each Number is four paoli.

## S P A I N.

Relacion del ultimo Viage al Estrecho de Magellanas, &c. An Account of the last Voyage to the Straits of Magellan, in the Years 1785 and 1786; with a Supplement, containing extracts from all preceding relations, manuscript or printed, concerning that part of America, its inhabitants, climate, and productions; Madrid, printed by order of his majesty, by the widow Ibarra, her son, and company, 4to. with maps. This voyage was performed by the frigate *Sancta Maria de la Cabeza*, commanded by captain Antonio de Cordova; and its objects were, to exercise the young officers of the marines, to verify anterior observations in the neighbourhood of the Straits of Magellan, and to take a chart of the coasts, in which the errors caused by the different names, which different navigators have given to the same place, should be pointed out and rectified. This useful plan has been executed in a great degree; and a nomenclature prefixed gives the synonymous names of all the ports, gulfs, promontories, rivers, isles, &c. which have been visited in this voyage.



In the Second Part, the author gives an abstract of all the preceding voyages, beginning with that of Magellan, concerning which a manuscript journal has been procured from the archives, written by a companion of Magellan, called Francisco Alvo, far superior to the false or defective accounts of Pigafetta or Barbosa. This work is well executed, and does honour to the present state of Spanish literature.

Atlas, &c. A Maritime Atlas of Spain. Madrid, large folio. This work, interesting to geography and navigation, is executed by the orders of his catholic majesty. The coasts of Spain, and those of Africa to Cape Verd, occupy thirty charts, designed with the greatest exactness, and engraven in a superior style. The explanations form a separate volume. Price of the whole seventeen piastres.

Memorias, &c. Instructive, useful, and curious Memoirs on Agriculture, Commerce, Industry, and Œconomy. Madrid, 8vo. This collection has already extended to the twelfth volume, and may be regarded as truly valuable. The present volume contains, 1. Reflections on the formation and distribution of riches; 2. An essay on the liberty of commerce and industry; 3. A memoir on different articles of commerce and arts, as cochineal, English varnish, Russia leather, &c. 4. A treatise on diamonds and pearls; 5. Elements of politics, &c.

## GERMANY.

Geschichte Kaiser Friedrich des Zweiten, the History of the Emperor Frederic II. Zullichaw, 1792, 8vo. The character of this prince is painted with judgment; the historical part is faithfully and clearly detailed. The disputes of Frederic with Rome and Milan, the croisade, the war of Lombardy, are the principal features of this history.

Algemine, &c. A general Geography of the Towns and Villages of Germany. Erfurt, 2 vols. 8vo. This work ought to be the pocket companion of travellers in Germany. It gives, in alphabetical order, the position and description of all the villages, of the castles and houses of the nobility and gentry, and of the objects which may interest curiosity or commerce.

Eleonore Koeniginn von Frankreich, &c. Eleonora queen of France, or the History of the second Crusade, by Chemnitz, Hamburgh, 2 vols, 8vo. Romances of chivalry are still in fashion in Germany; and the present is written in such manner as to be read with attention in all countries. A particularity which distinguishes this romance is, that the most interesting scenes are given in dialogue, as in the Queen of Norway, by Mr. Kotzbue; a manner which enlivens the action, and places it almost before our eyes.

Das Zanberſchloos, &c. The enchanted Caſtle, or the Hiſtory of Count Tunger, by the Baron de Kuigge. Hanover, 1791, 8vo. The author's ſkill in tracing characters is well known, and the plan of this work furniſhes him with frequent occaſions of exerciſing it. In travelling he meets with a club of originals, and finds that their chief ſearch is after the marvellous. He then hears of the enchanted caſtle, viſits it, and ſees miracles, but which are all naturally explained at the cloſe.

Wiener Zeiſchrift, the Vienna Journal, by Profeſſor Hoffman, firſt year. Vienna, 1792, 8vo. The profeſſed tendency of this work is to oppoſe a powerful barrier to the progreſs of philoſophy, which threatens the deſtruction of empires. According to Mr. Hoffmann, it is the inconfiderate philanthropy of ſome modern authors, and the knowledge ſpread without reſtraint among the people, which will cauſe the miſfortunes of Europe. Upon this principle he blames the too great liberty of the preſs under the emperor Joſeph II. and juſtifies the reſtraints impoſed by his ſucceſſor. He copies the mandate of Leopold II. on this ſubject, and adds an ample commentary: he gives a liſt of the books already prohibited at Vienna; and praiſes the prudence of Frederic of Prussia, who preferred, as he ſays, ſuperſtition itſelf to philoſophy among the people.

A French tranſlation of the Baron Kuigge's Peter Claus, or the German Gil Blas, has appeared, which will contribute to ſpread the fame of that ingenious work.

The third and laſt volume of Mr. Bartels's Briefe ueber Calabrien und Sicilien, or, Letters on Calabria and Sicily, has appeared at Gottingen, 8vo. Not contented with having examined theſe countries with his own eyes, the author has eſta bliſhed a correſpondence with their chief literati, and has thus gained excellent information. The population of Sicily is ſtill only reckoned at 1,176,615; the number found in the year 1748. Agriculture is in a very low condition, the land being divided among a few proprietors, and the people having no ſhare. The taxes are extremely high: but the government is now endeavouring to remedy theſe evils, in order to prevent an exploſion, which might prove the more violent, as its appearance has been long ſtified by external cauſes.

Gefchichte der Schifffarths kunde, &c. the Hiſtory of the Art of Navigation among the Nations of Antiquity, by Mr. Berghaus, Leipſig, 2 vols. large 8vo. with a map and twelve plates. This work was ſhewn in manuſcript to many of the chief German literati, who communicated obſervations. It is a production of great merit.

Gemœhlde, &c. Domeſtic Scenes to form the Heart of young People, by Mrs. Ludwig, Leipſic, 4 vols. 8vo. The

intention of this authoress is not only to procure to persons of her sex an innocent amusement, but to teach them to lend attention to the daily scenes of society, and to derive instruction from them.

Mahler Theorie, &c. A Theory of Painting, or a Guide to Beginners in that Art, by Christopher Fescl, professor of the academy of St. Luke at Rome, and painter to the duke of Witzburg, printed at Witzburg, 8vo. The author is a disciple of the celebrated Mengs, and renders to young artists the services which he himself owed to that great master. His work comprehends much information in a few leaves. The first section gives solid instructions on design, the anatomy of painting, composition, groups, perspective, draperies, contrasts, &c. The second section treats on the mixture of colours, on the mezzotinto, on harmony, on the art of managing light and shade, on ærial perspective, on the ground and different layers of colours, on what is to be observed in retouching a work, on the manner of holding and managing the pencil, and other matters relative to the mechanism of painting. This production must be highly valuable to young artists, who wish to study the real principles of their art.

Versuch, &c. An Essay towards a systematic Geography of the three Parts of the World which are yet but imperfectly known to us, beginning with Africa. Vol. I. Egypt. Frankfurt, 8vo. The author of this work, professor Bruns, of Helmstadt, believes that it is not sufficient that a geographer and a historian tell the truth, but that they must also indicate with precision the sources of their intelligence, that the reader may judge how far an assertion may be received as authentic. It is certain that the character and knowledge of a traveller have much influence on his manner of seeing, and that the testimony of one well-informed and intelligent man merits more confidence than the most circumstantial relations by persons whose intentions or knowledge may be doubted. The author has of course been very scrupulous in his quotations, and in the choice of his materials. The second volume will comprise Nubia and Abyssinia.

## S W I T Z E R L A N D.

Der Vernunftige Dorfpfarrer, &c. The true Curate, a story for the country clergy and for the peasants, Zurich, 8vo. with plates. In a parish of Switzerland was a curate of great merit, and well beloved by his parishioners. On the evenings of Sundays and festivals he was accustomed to assemble them, in order to converse with them upon different subjects, which might afford them useful instruction, to answer their questions, and to communicate to them such intelligence as they might want. The schoolmaster attends, and writes down the chief matters.



matters. Such is the real or pretended origin of this work; the simplicity and nature of which perfectly correspond to this idea, as it treats rural objects, and those simple interests of humanity which are inherent in our uncorrupted nature. The prints are by Mr. Schellenberg, an artist of known skill.

## HOLLAND.

Verzameling, &c. A Collection of authentic Pieces, relating to the remarkable Events which happened in the United Provinces in the Month of September 1787, &c. Campen, 2 vols. 8vo. These volumes form the 33d and 34th parts of the collection of public acts of the United Provinces, and furnish many materials for the history of the last revolution and counter-revolution in Holland.

Jacob in zes Bæken, Jacob in six Books, by M. G. Paape, Dordrecht, 8vo. This is one of the many imitations of *Gefner* which have appeared in Holland.

Brieven over Italien, &c. Letters on Italy, concerning chiefly the State of Medicine and Natural History in that Country, by W. X. Jansen, Leyden, 8vo. A work of merit. The laudable institution at Padua, of a garden of œconomic plants and trees, in order to make experiments relative to agriculture and planting, and to furnish seeds to the farmers if they desire, is worthy of imitation.

Geschiedenis, &c. The History of the Expedition of the Prussians into Holland in 1787, according to the Journal of M. de Pfau, Major general in the Prussian Service, two parts, with maps and plans, Amsterdam, 4to. This author writes as a partizan.

Prys-Varhandeling, &c. Prize Dissertation upon the Question, What are the Qualities requisite for a good Biography of Poets? By M. Vereul, Amsterdam, 8vo. This is a production of merit, and has been adopted as an introduction to the biographical collection of Belgic poets, of which the first volume has appeared, containing the lives of Marnix, Feitema, and Hoogulied, with their portraits. The second volume will soon be published, and is to contain those of Miss Elis Koolart, Gerard Brand, and Adrian van Royen.

## AUSTRIAN NETHERLANDS.

We hasten to correct a mistake in our last Retrospect, into which we were betrayed by a foreign Journal, concerning the Memoirs of the Brussels Academy. The department of antiquities and belles lettres is not omitted in the fourth volume of that collection. It contains the following papers in that province

vince of literature : 1. An historical and physical memoir on the substance known to the ancients by the name of lapis sarcophagus, by M. de Launai ; 2. On a collection of Roman medals of large brass, found at Wareghem, a village near Courtray, in January 1778, by the Abbé Ghesquiere : some of these are rare : none before unpublished. 3. On a Flemish diploma, by the same. 4. A Latin dissertation on some Roman monuments in the Austrian Netherlands, by Mr. Heylen. 5. An account of a fine missal preserved in the royal library of Burgundy at Brussels, by the Abbé Chevalier. 6. A dissertation on the military state of the Netherlands, under the dukes and counts, from the year 1100 to the accession of the house of Austria, by M. Desroches ; learned and interesting. 7. Continuation of researches into the theory of language, by the Count de Fraula.

## D E N M A R K.

Ferfoeg, &c. An Essay on the Nature and Destination of Brutes, and on the Duties of Man towards them, by L. Smith, Copenhagen, 1791, 8vo. Mr Smith is a warm advocate for animals, and assigns them a sort of soul, imagination, and a capability of enlarging their ideas to a certain degree. His opinions are supported by many strong facts and reasons.

Historiche Abhandlungen, &c. Historical Memoirs, by the Royal Society of Sciences at Copenhagen, &c. This is a translation into German, by M. Heinze, published at Copenhagen, and forms the fifth volume. The chief memoir is that on the geography of the North, with a map according to the ideas of Jornandes, by Mr. Schoening.

## S W E D E N.

Jordbrukaren, &c. The Agricultor, a Poem, by Mr. Sioeberg, Stockholm, 8vo. This poem has merit, and the author writes like a warm patriot, in a country where the peasants are not only free, but have their voice in the legislature.

## P R U S S I A.

Gezetz-buch, &c. Code of Laws for the Kingdom of Prussia and Electorate of Brandenburg, Berlin, 791. This work, worthy of an enlightened age, does honour to the sovereign, and to those who composed it, namely, the grand chancellor Carmer, and messieurs Klein and Suarez. Its spirit may be judged of by the following article : ' The sovereignty consists in the power of governing the public force, and the actions of indi-

individuals; towards one end only, the general good. This power belongs to the king, not as a right, but as a duty.' In general the solicitude of the legislator has been rather attentive to prevent than to punish crimes. Seduced innocence is no longer the victim of a cruel prejudice, which sometimes forces it to actions which make nature shudder. It has a right to reparation: the seducer is obliged to marry the woman; but if this be improper, an honourable separation takes place. Left-hand marriages are allowed, and the children are legitimate, if there be none by a more solemn matrimony. It may be observed, that our English laws concerning marriage are absurdly severe, and seem calculated to promote seduction and prostitution. Torture is banished, and other punishments rendered as little rigorous as possible. Crimes of high-treason are only regarded as proceeding from madness, and are punished with imprisonment.

Joh. Reinhold van Patkuls, &c. The correspondence of Patkul with the Cabinet of Moscow, first Part, extending to March 1705. Berlin, 8vo. The severe punishment which Charles XII. of Sweden inflicted on this person is well known; and from the present correspondence, he appears to have been a dangerous enemy to that ambitious prince. A second part will complete this curious work.

Ansichten, &c. Descriptions of the Lower Rhine, of a Part of the Netherlands, of England, and of France by George Forster, vol. I. Berlin, 8vo. This work is the fruit of an excursion of three months in 1790; and Mr. Forster has both seen and written with animation.

Darstellungen, &c. Pictures of Italy, by Mr. Meyer, Berlin, 8vo. Though innumerable accounts of Italy have already appeared, this work has no small claim to novelty.

Des Hrn Ritt. Thunberg Reisen, &c. The Chevalier Thunberg's Travels in Europe, Africa, and Asia, translated from Swedish into German by Mr. Groskurd, Berlin, 8vo. This is the first volume of these interesting travels, and we should wish to see the whole in an English dress.

## P O L A N D.

Doctor de Moneta, &c. The sole Preservative against Hydrophobia, or the Effect of the Bite of Dogs, or other Animals, when mad, by Dr. de Moneta, Physician in ordinary to his Polish Majesty, Warsaw, 8vo. Though this work be foreign to our present department, we must beg leave to give some account of it, for the sake of philanthropy. It is to be wished that the remedy may be as certain as it is easy. The doctor first advises to cover the wound with fresh earth, or with snuff,



to imbibe the saliva of the animal, and then to wash it with water. At same time, warm half a pound of butter in four times as much vinegar; and when the wound is cleared, apply a compress of linen, steeped in that mixture, and moisten it very often with the same for nine days: after which time you may safely remove the compress, and cure the wound in the usual way. During the time that the vinegar is used outwardly, the patient must take it internally, four times a day, in doses of an ounce and a half of vinegar, warmed, with a little fresh butter; and his common drink, for at least fifteen days, must be pure water, with a little vinegar or juice of citron. Any strong liquor is extremely hurtful, as is any emotion of anger or impatience. Plethoric patients may be blooded; but this precaution the author regards as little necessary. Dr. de Moneta has used the same remedy against the bites of vipers, and other venomous reptiles, and always with success. He has prevented the hydrophobia in more than sixty people; and many other physicians, who have followed his method, have found it equally efficacious. It is remarkable that, in Italy, vinegar has also been lately discovered to be a remedy for this dreadful disorder.

## ENGLISH LITERATURE.

*Antiquities of Ireland.* By E. Ledwich, LL. B. M. R. I. A. and F. A. S. of London and Scotland. (Concluded from p. 401.)

**I**N resuming our consideration of this valuable work, the next dissertation which arises is that on the Ancient Forts and Castles in Ireland; with the Antiquities of Dunamase, and Ley Castle, in the Queen's County. Mr. Ledwich, with his usual learning, gives a curious account of the early Celtic and Gothic forts. After this he traces the progress of castles in Ireland: and observes, that they are built by English architects, on English models. The plan of his work then leads him to a description of the objects of the plates, which he commences with the following previous remarks.

‘ Before I proceed to the account of Dunamase, it may not be improper to notice an opinion of an ingenious writer, who thinks the Anglo-Saxon, Danish and Norman, forts and keeps had a sort of Celtic original, and that the first idea of them was brought from Media and the east. The error of confounding the Celtes with subsequent colonies, and thereby the antiquities of every European nation, has been largely insisted on in the course of this work; on the present occasion it is very apparent. The heppahs or forts of the new discovered islanders are thus described: a small rock detached from the main, and sixty feet above the sea, is fenced

ced round, the area at top will contain but five or six houses, and could be approached but by one narrow steep path. Another heppah is situated on a rocky promontory, two of its sides are washed by the sea, and are altogether inaccessible, the other sides are defended by strong palisades about ten feet high, tied together with withes, these were protected by ditches, twenty-four feet deep, the vallum is palisaded. The first is exactly the same as our Dùn Dunolf, Dùn Aengus and others, and the latter is a compound of our Dùn and Daingean. What was the medium of conveyance of these ideas from the old to the new world? In literary records or tradition it cannot be found, it must therefore exist solely in the warm imagination of writers. Such hypothesis deserve not the smallest attention, how respectable or celebrated soever the authors of them may be. The energies of the human mind called forth into action by particular circumstances will, in every part of the world, produce similar effects. Imitation may very well be allowed where the colonization of one country by another can with certainty be traced. Thus I have endeavoured to show from the mode of life among the Celtes, that they probably adopted from their Firbolgian invaders, a warlike race, the use of insulated rocks as places of safety: but I am not so wedded to this or any other notion, as not instantly to relinquish it on better evidence and information.'

The next Essay presents a specimen of the Natural History of Ireland, and of the Manners of the Irish, in the Twelfth Century. This is chiefly a commentary on such passages of the topography of Ireland, by Giraldus Cambrensis, as relate to these two articles. Mr. Ledwich justly observes, that this work of Giraldus is a literary monument of great curiosity and value; and his commentary, we must observe, has the merit of adding much illustration to the text. We shall select a short specimen.

'Ornithology is the largest of Cambrensis's classes. We had falcons, hawks, merlins, and other species. An act of the 20 Edw. IV. recites, that goshawks, tiercells and falcons were formerly in great plenty in the isle, but were become scarce from the number carried away by merchants; it therefore orders 13s. and 4d. to be paid for every goshawk carried away, 6s. 8d. for every tiercel, and 10s. for every falcon. Eagles were numerous. Cranes appeared in flocks of above an hundred. As Cambrensis does not mention the ardea or heron, which differs but little from the crane, I think he confounds one with the other. Cranes were seen here in the great frost of 1739. The pavo sylvestris of our author seems to be the tetrao major, or cock of the wood, at present to be met with only in the highlands of Scotland. There were  
abundance

abundance of swans in the northern parts; storks were rare, and grous, this is probably a mistake. There were many white crows. This has been sneered at by ignorant writers, as one of Cambrensis's fables, but white crows are not uncommon in the Orkneys and Zetland, and elsewhere. He says, we had no partridge, pheasant, nightingale or magpie. The last was driven here about the end of king John's reign; others say much later. He relates the idle tale of the barnacle growing from fir-wood, and that bishops and religious men used them as being fish and not fowl. The French eat the macreuse or sea duck for the same reason. Those, remarks the honest Quaker, doctor Ratty, who can believe bread to be flesh, may well be excused for believing flesh to be fish. Moryson saw sixty pheasants served at one feast.'

The description of manners being one of the most interesting provinces of antiquities, it is proper that we should also submit to our readers a specimen of our author's researches on this subject, more especially as we foresee that the latter parts of Mr. Ledwich's work will admit of very few extracts.

'The Irish had two meals a day; one in winter before day, the other and principal late in the evening. Stanihurst must allude to the richer and more civilized, when he tells us, they reclined on beds. For sir John Harrington, writing in 1599, has these words. "Other pleasant and idle tales were needless and impertinent, or to describe O'Neal's fern table and fern forms, spread under the stately canopy of heaven." Their candles were peeled rushed, enveloped in butter or grease, as in other countries they were placed in lamps of oil. They were insatiably fond of swine's-flesh, and so abundant was it, that Cambrensis declares he never saw the same in any other country; he notices particularly wild boars. These the northerns esteemed their highest luxury, nor can we wonder at their attracting them to this isle. A guest of O'Neal asked one of his guards, whether veal was not more delicate than pork? That, answered the other, is as if you asked me was you more honourable than O'Neal. As they did not much boil or roast their meat, it was full of crude juices, and produced the leprosy; a disease very common here formerly, for Munster had many leper houses: the same has been observed of other people with whom pork was in daily use. They were taught that the bad effects of this and every other aliment were effectually corrected by aqua vitæ. It was about the middle of the 12th century, that the distillation of ardent spirits was introduced. For some time they were used only as a medicine, and their operation in preserving health, prolonging life, dissipating humours, strengthening the heart, curing the colic, dropsy, palsy, quartan fever and stone, was firmly believed on the faith of physicians, and made them  
cagerly



eagerly fought for : they were dignified with the name of aqua vitæ or eau-de-vie. At what time this liquor reached Ireland is not ascertained, when it did it received an equivalent appellation, that of uisgebeatha, usquebah, or more simply whiskey. From the citation before from Stanihurst, it appears not to have been generally but rather medicinally taken, for Spanish wine was in the greatest request, for which we gave our peltry, our only riches. Moryson says, they preferred their usquebah to the English aqua vitæ, because by mingling raisins, fennel-seeds, and other things, they mitigated its heat, made it more pleasant, less inflaming, and more refreshing to a weak stomach. From hence it appears, the Irish themselves distilled a spirit from malt in 1590, and imitated foreign liqueurs by adding aromatic seeds and spices, as was practised in France so early, according to Le Gland, as 1313. The Irish bulcaan, Ruttly tells us, was made from black oats. Buile mad-nefs, and ceann the head, allude to the violent effects of this fiery spirit. The nectar of the Irish was composed of honey, wine, ginger, pepper and cinnamon. This was called piment. The French poets of the 13th century speak of it with rapture as being most delicious. They regarded as the very perfection of human ingenuity the union of the juice and spirit of the grape, with the perfume of foreign aromatics, so highly prized and so dear, in the same liquor.'

Mr. Ledwich proceeds to observe, that Giraldus Cambrensis does not mention the moose deer, the monstrous horns of which, found in the Irish bogs, are not uncommon in collections of natural curiosities. He thinks that this enormous race perished by the hands of the Belgæ, a people greatly addicted to the chase : it is as probable that the first Celtic inhabitants contributed to this destruction of a species, whose size at once excited the avidity of the hunters, and rendered the concealment of the prey next to impossible, as soon as the shades of the primeval forests became permeable.

In the following dissertation, On the Music of the Ancient Irish, as cultivated by their Bards ; and which is written by Mr. Beauford, who has before distinguished himself by his rational researches concerning Irish antiquities, not a little curious information appears. Mr. Beauford begins with assenting to Mr. Ledwich's arguments, that no genuine remains of Celtic customs and manners, of Celtic arts and sciences, exist at this day ; but that, overborne by the great Scythian swarm, the Celts were either exterminated, or adopted the usages of their conquerors. He adds, that as the part of this swarm, which bent its course to Ireland, probably issued from Belgic Gaul, we must first enquire concerning the music and poetry of the latter country. After illustrating the nature of  
the

the Irish music, Mr. Beauford proceeds to an enumeration of the instruments. His account of the chorus, or bag-pipe, we shall transcribe.

‘ The piob-mala or bag-pipes, the chorus of the Latin-writers of the middle ages, do not appear of great antiquity in this island. Cambrensis does not mention them among the Irish musical instruments, though he asserts, that both the Welsh and Scots had them. The chorus so denominated by the Latins, from having the bag of skin, seems to be a very ancient instrument; we find it among the Greeks and Romans, and by them probably introduced from the east. Among them, however, it was of a very simple construction, consisting only of a bag of skin or leather, with two pipes, one blown by the mouth, by which the bag was filled with air, the other emitted the sound and had ventages. Under this form it is represented on an antient marble statue found at Croton in Italy; and on the front of Adderbury church in Suffolk: and still retained by the Spanish and Italian peasants. It was probably introduced into Britain by the Romans, and among the Saxons by the Britons. In England, it retained its original form and power to the 11th or 12th centuries. In subsequent ages it received several improvements, a chorus was added, consisting of two side drones; in which state it still remains among the highland Scots, and in this state it probably was introduced into Ireland sometime prior to the 14th century; for we find it a martial musical instrument of the Irish kerns or infantry, in the reign of Edward III. And as such, continued down to the 16th century.’

The harp, as Mr. Beauford shews, was certainly of Teutonic or Scythian origin. It is mentioned under its modern name, *harpa*, by Venantius Fortunatus, in the sixth century, and ascribed by him to the *barbari*, or Goths, who over-ran the empire. Our author finds the same instrument in Western Tartary, the chief seat of the Getæ, or ancient Goths, where, as M. Gmelin informs us, it is called a *gousli* by the Russians, and has only eighteen strings. The technical progress of this instrument, from that number to twenty-eight strings, and thence to its present number of thirty-three, is scientifically traced by Mr. Beauford.

Mr. Ledwich, in his next Essay, which is on the Political Constitution and Laws of the Ancient Irish, enters a wide and important field. Our limits will not permit us to follow his steps minutely. The succession to the Irish throne was elective, but generally from the royal stock or progeny: the person chosen was the brother, uncle, cousin-german, or other near relation, of the deceased prince. This was the law of Tanistry, whereby the oldest and worthiest of the surname

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was chosen. Upon the same plan was made the election of the Flaths, or chiefs of tribes: as these elected the king, so the principal men in each tribe appointed the chief from the ruling family. The Irish nobility were divided into the classes of Righ, Neimed, 'Tosche or Toiseach, Tiarna, and Flath. Righ was the provincial king, and the same name belonged to the chief monarch; Tiarna was the chief of a large district; Toiseach the military leader; Flath was the ruler of a Rath (fort), or Raths, and portions of land around them. Mr. Ledwich might perhaps have added, that Tiarna hence corresponded to *comes*; Toiseach to *dux*; Flath to the Saxon *thanus*. The term Neimed is not explained; and we are left to infer, from its position, that it corresponded to prince, or personage of the blood royal.

The next order to the nobility was that of the Fuidirs, or yeomen, who rented farms on stipulated conditions: the meanest rank was that of Villeins, called Betagh and Mogh.

To the disgrace of the Irish antiquaries, no collection of the Brehon laws has yet been published, though many manuscripts be extant, and there is one in the British Museum of considerable antiquity. But this is the less wonderful, as even the original historians of Ireland, such as the annals of Tighernoc, Innisfalen, and Ulster, still remain in manuscript. It is hoped that the rapid advances of that island in every art of cultivation, will speedily tend to remove this disgraceful neglect, and that Ireland will not imitate Wales and Scotland in the contempt of the early monuments of her history. It is singular that these three countries, the last refuges, according to general opinion, of the old Celtic inhabitants of Europe, should be the only three regions of which the original writers have not been published. Innes, indeed, drew some of the ancient Scottish monuments from obscurity; but Ossian has extinguished all remembrance of them. The Welch have not yet published Caradoc of Llancarvon, a genuine writer; but Geoffrey of Monmouth has been often printed. In general, these three nations have the singularity of still admiring fictions, and of a profound neglect of those veracious records, esteemed invaluable in all the other countries of Europe. But a few antiquaries of judgment and learning, such as the author of the present work, will, it is hoped, unite to deliver Ireland at least from this glaring defect.

To return. Mr. Ledwich justly observes, that the discrepancy of the Brehon laws originates chiefly from the various usages which prevailed in the different regions of Ireland. From some fragments, already published, he shews the perfect consonance of the old Irish and German laws; a circumstance which, as he observes, puzzled Mr. Hume, who did not dis-



cover that the Gothic colonies in Ireland originated from Belgium; and a stronger proof of this colonization could hardly be adduced. Mr. Ledwich proceeds to shew that the Irish had canon-laws, at least as early as the eighth century; for in the year 750, Egbert, archbishop of York, inserts five canons, expressly declared to be Irish, in his Excerptions for the use of his diocese. In Dachery's *Spicilegium* is a collection of Irish civil and canon-laws, of equal antiquity. The Brehon laws are written in a particular style; and it is to be regretted that no glossary is preserved.

The Round Towers in Ireland occupy the next Essay. Mr. Ledwich recapitulates the various opinions which have been advanced on this subject; and, after treating with due ridicule colonel Vallancey's oriental notions, he adheres to the ancient and just opinion, that they were belfreys, and supports this doctrine with many invincible proofs.

The Antiquities of New Grange, in the County of Meath, succeed. After some curious remarks on the difference between the Celtic and Gothic religious systems, our author gives an account of the large tumulus and cave at New Grange: and illustrates his subject with his usual reading and ability. But he sometimes fails in accurate discrimination, and decides rashly: as for instance, when, in speaking of Stonehenge, he supposes that the silence of the Greek and Roman writers, concerning that monument, is a proof that it is an erection of Anglo Saxon times: as if we had any description of Britain by a Greek or Roman so minute, as to lead to such an inference! Stonehenge was certainly no object for a Cæsar or a Tacitus to describe; and far less for a distant Greek. What ancient author mentions that grand edifice called the ruins of Persepolis, but assuredly only of one temple? The silence of the Saxon Chronicle is a surer proof that this work was not reared by the Anglo-Saxons. A monument, regarded with eyes of wonder by a modern antiquary, was an object of no consideration to a Greek or Roman, accustomed to far superior and more sublime scenes of architecture. To Mr. Ledwich's censure of Brucker and Borlase, for confounding the philosophy and antiquities of the Celtic and Gothic nations, we heartily assent.

• We have therefore great reason to be surprised at the mistakes of Brucker on this subject, a man of sagacity and profound erudition. He begins his account of Celtic philosophy by telling us the Celts occupied the northern and western parts of Europe, retaining a resemblance in their customs and religion, but that when they came to be formed into nations then a difference in these points was very obvious; and that under the name of Celtes were comprehended

hended the Scythians, the Germans, the Gauls, Britons and Spaniards, with those who inhabited Pannonia and the banks of the Danube. This strange jumble of people of different languages and religions presents to our author nothing but a wild chaos of contradictions. He has not advanced a dozen lines before he complains of the "obscurity and uncertainty of Celtic history, of its being loaded with so many difficulties that he can promise to give it but a very inferior degree of verisimilitude, and that he would rather modestly confess this than, as is too common, obtrude on the reader vague conjectures for certain truths." This show of candour, however, will never atone for the monstrous confusion he has introduced into Celtic antiquities, the more fatal as it is supported by ingenuity and uncommon learning. He cannot avoid remarking the opposite testimonies of Cæsar and Tacitus on the religion of the Druids: the latter says they had no temples or altars, but the former intimates both. He has no way of reconciling these writers, but by assuring us, the religion of the Northern Celtes, the Germans and Gauls was originally the same, and that the Gallic deities, statues, altars, and temples were foreign importations. Here a critical inquiry should have commenced into the religion and philosophy of the Celtes, grounded on their language, religion, and the few hints preserved by the antients. The materials for a similar procedure with the Scythians are abundant; and lastly the union of the Celtic and Scythic rituals might be easily shown. Mr. Pinkerton in his *Dissertation on the Goths and History of Scotland* has laboured successfully on this subject, these valuable works being an excellent introduction to the study of the antiquities of the British Isles.

Our author, in the following essay, discusses the ancient dress of the Irish. As we have already rather exceeded our intended bounds, we must pass rapidly over the remainder of this interesting work.—After mentioning the earliest Irish dress, Mr. Ledwich gives us the following remarks.

‘Cambrensis next proceeds to an accurate description of the Irish dress as it was at the arrival of the English: “they usually wear moderate close capuchins or hooded mantles, covering the shoulders and coming down to the elbows, composed of various colours and stripes, for the most part sewed together, under which they have fallins or jackets, and breeches and stockings of one piece.” This account though very intelligible has as yet been strangely misunderstood. The capuchin or mantle with its hood covered the head, shoulders and breast: the fallin or jacket enclosed the body, and was met by the trowsers, which clothed the thighs and legs and were tied above the hips. It is no less extraordinary

ordinary than true, that this was the dress of the Belgic Gauls in the age of Strabo. What this author describes seems to be the full dress of one of superior rank; the trowsers loose and folded, the jacket open before and the sleeves reaching to the fingers, belonged only to the higher classes. This antient Teutonic dress, Strutt has well expressed in one of his plates. Lynch speaks of a barred, fringed mantle and other things, but all late innovations. It would be surprizing indeed to find among the rude Irish any thing like a pileus or petasus, which the Greeks and Romans long wanted; the Suevi according to Tacitus had only their cirri, and the Irish their cooleens.'

The Antiquities of the Irish Church occupy four dissertations, being the last of the work, except one on miscellaneous Antiquities. In these four Dissertations Mr. Ledwich has shewn a laudable boldness of discussion, a valuable talent, which, if it discover not the truth, yet excites others to attempt, and by an unsuccessful opposition places the truth on its firmest basis. But we are sorry to observe that Mr. Ledwich seems not uninfluenced by prejudice, or by a system of expediency, upon this subject. It might be useful to persuade the Irish Catholics that Ireland was not converted by Roman missionaries, but, on the contrary, was inimical to the Roman rites till the twelfth century: yet truth ought to be the only consideration. That Gaul was converted by Greeks, not by Italians, and that Britain and Ireland received Christianity from Gaul, is not improbable. But when Mr. Ledwich proceeds to prove that St. Patrick was not sent to Ireland by pope Celestine, because Platina, a writer of the fifteenth century, says nothing of the matter, we can only lament such an absence of good reasoning in an author of talents. His other arguments are, however, of superior force. It is difficult to account for the silence, concerning St. Patrick, of all authors preceding the year 850, as Mr. Ledwich asserts: and we should wish to see an answer particularly specifying if the oldest Irish legends, published by Fleming and Colgan, are mute concerning this patron saint. In p. 389, Mr. Ledwich falls into a singular error, by forgetting that Austin was sent to the Anglo-Saxons, and not to the Britons. Our author's attack on the authenticity of Prosper's Chronicle, and of the Life of Columba, by Adamnan, shews a degree of infatuation, and obstinacy of contest, on a subject, unluckily a favourite one: every authority in his book might be rejected upon similar grounds of idle assertion. Less violence, and more discrimination, should have been used in the whole of this part; and we are sorry to see an author, so candid on other subjects, become so bigotted on this religious topic.



In the concluding Essay, the author resumes his usual powers. Upon the whole, we have not perused any antiquarian work with more pleasure and instruction.

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*Transactions of the Society of Antiquaries of Scotland. (Concluded from Page 410.)*

THE Account of the Saxon Coins of England, extracted from a MS. written by James Stirling of Leadhills, Esq. p. 216, &c. presents no new information; but seems extracted from the works of Clark, and others, on the subject.

In lord Buchan's account of Icolmkill, we were not a little surprised to find that an inscription, dated 1511, is in 'Old British characters.' The noble author means Gothic or black letter.

Mr. Grant, in his paper on the Brass and Iron used by the Ancients, is a stranger to the fact that, even before the age of Augustus, the latter metal alone was used in weapons of war, whence the constant use of *ferrum* for a sword. Mr. Grant reasons so ill as to suppose that Virgil, in describing the weapons used in the time of Æneas, indicates the metal used in his own time.

Lord Buchan's Life of Short the Optician, p. 251, is another of the many heterogeneous papers.

Principal Gordon's Remarks made in a Journey (Voyage) to the Orkneys are curious. The author mentions, p. 256, that the inhabitants are remarkable for the *flava cesaries*, and *oculi cefsi*, assigned by Tacitus to the Germans; but adds, that the sea-green colour of the eye, which he takes to be the meaning of the word *cesius*, is so common in the Orkneys that he never met with any person whose eyes were of a different colour. We have often been puzzled by the 'yeux verts' of the old French poets in describing beautiful women; and this remark affords the only explanation which has yet occurred.

The following extract from this paper may amuse our readers.

'From Kirkwall, I went to Stromness, and, in my way thither, visited the semicircle and circle of stones, near the lake of Stenhouse. This lake is of fresh water, and runs into the sea at Stromness. It extends for about ten miles south-east; at Stenhouse, is almost divided into two separate lakes by a neck of land, where the water is so shallow, that it may be passed at any time, even when the tide flows.

'From this neck of land, the lake runs north-west for about six miles,

miles, leaving an intermediate space of dry ground, which, from one eighth of a mile, widens to about a mile towards the manse of Sondwick.

• The semicircle stands opposite to the place where the lake begins to wind to the north-west. The stones have been originally seven, four of which are still standing, and seem to be about 14 feet high; one, however, is 18 complete; their breadth about five feet; their thickness varies. This semicircle has been formed with some degree of art; for, were we to form it into a complete circle, the diameter would be 104 feet; and, upon examination, the diameter of the semicircle, as it was at first designed, is exactly 52; a clear proof that the planners of this semicircle were not unacquainted with mathematical proportions.

• At some distance from the semicircle, to the right, stands a stone by itself, eight feet high, three broad, nine inches thick, with a round hole on the side next the lake. The original design of this hole was unknown, till about twenty years ago it was discovered by the following circumstance. A young man had seduced a girl under promise of marriage, and she proving with child, was deserted by him: the young man was called before the session; the elders were particularly severe. Being asked by the minister the cause of so much rigour, they answered, you do not know what a bad man this is, he has broke the promise of Odin. Being further asked what they meant by the promise of Odin, they put him in mind of the stone at Stenhouse with the round hole in it, and added, that it was customary, when promises were made, for the contracting parties to join hands through this hole, and the promises so made were called the promises of Odin.

The author proceeds to inform us, that the circle of stones stands between the two branches of the lake; the diameter is 336 feet. He ascertains the fact, that the circle and semicircle were Scandinavian monuments; and, indeed, the claim of the Druids to such remains begins daily to decline in the opinion of the learned.

Philanthropy induces us to make another extract from this paper, and it would be worthy of the character of sir Thomas Dundas to apply a remedy to the evil.

• I shall conclude this paper with a short description of the weights and weighing instruments used in Orkney. It never entered into my mind that they were of a different nature from those used in other parts of the British dominions; judge then how great my surprise was, when I heard pundlers and bysmers mentioned as weighing instruments. But my surprise increased on seeing them; not that they are of an unusual figure, for they are  
purely

purely the *statera Romana*, but because they are so ill constructed, there being no fixed standard to make them by, that they are visibly designed for the purposes of iniquity and oppression. One would hardly believe that 35,000 souls being under the British government, a government whose peculiar object seems to have been to secure the property and privileges of individuals, have no fixed standard to regulate their weights by; yet any one who pleases, may have at Kirkwall ocular demonstration of this fact. He has only to desire a sight of their standard weights, and he will see produced a parcel of bones, stones, and pieces of lead tied together. It is needless to observe that there is, in such a standard, ample field for subtraction or addition, just as it may be convenient, and without the possibility of detection. This is not the only disadvantage attending such weighing instruments, granting they were made by a fixed standard; yet, are they, through indolence, neglect, or design, so miserably ill constructed, that I myself saw the same quantity of grain weighed three different times upon the same pundler, and each time a different weight. A third disadvantage is, that a mark, which is the original weight, is not ascertained, that is, it has not yet been determined how many ounces make a mark: in all other parts of the world, where marks were ever used, a mark was equivalent to eight ounces, but not so in Orkney. At different periods the Orkney mark has been at 12 ounces, 15 ounces, 20 ounces, 24 ounces, and 28 ounces, where it stands at present; but how long, no body knows, for it is in the power of a single man to make it what he pleases. Yet the people, who labour under this gross oppression, bear it so tamely, that their voice has been hardly heard.'

Mr. Whyte's Account of the Parish of Liberton, near Edinburgh, is well drawn up. As a specimen we shall select part of the account of Morton.

' West from Mortonhall are the lands of Morton. The house of Morton is but indifferent, but the plantations around it are considerable, and the prospect most agreeable and extensive. The Belvidere here is mightily well situated. Morton is at a due distance from Pentland hills, which contribute much to form a charming landscape.

' North-west from Morton is a rampart of a circular or rather of an oval form, intersected by the turnpike road.

' Is entire on the Morton side, but not so on the others. It has not been one of the Roman camps, for they were always quadrangular, but a Roman town. The Roman military way from Burnswark hill to the north, issued into two branches at the town of Biggar. The left hand branch went to Cear-stairs and Cam-



bus Nethan, to the famous wall between the two friths of Forth and Clyde, and at length was carried as far as the Roman arms penetrated: the other branch proceeded by Linton to the Roman town just now mentioned, and from thence was directed to Cramond, where the Romans had an important station, and where certain of their ships always attended for furnishing them with provisions. Another military road came from Tiviotdale, or perhaps from the celebrated wall which the emperor Hadrian erected between Caer-Lyle and New-castle upon Tyne, and led to this town.'

We rather shrink from the enumeration of small errors, but must observe that the arms of Somerville, in 1141, could not have two supporters, p. 318, as supporters were unknown in Scotland until the thirteenth century. St. Catherine, p. 324, could not be buried in St. Catherine's chapel: a pretended relique of her may have been shewn there. To *Fecgot*, an Anglo-Saxon word, signifying a cow's ditch, p. 343, we are strangers; and we may observe, once for all, that the etymologies in this volume are often highly absurd and risible. In 1502, p. 345, twelve Scottish marks were not 13s. 3d. sterling; but, as Scottish money was then to English as 1 to 4, the real sum is 40s. sterling of that time, now worth about 30l. We the rather remark this, as many writers, English and Scotch, regard the calculation of 1 to 12 as fixed for the proportion of sums, in the money of the two kingdoms, even in the fifteenth and sixteenth centuries, whereas that proportion only takes place at and after the year 1600. Again, p. 354, two hundred marks are not 11l. 2s. 2d. sterling in 1569; but, as the coin was then as 1 to 6, just double that sum. Such slips are surprising in Antiquarian Transactions.

Of Mr. Whyte's account of the ministers of Liberton a short extract shall be also given.

'The next was Mr. John Davidson. He was minister here in 1581, 1582, 1583, and 1584. He was a great high-flyer; a sanguine champion for Presbytery in its most rigorous sense; and therefore, on every occasion, inveighed with much virulency against the king and court. He intimated, in his pulpit, the sentence of excommunication against Montgomery archbishop of Glasgow, because he would not renounce the office, to which he had been so lately advanced. In 1584, from an idea that he would be forcibly seized as being concerned in the attack which had been lately made on the town and castle of Stirling, he first absconded, and afterwards fled, before any formal charge was brought against him. It is doubted whether he returned to his function

function at Liberton : for we find him minister of Prestonpans, or Saltpans, in 1596. In both places he was accounted a prophet, or extraordinary person, by the ignorant and more bigotted sort. He is even mentioned by Fleming, in his Treatise concerning the Fulfilling of the Scriptures, as a saint, and as a person of a particular and eminent character. He aspired to be a minister of Edinburgh, and was greatly chagrined upon the disappointment. He wanted much to be reconciled to the king, whom he had so often offended. On this account he waited on him as he passed Prestonpans, in his way to England, in 1603 ; but he was most miserably disappointed ; for his majesty took not the least notice of him.'

The whole account of this parish is as complete as any tract of the kind which we have seen ; and does great credit to the industry and judgment of the author.

Mr. Little of Liberton's Enquiry into the Expedients used by the Scots (Caledonians) before the Discovery of Metals, p. 389, is a description of the weapons, &c. used by all nations in their infancy.

Mr. Tytler, in his Observations on the Vision, a Scottish poem inserted in Ramsay's Evergreen, ascribes that piece to Allan Ramsay the editor, because signed, as he says, A. R. SCOT. but the real signature in the Evergreen is AR. SCOTT, or Archibald Scott ; and Mr. Tytler allows that the poem is of a very different stamp from any of Ramsay's productions. What does Mr. Tytler mean by the ' genuine author of the poems of Chatterton ? ' We guess that Rowley should be read for Chatterton. The testimony of miss Ramsay, daughter of the poet is little to be relied on, with regard to a poem of which her father might be proud to be reputed the author : her memory might even deceive her, concerning a piece published so long ago ; and a circumstance which destroys the authenticity of her information is her ascribing the Eagle and Robin Red Breast to her father likewise ; while we know, from the testimony of William Guthrie, that he wrote that poem. See Boswell's Life of Johnson, vol. i. p. 58.

A long paper by Alexander Geddes, LL. D. p. 402, contains three Scottish poems, with a previous Dissertation on the Scotto-Saxon dialect. This strange article fills 66 pages, and we suspect that John Geddes, the censor, must be a relation of the author, else he would not admit such stuff. Dr. Geddes may be skillful in collating Greek MSS. but he is quite ignorant of the first principles of antiquarian or of historical reasoning ; and his Scottish poetry is a hodge-podge of poor ideas, and heterogeneous words and idioms. We incline to agree with Mr. Hume the historian, that the language of the east-

ern and southern parts of Scotland is a stronger proof that these parts were peopled by Gothic inhabitants, than can be opposed by imperfect annals, idle prejudices, or crude reasoning. When Dr. Geddes asserts, p. 408, that the names of places in the east of Scotland are Celtic, he should have reflected that he is begging the question, that in the uncertainty of etymology the names may be as justly referred to the Gothic as the Celtic, and that able antiquaries begin to see that what is called the Celtic is full of Gothic roots. When he asserts, p. 409, that the names of the Pictish kings seems to be Celtic, he must have been ignorant that the author of the late Enquiry into the History of Scotland has demonstrated them to be Gothic, has explained the meaning of many of them in that language, and has even produced some of the same *identical* names from Scandinavian monuments. But it is a convenient mode of writing, much practised among superficial antiquaries, to pass in silence what they cannot answer. The Aberdeen breviary, printed in 1509, is a fit authority for St. Erchad, p. 409! Dr. Geddes and such authors should study the nature of historical authority, before they pretend to treat of such subjects. We need not follow Dr. Geddes in his *crambe recolta* of the origin of the Saxon tongue in Scotland, or his absurd arguments on the subject, already refuted in the work above mentioned. His attempt to prove that the broad Scotch is a superior language to the English betrays national prejudices the most gross; and he is so uncandid as to confine his enumeration of supposed advantages wholly to one side, and silently to infer that the English has no advantages in its turn!

To pass to this author's hobbling prose, which he calls poetry, the first piece thus begins:

‘ How sal the Muse o’ modern days  
 Attemp in geud ald Scottis phrase,  
 To thank you for the mekil honour  
 Sa graciously confer’t upon her, &c.’

*Risum teneatis?* This is mere English with a Scottish pronunciation, the word *mekil* excepted: and such is the rest of this long and insipid poem. A few words are indeed interspersed, some of which are Scotch, others provincial; many coined by the author, or applied by his inadvertence to senses never used before. A few of the words coined are *nati* for *native*, *pang’t*, &c. Words wrong applied, *dow*, *fremmit*, &c. We only quote the first page. In this poem (we have had the patience to read it), is much invective against the progress of the English language, manners, &c. in Scotland. The judicious author probably regards civilization and industry as the curse of his country.



The next piece is a translation of Virgil's first Eclogue, in new Scotch, and new orthography.

‘ Hyl we’ fre nâti’ sêlds an’ dèrest hèm, &c.’

The third presents us with the first Idyl of Theocritus, in the same exquisite manner.

‘ Swèt, swèt, o gyt-herd is the gèntil brèz, &c.’

How fortunate that these amazing productions cannot be read!

The next paper is Mr. Tytler's Dissertation on the Scottish Music, published in this singular volume for the *fourth* time! It was first given in Arnot's History of Edinburgh, then in its author's Poems of James I. thirdly, in Napier's Scottish Songs with the Music. The author is a vice-president of the society.

The Letter from the Countess Dowager of Nithsdale, p. 523, giving an account of her husband's escape out of the Tower, in 1716, is highly interesting; and we shall extract the most critical part, to relieve our readers from the dullness of many of the articles mentioned.

‘ The next morning I could not go to the Tower, having so many things in my hands to put in readiness; but in the evening, when all was ready, I sent for Mrs. Mills, with whom I lodged, and acquainted her with my design of attempting my lord's escape, as there was no prospect of his being pardoned; and this was the last night before the execution. I told her, that I had every thing in readiness, and that I trusted she would not refuse to accompany me, that my lord might pass for her. I pressed her to come immediately, as we had no time to lose. At the same time I sent for a Mrs. Morgan, then usually known by the name of Hilton, to whose acquaintance my dear Evans has introduced me, which I look upon as a very singular happiness. I immediately communicated my resolution to her. She was of a very tall and slender make; so I begged her to put under her own riding-hood, one that I had prepared for Mrs. Mills, as she was to lend her's to my lord, that, in coming out, he might be taken for her. Mrs. Mills was then with child; so that she was not only of the same height, but nearly of the same size as my lord. When we were in the coach, I never ceased talking, that they might have no leisure to reflect. Their surprise and astonishment, when I first opened my design to them, had made them consent, without ever thinking of the consequences. On our arrival at the Tower, the first I introduced was Mrs. Morgan; for I was only allowed to take in one at a time. She brought in the clothes that were to serve Mrs. Mills, when she left her own behind her. When Mrs. Morgan had taken off what she had brought for my purpose,

I conducted her back to the stair-case; and, in going, I begged her to send me in my maid to dress me; that I was afraid of being too late to present my last petition that night, if she did not come immediately. I dispatched her safe, and went partly down stairs to meet Mrs. Mills, who had the precaution to hold her handkerchief to her face, as was very natural for a woman to do when she was going to bid her last farewell to a friend, on the eve of his execution. I had, indeed, desired her to do it, that my lord might go out in the same manner. Her eye-brows were rather inclined to be sandy, and my lords were dark, and very thick: however, I had prepared some paint of the colour of her's, to disguise his with. I also bought an artificial head-dress of the same coloured hair as her's; and I paint his face with white, and his cheeks with rouge, to hide his long beard, which he had not had time to shave. All this provision I had before left in the Tower. The poor guards, whom my slight liberality the day before had endeared me to, let me go quietly with my company, and were not so strictly on the watch as they usually had been; and the more so, as they were persuaded, from what I had told them the day before, that the prisoners would obtain their pardon. I made Mrs. Mills take off her own hood, and put on that which I had brought for her. I then took her by the hand, and led her out of my lord's chamber; and, in passing through the next room, in which there were several people, with all the concern imaginable, I said, my dear Mrs. Catherine, go in all haste, and send me my waiting maid: she certainly cannot reflect how late it is: she forgets that I am to present a petition to night; and, if I let slip this opportunity, I am undone; for to-morrow will be too late. Hasten her as much as possible; for I shall be on thorns till she comes. Every body in the room, who were chiefly the guards wives and daughters, seemed to compassionate me exceedingly; and the centinel officiously opened the door. When I had seen her out, I returned back to my lord, and finished dressing him. I had taken care that Mrs. Mills did not go out crying as she came in, that my lord might the better pass for the lady who came in crying and afflicted; and the more so, because he had the same dress which she wore. When I had almost finished dressing my lord in all my petticoats, excepting one, I perceived that it was growing dark, and was afraid that the light of the candles might betray us; so I resolved to set off. I went out, leading him by the hand; and he held his handkerchief to his eyes. I spoke to him in the most piteous and afflicted tone of voice, bewailing bitterly the negligence of Evans, who had ruined me by her delay. Then said I, my dear Mrs. Betty, for the love of God, run quickly and bring her with you. You know my lodging; and, if ever you made dispatch in your life, do it at present: I am almost distracted with this disappointment. The guards opened the doors;

and I went down stairs with him, still conjuring him to make all possible dispatch. As soon as he had cleared the door, I made him walk before me, for fear the centinel should take notice of his walk; but I still continued to press him to make all the dispatch he possibly could. At the bottom of the stairs I met my dear Evans, into whose hands I confided him. I had before engaged Mr. Mills to be in readiness before the Tower to conduct him to some place of safety, in case we succeeded. He looked upon the affair so very improbable to succeed, that his astonishment, when he saw us, threw him into such consternation, that he was almost out of himself; which Evans perceiving, with the greatest presence of mind, without telling him any thing, lest he should mistrust them, conducted him to some of her own friends, on whom she could rely, and so secured him, without which we should have been undone. When she had conducted him, and left him with them, she returned to find Mr. Mills, who by this time had recovered himself from his astonishment. They went home together; and, having found a place of security, they conducted him to it.'

This extract is long; but the rest of the letter is also very minute, and extends to a considerable length.

By what title Mr. Tytler, p. 538, could publish a private letter of the late Dr. Henry, our rigid ideas of epistolary secrecy prevent us from discovering. Dr. Henry might, in a letter of compliment, assent to opinions which a more sincere discussion might induce him to retract in his history. But, in answer to this letter, Mr. Tytler gives a dissertation on the marriage of Mary with Bothwell, in which he imputes that puzzling event to absolute necessity, Bothwell having committed a rape upon her person at Dunbar. The theory is specious, as is that of the author's Inquiry. Mr. Tytler is a lawyer, and accustomed to draw all evidence to one side: Mr. Whitaker, the other champion for Mary, is a writer of warm imagination, passions, and prejudices, and so attached to the house of Stuart as to parallel the character of Charles I. with that of Henry IV. of France. Hume was a philosopher; Robertson is surely cool and candid. This superficial hint is suited to our limits. It is hoped that some Italian authors may at length attempt a virtuous theory of the conduct of Jean of Naples. We mean not to say that Mary was guilty; but must withhold our opinion till some abler discussion appear. The fashion of thinking on this subject may again change.

The Address of One Hundred and Two chief Landholders, and Heads of Clans, to King George I. on his Accession to the Throne, which by Court Intrigue was prevented from being



ing delivered (a neglect which excited the clans to rebellion in 1715), is a curious paper.

The concluding article, by Mr. Barclay, on the Spot of Agricola's Engagement with Galgacus, and which we believe has been printed in part in the *Bibliotheca Topographica Britannica*, is unsatisfactory.

Upon the whole, this volume contains some curious and valuable papers; but most of these are foreign to the antiquarian class. Scoticisms abound, and the plates are very bad. Some papers, by a novelty in the Transactions of a literary society, which we cannot approve, are only republications. The essays confined to antiquities are full of prejudices, a circumstance naturally attending their deficiency in learning; for less erudition certainly never was found in any Antiquarian Transactions than in this volume, which only presents a few classical quotations, instead of that multifarious reading necessary to illustrate ancient topics. It is to be hoped that, if any future volume shall appear, the more learned members of the society may contribute to a work, which foreigners, however unjustly, may perhaps regard as a test of national erudition; and, if they compare it with their own collections of the kind, how vast must appear the difference!

*Virginus and Virginia; a Poem, in Six Parts. From the Roman History. By Mrs. Gunning. 4to. 5s. Hookham. 1792.*

WE would advise Mrs. Gunning to rest her literary fame on the basis of that credit, whatever it be, which she has acquired as a novellist. Her poetical abilities, if we may judge by this production, will never entitle her to any exalted seat among the favourites of the Muses. The story of *Virginus and Virginia* has been represented on our stage, and is well known to every classical reader. It is a subject capable of the highest poetical ornaments, and calculated to excite the tenderest pity, or severest indignation. The following scene, in the hand of a master, would have produced that effect. Appius commands Claudius, his agent, who claimed *Virginia* as his slave, to lead her off. The lover and father are of course extremely enraged upon the occasion: but the simile, particularly had the sex of the beast been changed, would have been more appropriate to the latter than the former.

‘ As, looks the lioness, before her den,  
Growling, to guard her whelps, from dangers ken!  
So, look’d Icilius; so, his eye-balls glare,  
So, fierce he glow’d, so upright stood his hair:  
*Virginus*, saw his sad, distracted mind,  
And, in his looks, rage, vengeance, death defin’d!’

The

The words noted in *Italics* seem to shew that Mrs. Gunning occasionally found some difficulty in completing her rhymes. But to proceed: *Virginius* opposes the attempt, and appeals to the people.

‘ With one accord, the multitude all cry,  
Save we, the victim ! let the tyrant die !  
‘ Hope, and despair, like kings, alternate reign,  
Dispensing pleasure, or, inflicting pain ;  
Rous’d by this cry, hope, mounts *Icilius’* breast,  
The cry subsides, and hope, is dispossess’d.’

These monarchs of the mind, and their rapid succession to each other, recal the scenical representation of the *Brentford* kings.

‘ Must, it be said, the greasy, tatter’d crew,  
Coward, and, panic struck, next moment flew,  
Before a handful, of Death’s licenc’d men,  
To each of whom, their numbers, counted ten ;  
Alas ! too true, they fled ; and left behind,  
Unprop’d ; the ornaments, of human-kind ;  
Whilst, on they run, these pitious sounds pursue,  
Am I forsaken ! can it be by you ?  
Where’s now, that love, you to *Virginius* bore ?  
Where, that assistance, you so lately swore ?  
Think, on my pangs ; and listen, how I mourn :  
Pity *Virginia*, pity, and, return !  
Ah ! go not from us ! to our rescue run ;  
Turn back ; or, oh ! *Virginia*, is undone.

‘ He pray’d, he wept, ’twas all, that he could do,  
Those hands, were bound, accusom’d to subdue :  
And, on *Icilius*, bonds, they would have laid,  
But, as they forc’d them on, his spirit fled !  
Bodies, will bear controul, souls will bear none,  
They, feel no freedom, but, in death alone.

‘ For all the victories, in war, he’d gain’d,  
Or, honours, by those victories, obtain’d,  
*Virginius*, triumph’d, in a less degree,  
Than, for that stroke, which sat *Icilius* free.

‘ O’er, the pale corse, he bent, with stern delight,  
To screen, the object, from *Virginia’s* sight ;  
Who, panting, trembling, at the loud alarms,  
Was flown, for refuge, to her uncle’s arms :  
And, whilst the horrid tumult, had prevail’d,  
In his fond breast, her drooping head conceal’d.  
Too, old he was, to mingle in the fray ;  
But not too old, to wipe her tears away,

‘ From the hard, grasp of pow’r, he could not save ;  
Accursed *Claudius*, seizing as his slave !

The,

The, loveliest form, a mind, the most correct,  
 That nature's hand, did ever yet effect;  
 Thoughts chaster, than the pilgrim's at his shrine,  
 Without excelling, and within, divine!  
 This, was the peerless gem, he could not save,  
 This, was the angel, Claudius, call'd his, slave:  
 Touch'd, by the Brute, who monster'd human shape,  
 In looks a Tyger, but in form an Ape.  
 Her gentle voice, soft, as the shepherd's flute,  
 In echo's vale, when all beside, is mute,  
 Now raves, Virginus, and Icilius, name,  
 Calls them, to snatch her, from eternal shame!  
 Whilst Nutamora, strengthless, and, forlorn,  
 Loud curs'd, the day, the hour, he was born.  
 'Not so Virginus, he, with humble air,  
 Said, Appius, pray thee, my confession hear?  
 This rebel heart, obience shall, be taught,  
 And, by reflection, to its duty, brought;  
 Thou, mercy lov'st, and, has my penitence,  
 My, former deeds, to mercy, no pretence?  
 These chains unloose, and, when that act is done,  
 I will proclaim thee, mercy's darling son.'

The *costume* is but little attended to in this extract. The Romans were not apt to die of grief at the loss of a mistress, or the dread of being bound in chains, as Icilius, contrary to historic testimony, is here represented to have done. Nor was it natural for Virginus, or any one, to feel 'a stern delight' at the loss of a friend, particularly at the time he stood in need of his assistance; nor to *pray* in so very humble a manner that Appius *would* 'hear his confession.' This expression of an old Roman in the times of the commonwealth, though we do not suppose it was meant as allusive to a penitent of the Roman church, has an odd effect on the mind, and impresses it with modern ideas: and Virginia's being compared to 'an angel,' and her thoughts to those of 'a pilgrim at his shrine,' are Christian images, and totally ungenial to the characters of the story. Virginus, likewise, soon after says, that it would be no pleasure to meet his daughter again, '*on this side heav'n.*'—Why Nutamora is substituted for Numitorius, the uncle of Virginia, we know not. Some grammatical defects, and they are too frequent in the poem, occur in the lines preceding and subsequent to that wherein Claudius is called a brute, who '*monster'd* human shape.'—It is, on the whole, a tame and tiresome performance. The dedication to Fashion, however, possesses some original humour and fair satire, but no poetry.



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A R E V I E W  
OF  
P U B L I C A F F A I R S,  
FROM  
M A Y T O S E P T E M B E R 1792.

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W E S T I N D I E S.

JAMAICA happily retains an undisturbed tranquillity, though it was feared that the agitation, and delay, of the question concerning the slave-trade might have caused some commotion among the negroes. It appears not to be the intention of government to weaken in any degree the subordination of the negroes; and it is probable that all matters of internal regulation will be left to the colonial assembly.

S O U T H A M E R I C A.

In the year 1791 the Spanish mines in Mexico and Peru have yielded more than in any former year since their discovery: their produce is estimated at 21,121,713 crowns; one million of which was in gold, the rest silver, all coined at Mexico; besides two millions of uncoined silver sent to Spain.

N E W H O L L A N D.

Late accounts of this infant colony, received by the Gorgon ship of war, represent its situation as deplorable. The ground is unfertile, and no industry appears capable of remedying the defects of the situation. The coast has not been examined by the settlers further than Broken Bay on the north, and Botany Bay on the south: but the soil seems universally rugged  
and

and bad, with a remarkable deficiency of water. The description of Botany Bay, in captain Cook's voyages, appears a romance on mature examination; the rich meadow being mere quagmire, and the other advantages equally exaggerated. A town is building at Rosehill, and about a hundred huts were finished of one story high.

## EAST INDIES.

The success of lord Cornwallis has been complete. Tippoo, having taken a strong position on the north side of the river Caveri, and of his capital, Seringapatam, fortified his camp, and awaited the approach of our troops. Lord Cornwallis determined to attack him in the night, and obtained a decisive victory. To save his capital Tippoo consented to the following humiliating terms. 1. That one half of his dominions should be ceded to the allies, adjacent to their respective boundaries, and agreeably to their selections. 2. Three crores, and sixty lacks, of sicca rupees to be paid to the allies. 3. All subjects of the powers, who may have been prisoners from the time of Hyder Ally, to be released. 4. Two of Tippoo's sons to be given as hostages for the performance of these three articles. Thus has ended, to the glory and advantage of England, a war to which we were induced not so much by the pretended causes, as by the knowledge that Tippoo had formed a league with France, totally to expell us from India. The French minister had boasted that, after depriving us of America, he should next cut off our Indian territories; and it is understood that the insult offered us by Spain was meant to provoke a war for this purpose. But the French revolution intervening prevented the design.

## A F R I C A.

The benevolent British colony, settled near Sierra Leone, proceeds with diligence in clearing of land, and building of houses. Some delay was occasioned in obtaining the united consent of the surrounding chiefs, which was at length procured, and the dispositions of king Naimbanna appear to be very friendly. The climate is found to be more salubrious than was expected. We wish success to this settlement, established upon principles that do honour to humanity; but at the same time have no sanguine hopes. The Africans would have been more civilised had some foreign power, at a distant period, carried conquest into its middle and southern parts; for hardly has civilization taken place, except by foreign mixture;

ture; and a conquest of this kind resembles an inundation of the Nile, which at first seems to spread ruin, and leave only mud and monsters; but what a scene of industry, fertility, and beauty succeeds!

## R U S S I A.

The only recent transactions of this empire, worthy of attention, relate to Poland, and are briefly narrated in the next article.

## P O L A N D.

This country, after a short and unequal struggle with Russia, has been forced to abandon the new constitution, and may again be regarded as a Russian province. It had ever appeared to us that the basis of the constitution was too narrow, and that it would not stand; but we wished its prosperity, as being at least an improvement. The Polish king seems, in the consciousness of his own rectitude, and of the general patriotism, too much to have neglected the serpentine paths of prudence upon this occasion: the previous assent of Saxony should have been procured; and the sacrifice of Dantzic and Thorn to Prussia, though doubtless great, was yet to be preferred to the present national annihilation. The manifesto of the Russian empress, replete with sentiments disgraceful to humanity, and which only shew that she, and some other despots, have resolved to insult an enlightened age, by appearing in the dangerous character of professed foes of mankind, was followed by some skirmishes; but it is said that a letter written with her own hand to the Polish king, in which she declared her resolution to double or triple her troops, rather than abandon her pretensions, induced that benignant monarch to prevent the further effusion of blood. It is earnestly to be hoped that the empress who, as a princess of the greatest talents, must be sensible that lenient measures are the most lasting, may use her success with moderation, and may secure the affections of the people, by a complete emancipation of the peasantry; a measure which might not only redeem, and increase her glory, but which is the only one that, by provoking industry, and its attendants wealth and power, can raise a kingdom, which she intends for her grandson, Constantine Paulowitch, and his heirs, to any importance. But is Prussia forgetful that a family compact must follow to its danger, if not ruin, and to the consequent imminent hazard of the liberties of Europe? Have princes resolved to sacrifice every pretext of the balance of power, and even the most evident interests of their



their royal posterity, to their personal pride, and suicidal enmity to freedom?

## S W E D E N.

The prudence and conciliating measures of the regent have established the tranquillity of this kingdom beyond expectation: but the pretended liberty granted to the press is rather a mockery, and shews of itself that the press is inflaved.

## D E N M A R K.

This kingdom, to its honour, has formally refused to join in the alliance of potentates against France; and it is to be believed that the latter realm may find an opportunity of testifying her gratitude, by exchanging the old alliance with Sweden for one with Denmark.

## S P A I N.

Count Florida Blanca, the late minister, is imprisoned in the castle of Pampeluna, and is to be tried for various offences. The present minister, count d'Aranda has, as is said, abolished the superintendant tribunal of police, a kind of civil inquisition; and in other liberal measures seems to see the real interest of monarchs, which is certainly to concede with grace, in order to prevent the despair of the people from recurring to force.

## P O R T U G A L.

The insanity of the queen proving incurable, the government of this country rests with the prince of Brazil.

## P R U S S I A. G E R M A N Y.

The affairs of these countries being entirely interwoven with those of France, are reserved for the latter head, under which they will appear with more connection. It suffices here to commemorate, that Francis king of Hungary and Bohemia, son of the late emperor, was in the middle of July raised to the imperial throne of Germany.

## A U S T R I A N N E T H E R L A N D S.

The incursion of the French into these countries did not produce the expected revolt, which indeed prudence could hardly expect till a victory had taken place. A bold manifesto, and plan of a new constitution, consisting of two houses, a

senate and commons, has been published in French, and addressed to the Belgian people, by a committee of them residing in Paris.

## UNITED NETHERLANDS.

A fleet has been ordered to be equipped, probably only with views of precaution; for the Dutch imitate in every respect the neutral conduct of Great Britain, with regard to the affairs of the continent.

## F<sup>R</sup> A N C E.

Our last statement of the interesting affairs of this country terminated with the declaration of war against the king of Hungary and Bohemia, now emperor of Germany. The events of this war have hitherto been minute and indecisive. The first movement of the French was stained with defeat, and with the unpropitious murder of Theobald Dillon, the leader; who fell a prey to the suspicions and savage ferocity of some of his soldiers, who fled from the enemy, but bravely attacked their general. M. Biron, advancing towards Mons, was forced to retreat by a cry of treason spreading among the fifth and sixth regiments of dragoons; and having rallied his men, and encountering the Austrian on the following day, he was defeated, and left two hundred of his soldiers in the field. These events, though of little importance, much disappointed the friends of the French democracy, who expected to have beheld the undaunted spirit of liberty joined with unanimous patriotism.

It had been determined by the French council to carry the war into Brabant, in order that the scene of action might be withdrawn from a frontier only fifty leagues distant from Paris; that the enemy might be prevented from assembling their forces; that the ardour of the French troops, eager to attack, might not be abated; and that the reported dispositions of the Brabanters towards a revolt might be seconded.

Marshal Rochambeau having retired from the command of the northern army, on account of its want of subordination, marshal Luckner was prevailed upon to accept that department. The capture of Menin and Courtray soon afforded proofs of his activity; but in the course of ten days he was obliged to abandon these acquisitions, and retreat to Lisse. Whether, as was pretended by the French ministry of the day, his army was not sufficiently strong to maintain these conquests, and a defensive war had become a measure of necessary prudence; or, as has since been asserted, the retreat was ordered by the executive power, inimical to its own apparent

armies, and friendly to those of the enemy, we shall not pretend to determine. Certain it is that the whole conduct of the war, joined with the frequent changes in the French ministry, afforded symptoms of dissention between the king and the national assembly; and gave rise to suspicions concerning the royal sincerity, which have since been amply confirmed.

Meanwhile M. de la Fayette sent<sup>a</sup> a letter to the national assembly, strongly remonstrating against the Jacobin club, which he justly considered as an *imperium in imperio*. 'Can you dissemble,' says he, 'that a faction, and to avoid vague denominations, that the Jacobin faction has occasioned all the disorders? It is that faction to which I loudly impute them. Organized like a separate empire, in its metropolis and its affiliations, blindly directed by certain ambitious chiefs, this sect forms a distinct corporation in the midst of the French people; whose power it usurps by subjugating their representatives, and their mandataries.'—'Let the royal power be untouched, for it is guaranteed by the constitution; let it be independent, for its independence is one of the springs of our liberty; let the king be revered, for he is invested with the national majesty; let him have the power of choosing a ministry that wears not the chains of a faction; and if there be conspirators, let them perish by the sword of the law. In fine, let the reign of clubs, annihilated by you, give place to the reign of the law; their usurpations to the firm and independent exercise of the constituted authorities; their disorganizing maxims to the true principles of liberty; their delirious fury to the calm and steady courage of a nation that understands its rights and defends them; and their factious combinations to the true interests of our country, which in this moment of danger ought to unite all those to whom her subjugation, and her ruin, are not objects of atrocious joy, or infamous speculation.'

In our last political article we had occasion to express similar sentiments of these clubs, which overawe the national assembly, and form in fact the chief power, though quite unknown to the constitution. But whether this letter of M. de la Fayette, a general at the head of an army, addressed to the legislative body, was not more unconstitutional we cannot decide. Setting this consideration apart, the authority of these clubs is certainly a novelty, if not a solecism, in politics; yet, as they are supported by the national voice, it may remain a question whether their existence was not necessary to counterbalance the royal influence, exerted in every clandestine shape to destroy the new constitution.

*Iliacos intra muros peccatur, et extra.*

This



This letter of Fayette produced, as was to have been expected, a violent ferment among the Jacobins, who by their well-known art in raising a mob, prepared to shew that their cause was not destitute of support. On the 20th of June a vast multitude of both sexes, armed with pikes, swords, muskets, and even with artillery, assembled, and proceeded to the Thuilleries. They passed through the national assembly, renewing their oath to live free or die; and thence proceeded to the Caroussel in front of the palace. A deputation from the national assembly went to protect the king, and his family, who were also surrounded with national guards; and the mob paraded through the palace without any injury. M. Petion, the mayor of Paris, at length succeeded in persuading them to depart.

It must not be forgotten that the king's refusal to sanction two decrees of the assembly, one for establishing a camp of twenty thousand men in the neighbourhood of Paris, the other for banishing the refractory priests, conspired to promote this singular insurrection; and the mob loudly demanded the royal sanction, which was however delayed.

Fayette, learning this tumult, left the army, and proceeded to Paris, where he appeared at the bar of the national assembly, and insisted that the authors and instigators should be punished; but his clamours were neglected.

Soon after an apparent reconciliation of the parties in the assembly took place, upon a motion of the bishop of Lyons, that all who held in detestation either a republic, or two chambers, should arise. Both parties arose, embraced, and mingled together: the king came and applauded their union, which was however rather an effervescence of French vivacity, than a solid resolution of reason. Petion, the mayor of Paris, who was hated by the court for various instances of exertion against its measures, was suspended from his office by the department, but soon restored.

The armies of the enemy continuing to collect in great force, the national assembly, by a new formula, pronounced the country to be in danger: in consequence of this formula, all the administrative bodies are to assemble, and all the citizens qualified to bear arms, are to remain in a state of permanent activity.

On the fourteenth of July both the generals, Luckner and Fayette, arrived at Paris; the latter was neglected, and returned to his army a few days afterwards. Luckner laid before the assembly some accounts of his operations, and of the state of the armies; from which it appeared that French enthusiasm had consisted, as usual, more in words than in actions; the

armies being ill recruited and incomplete, and in a great disproportion to those of the enemy. The four armies on the frontiers he did not estimate at above 70,000 men; and proposed that all the municipalities should furnish, at a medium, three men each, which would form an augmentation of 132,000.

The court of Vienna had, in the beginning of July, published a counter declaration, explaining the causes of the war, and retorting on the French nation some of the heavy charges contained in its declaration of war against the emperor. On the twenty-sixth day of the same month the Prussian monarch issued a concise exposition of the reasons which determined him to take up arms against France. He pleads his alliance with the emperor, and that, as sovereign of a German state, he was bound to interfere to prevent the violation of the rights of the German princes in Alsace and Lorraine, and the invasion of the territories of others: and he honestly concludes by avowing that it is his intention to repress the too great liberty of France, which might afford a dangerous example to neighbouring countries. At the same time the duke of Brunswick, general of the combined armies of Austria and Prussia, published at Coblenz a declaration to the inhabitants of France, conceived in the most haughty and presumptuous terms: he declares his intention of putting a stop to the anarchy which prevails in France, and of restoring the king to his power; and yet he afterwards expresses his design not to interfere in the internal government! It is unnecessary to dwell on the other insolent parts of this memorial, in which France is already regarded as a conquered country, and directions are given to the magistrates, national guards, and inhabitants at large: but the threat that the city of Paris shall be given up to military execution, in case the least outrage be offered to the king, queen, or royal family, is worthy of a Hun. Reason and justice must shudder, as well as humanity, at the idea that the first city in Europe may be destroyed, because a mean fellow of its mob may outrage those personages; and that thousands may perish for the sake of one person, who happened to be born in the purple. Considered even as threats, their insolence was more likely to irritate than to intimidate; and we have accordingly seen that the palace of the Tuilleries has been forced and insulted, and the persons of the royal family treated with contempt, as if the duke of Brunswick's declaration had afforded hints to the Parisian populace. It is suspected that the flame has spread too widely in France to be suppressed by any army: the duke of Brunswick may proceed to Paris, but cannot, it is supposed, be encamped on its ruins

ruins above a month, and when he has retired the government, which he thinks established, will probably fall.

This imprudent declaration was better calculated to unite the French in one firm phalanx against the aggressors, and to recall all their slumbering animosity against their former tyrants, than any measure which their best friends could have suggested. The consequence was immediate. Louis XVI. addressed a letter to the president of the national assembly, in which he affected to doubt the authenticity of that paper, and lapsed into other professions, so notoriously false, as to set the seal to his insincerity. In the same sitting it appeared that Louis had endeavoured either to distract attention from the real dangers of the war, or to bring another enemy upon France, by a requisition of a fleet of thirty-three vessels, to oppose that of England, which was merely intended for evolution. The envoys of the commonalty of Paris appeared on the same day, the fourth of August, at the bar of the assembly; and M. Pétion, at their head, demanded, in the name of the forty-eight sections, that the king should be excluded from the throne, and that the management of affairs during the interregnum, should be entrusted to responsible ministers, until the election of a new king in a national convention. Two days after the king attempted to escape from the Tuilleries, in the disguise of a peasant, but he was detected by a centinel, and went back. On the eighth of August the national assembly decided concerning the proposed accusation of Fayette, which was rejected by a large majority. The question of the king's deposition was agitated the following day, and M. Condorcet, reporter of the extraordinary committee, concluded with observing the difficulty of the case, in which whatever plan was adopted, the assembly would be accused of violating the constitution: he of course recommended only one measure, that of publishing an instruction to the people, on the mode of exercising their right of sovereignty, in order to put them on their guard against the errors, into which they might be precipitated.

The excesses of this night, and of the ensuing day, the memorable tenth of August, we relate with pain. At midnight the alarm bells sounded in every quarter of Paris, the *generale* was beat, and the citizens flew to arms. The palace of the Tuilleries was attacked by the multitude; and the king, queen, and royal family, were forced to take refuge in the national assembly. At first the Swiss guards (who were obnoxious to the people, and had been ineffectually proscribed by repeated decrees of the assembly, the king not being allowed by the constitution to have a foreign guard) repelled the po-



palace; but these being reinforced by the Marseillois, and federates from Brest, bodies which the Jacobins seem to have brought to Paris to balance the Swiss, and by national guards, the gates of the palace were burst open. The artillery joined the assailants. At this critical moment it is much to be regretted that the Swiss guards, knowing that the king and his family had fled, and were no longer under their defence, and perceiving their inferiority in number, had not yielded, and saved an useless carnage; nor is it less a matter of regret that the assailants did not more respect the fidelity of the Swiss, who were there as machines and pageants, and who resisted from a sense of their duty. Had any such ideas prevailed, an atrocious scene of blood might have been prevented; but the Swiss had been accustomed to express open contempt for the citizens, who on their part had long regarded them with peculiar enmity. The consequences were that, after a slaughter of about four hundred on each side, the Swiss guards were exterminated, and the palace ransacked.

The only vindication which can be offered for a transaction, more easy to perpetrate than to defend, was found in the numerous papers discovered in the palace, establishing beyond a possibility of doubt, that the court was in strict amity with the emigrants, and with the enemies of France, and was employing every invidious means to seduce the people, and ruin the constitution. Two years of the king's large revenue had been taken up in advance from various bankers, and employed in pensioning numerous writers against the constitution, and in other ways of corruption. An impartial writer may find reason to wonder at the depravity of human nature on both sides. The king's sincerity there was every reason to doubt, from his first acceptance of the constitution; but that the court should send out armies of its own subjects, and prepare means for their destruction; should build its honour on the eternal disgrace of France, and expect to receive lasting power from foreign succour, in opposition to the national voice, are new phenomena in politics. On the other hand the extreme violence of the Jacobins, and the scenes of blood which have followed; their abolition of aristocracy, and yet themselves constituting a real aristocracy; their hasty decisions upon questions requiring the utmost deliberation; their unconstitutional power, and abuse even of that power, will hardly recommend them to the praise of history. In many respects they resemble the English independents of last century; and their violence may probably lead to a similar termination.

That many members of the assembly were corrupted there is little reason to doubt, yet it appears that well-founded fears

fears of violence could alone have forced a majority to pronounce that the royal power was suspended, and that a national convention should be called. M. Condorcet's able memoir on this subject may be recommended as the best apology which can be offered. But it will be difficult to apologize for the extreme degradation of the royal family, equally ungenerous and impolitic; for dreadful are the effects of deep commiseration.

Meanwhile the armies, and the people at large, approve the democratic measures. Fayette has found himself forced to retire; and has, with some of its officers, been taken by the Austrians, in attempting to gain Holland, or some other neutral country. The Austrian and Prussian armies, now in full force, and who, as is supposed, delayed their march till the harvest was secured, the destruction of which would have prevented their own subsistence, have at length begun to penetrate France, and the campaign will apparently be brought to a speedy decision.

## GREAT BRITAIN AND IRELAND.

Mr. Fox's bill concerning libels has at length received the sanction of both houses of parliament, and has passed into a law. But the object which has attracted the chief attention, since our last statement, is the royal proclamation against seditious writings, perhaps a measure not unnecessary to the public tranquillity. Different societies of ignorant tradesmen had taken upon them to publish papers, proposing alterations destructive to all government, such as an equal division of lands, and the like: extravagances which induced some sensible people to suppose that these were not unusual stratagems of government, to throw odium on a cause, by blending it with absurdity. But whether these seditious pieces were written by the friends or enemies of government, their existence we can avouch from ocular inspection. The writings of Mr. Paine had however attracted more general attention; the royal proclamation was, in the country, understood as an inquisitorial act against them, and with the usual consequences; for in remote villages, where hardly two copies of the Rights of Man had before been sold, hundreds were now called for, and greedily bought up; the coaches which brought up the addressers, carrying down cargoes of Paine's prohibited works. The proclamation however had certainly the intended effects: it excited numerous addressers, testifying the loyalty of the

people: it awed the democratic societies, whose cowardice thus appeared to be in exact proportion to their violence; and it warned the more quiet members of society against the danger of lending their names to seditious clubs and papers.

M. Chauvelin, the French minister at our court, having requested its interference with our allies, to prevent their assisting the enemies of France, an answer was returned, bearing that we could not use such freedom with independent states.

A small fleet of evolution performed a cruise. The camp and martial performances at Bagshot were understood to be an appendage to the proclamation.

An object of greater glory and utility is the embassy to China, for the extension of our East India trade. As this design seems to be carried on upon the national expence, it would appear to follow that the Indian monopoly is about to be broken.

The numerous riots at Birmingham, which afford matter of surprize, apparently arise from the variety of religious sects in that place; the mutual enmity of which is heightened by their close contact, and by the ignorance of their devotees, employed in intervals of hard labour, and debauched idleness.

Mr. Dundas's opposition to the bill concerning the Scottish burghs, and his reputed enmity to the rights of the people, provoked a riot at Edinburgh, in which his effigy was burnt, and one or two lives were lost, before the populace could be dispersed.

Sept. 1. 1792.



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